THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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BY

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NOTICE.

With the completion of the *Āpaddharma* of the *Çānti Parvan*, a little less than three-fourths of the Mahābhārata has been completed. That which remains is a little more than a fourth part of the whole. Before commencing the *Mokshadharma* of the *Çānti* it is necessary for me to say a few words regarding the nature of the difficulties with which I have to cope.

In the first place, I desire to draw attention to the literary difficulties that lie in the way of an English version of the *Çānti* and of portions of the *Anuçāsana*. The *Çānti* has been characterised by the author himself (*vide* Anukramanikā) as the fruit of the Mahābhārata-tree. The learning of the poet, and his capacity for speculations on mental and moral philosophy, have been shown in it. The doctrines of the *yoga* have been set forth. The results of the *Dharma-çāstras* have been laid down in brief, aphoristic sentences. To be understood, the *Çānti* requires to be deeply studied. A mere perusal will yield no pleasure. Deep thought is necessary to apprehend and appreciate. In the original Sanskrit itself, there are sections and verses that defy the commentators. Of the two Bengali versions, K. P. Singha's is undoubtedly better. But then the scholars employed by Babu Singha chose to proceed on a very objectionable plan. They systematically ignored all such passages as gave them any difficulty. It is true they have sins of commission as well to answer for as sins of omission. But then the latter are so many in number as to have made their labours incomplete. The Burdwan version is very faulty. It is replete with errors of every description.

The ideas in the *Çānti* are peculiar to Hindu philosophy and Hindu ecclesiastical law. Even when fully understood in the original, they present the greatest possible difficulty to the translator who wishes to render them into the English tongue. Western scholars have long ago agreed that in translating from Sanskrit, a closely literal version is much more desirable than any flowing writing agreeable to the ear and embellished here and there, for keeping up the pretence of its being a translation, with words and phrases peculiar to oriental modes

of thinking. The value of a closely literal version, for historical, philosophical, philological, and various other purposes, is so great that a version of a different character is looked upon by most Oriental scholars as worse than useless. It has been my endeavour to assist at the production of as faithful a version of the original Sanskrit as is possible. Each verse has been numbered. To those desirous of studying the original but who cannot be expected to do it without help, such a version is simply invaluable. The structure of the English sentence, or its collocation, may appear to the general English reader as strange or harsh or even unnatural. But then he should invariably take the sentence to be a literal reproduction of the original with only such changes as are absolutely needed by the idiom of the new language. The oddest structure, according to his ideas, or any highly un-English collocation he may mark, is not due to any inability on the part of the translator to produce a better and more readable English sentence. Often it becomes very difficult for the translator to resist the temptation of making an involved period more easy and more consonant with the canons of modern English composition. The fact is, in almost every case, the order of the original is sought to be preserved as much as possible in the English version. In doing this, the translator may offend some critics, of style, but there can be no doubt that he observes more obediently the only canon that eminent scholars have taught, both by precept and example, for the guidance of translators reproducing into modern tongues compositions of genius belonging to ancient times.

The difficulties again of correctly understanding many portions of the *Çānti* where philosophical discussions about the mind, the soul, the *yoga*, the nature of *Dharma*, and similar topics, occur, are simply enormous. The commentators have showed much learning, but then their learning is useless. They seek to interpolate their own observations between words of the text, to stretch or limit the significations of particular words, and conclude where they can with such citations from the *Çrutis*, the *Upanishads*, and Institutes, as seem to them to confirm their views. Such explanations, instead of helping, only puzzle the reader. Often again, the

plainest sentences are interpreted as learnedly figurative. Altogether the commentators cannot always be taken as faithful guides for their readiness to view the original through the colored medium of preconceived ideas of their own.

The literary difficulties, although grave, may be mastered with the aid of patience and of living teachers. It cannot be expected that in interpreting such old works, abounding with what have been called cruces, there will be no difference of opinion or even no downright errors. The English versions of many passages are necessarily tentative. As the first effort of the kind, scholars who have themselves attempted such tasks will, I am sure, be inclined to pardon mistakes where these do occur. If, in spite of the care taken for ensuring accuracy and correctness, errors creep into the version, I can only lament. The Sanskrit adage says,—*Yatne krite yadi na siddhyati, ko-atra doshah.*

The greatest difficulty, however, with which I have to contend is the want of funds to carry on the enterprise to its completion. Mr. H. Witton, who has ever taken a sympathetic interest in my humble labours, writing to me from Hamilton, Canada, says:—"I am afraid that it is easier to secure financial assistance in the inceptive stages of an enterprise than when it has passed the half-way stage." That is precisely my case. My successive tours through a great part of the country in search of pecuniary aid have broken down my health. The poison of permanent disease has been imbibed. There is a well-known saying current amongst us, that he who succeeds in causing the recitation of the Mahābhārata to be completed in his house has to depart from this world. This is explained by some as due to the sins of omission and commission on the part of the reciters or readers employed. Pious men explain it on the supposition that the person is called away, as the result of his high merit, from an unhappy to a happy world. Upon the introduction of printing into this country, the Pundits refused to see the sacred works pass through the Press. The adage referred to above received an expansion. Every man, it came to be said, who would complete the publication or translation of any sacred work, would have to depart from this world in a childless state. Of

actual examples of this, there have been many. I have no progeny the prospect of whose death would unman me. I only hope that the saying may be literally verified in my case also, for then I shall have the satisfaction of having *completed* my task before departing. The adage is not so unkind as one at the first sight may take it, for it does not prophesy death during the *progress* of such a work. That at any rate is an encouragement.

As long, however, as life remains, I will not spare myself. I will tax all my energies in finding the funds necessary. The work is pre-eminently one which suits a Rajah or a mendicant. I am not a Rajah. I can, however, without shame, betake myself to mendicancy. Many nobler men in antiquity, in this land of Bhārata, voluntarily giving up kingdoms and empires, betook themselves to mendicancy for supporting their lives. Surely, with such examples before me, I can betake myself to a similar mode of life for a task that has nothing to do with the filling of my own stomach. Let me be a mendicant then and appeal to the generous in all lands.

To the different Local Governments, the Supreme Government, and the Secretary of State, my obligations have been very great for the support I have obtained from each of them. To the native princes and chiefs, also, of India my obligations are scarcely less. Many Oriental scholars of great repute, belonging to Europe and America, have aided me with sympathy and a few of them with even money. Without their sympathy I could never have succeeded in making the progress I have made. Individual Officials, also, in India have helped me greatly. Where there have been so many persons and personages all of whom have extended to me the hand of friendship and help, it would be invidious to mention particular names. For all that, I cannot help naming a few who have been particularly kind to me. Sir Steuart Bayley, Sir Auckland Colvin, General Stewart, Mr. Ilbert, Sir W. W. Hunter, General Sir George Chesney, and Sir Charles Aitchison have all befriended me from the very commencement of the undertaking. Without their help, accorded to me most liberally, I could never have succeeded in tiding over the difficulties of even the first stages of my work.

During the second stage, besides all those distinguished Officials who continued to help me as before, I have derived material aid from the Marquis of Dufferin and Ava, Sir Donald Mackenzie Wallace, General Sir Frederick Roberts, Sir Charles Elliott, Sir John Ware Edgar, and Sir Alfred Croft. Among non-officials I have derived much sympathy and encouragement from the late lamented Mr. Robert Knight, Mr. J. O. B. Saunders, and others. Amongst scholars in continental Europe I have received much kindness and assistance from M. Barth and M. St. Hilaire, both so well-known in the annals of Oriental learning, and Professor Jacobi of Germany. It was to the exertions of M. A. Barth and M. Barthelamy St. Hilaire that I owe the grant I have obtained from the Republic of France. The rule about patronage was rescinded by the authorities in France for granting me help, for no foreign publication, particularly an incomplete one, is accorded such favor. In England I have obtained the greatest help from Professor Max Muller and Dr. Reinhold Rost. The former by sending me a translation he had transcribed in his own hand, of the first few sections of the *Adi Parvan*, showed me the way. Without such help I could never have ventured to undertake the publication of an English version of the great Hindu Epic. As regards Dr. Rost, I owe him the first idea of an English translation of the Mahābhārata. Whenever again my energies have flagged in view of the difficulties of my situation, a kind letter from him, full of sympathy and advice, has instantly filled me with hope, dispelling all gloom and cheerlessness. In America I have received material help from Mr. Wm. Emmette Coleman of San-Francisco, Professor Lanman of Cambridge, U. S. A., Professor H. Reese of Maryland, and Mr. H. B. Witton of Hamilton, Canada.

When I have so many persons and personages to help me I have no reason to despair. As yet Bengal only has done very little for my enterprise. I had received the largest measure of support from my own countrymen while issuing my Bengali and Sanskrit Mahābhārata and Rāmāyana. I have done nothing to forfeit the sympathy and kindness of my countrymen. Amongst the orthodox, there seems to be a feel-

ing that every attempt to translate the Hindu scriptures into a foreign tongue is an act of impiety. I humbly ask those countrymen of mine who entertain such a feeling to carefully consider the matter. The Hindu religion may not be proselytising. But objects other than those connected with proselytism, and every one of which is highly important, may be served by publishing our scriptures more widely. Is it forgotten that in Bengal itself there is a large class of readers unable to read the Mahābhārata in Sanskrit and unwilling to read it in Bengali? Will not the study of the original itself be materially aided by the English translation? Then again the political advantages of such a translation cannot be inconsiderable. In the preface put forth with the first fascicule, I said that "... Viewed also in the light of a means to an end, the end, *viz.*, of understanding the wishes and aspirations of the Indian races for purposes of better government, the study of Sanskrit may be dispensed with if all that is contained in the great Sanskrit works of antiquity becomes obtainable by Englishmen through the medium of translation. Any effort, therefore, that is made towards unlocking Manu and Yājnavalkya, Vyāsa and Vālmiki, to Englishmen at home or in India, cannot but be regarded as a valuable contribution to the cause of good Government."

To my orthodox countrymen, therefore, I repeat that they should not view the English translation of the great work of Vyāsa as an act of impiety or that it is useless so far as they are concerned. It is, as I said before, a contribution to the cause of good government, as helping the rulers to better understand the ruled.

In conclusion I appeal humbly and respectfully to all my countrymen, not of Bengal alone but of India. Ours, as I have often said, is the land of charity. If all come forward with what each can easily spare, a hundred such enterprises as mine may each be completed a hundred times.

Calcutta,
September, 5th, 1891.

Pratāpa Chandra Rāy.

THE MAHABHARATA

ÇANTI PARVA.

Section CLXXIV.

(Mokshadharma Parva.)

"Yudhishthira said,—'Thou hast, O grandsire, discoursed upon the auspicious duties (of persons in distress) connected with the duties of kings. It behovest thee now, O king, to tell me those foremost of duties which belong to those who lead the (four) modes of life!'[1]

"Bhishma said,—'Religion hath many doors. The observance of (the duties prescribed by) religion can never be futile. Duties have been laid down with respect to every mode of life. (The fruits of those duties are invisible, being attainable in the next world). The fruits, however, of Penance directed towards the Soul are obtainable in this world.*[2] Whatever be the object to which one devotes oneself, that object, O Bhārata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings.[3] When one reflects properly, (one's heart being purified by such reflection),

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* It is very difficult to literally translate such verses. The word *Dharma* is sometimes used in the sense of Religion or the aggregate of duties. At other times it simply means a duty or the course of duties prescribed for a particular situation. *Tapah* is generally rendered penance. Here, however, it has a direct reference to *cravana* (hearing), *manana* (contemplation), and *nidhiädhyāsana* (abstraction of the soul from everything else for absolute concentration). The grammar of the second half of the first line is *Sati apretya* &c., *Sat* being that which is real, hence, the Soul, or the Supreme Soul, of which every individual Soul is only a portion.—T.

one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things.[4] When the world, O Yudhishthira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of the emancipation of his soul.'[5]

"Yudhishthira said,—'Tell me, O grandsire, by what frame of soul should one kill his grief when one loses one's wealth, or when one's wife, or son, or sire, dies!'[6]

"Bhishma said,—'When one's wealth is lost, or one's wife or son or sire is dead, one certainly says to oneself,—Alas, this is a great sorrow!—But then one should, by the aid of Reflection, seek to kill that sorrow.[7] In this connection is cited the old story of the speech that a regenerate friend of his, coming to Senajit's court, made to that king.[8] Beholding the monarch agitated with grief and burning with sorrow on account of the death of his son, the Brāhmana addressed that ruler of very cheerless heart and said these words:[9]—Why art thou stupified? Thou art without any intelligence! Thyself an object of grief, why dost thou grieve (for others)? A few days hence others will grieve for thee, and in their turn they will be grieved for by others still![10] Thyself, myself, and others who wait upon thee, O king, shall all go to that place whence all of us have come!—[11]

" 'Senajit said,—What is that intelligence, what that penance, O learned Brāhmana, what that concentration of thought, O thou that hast wealth of asceticism, what that knowledge, and what that learning, by acquiring which thou dost not yield thyself to sorrow?—[12]

" 'The Brāhmana said,—Behold, all creatures,—the superior, the middling, and the inferior,—in consequence of their respective acts, are entangled in grief![13] I do not regard even my own self to be mine. On the other hand, I regard the whole world to be mine. I again think that all this (which I see) is as much mine as it belongs to others! Grief cannot approach me in consequence of this thought.[14] Having acquired such an understanding, I do not yield either to joy or to grief.[15] As two pieces of wood floating on the ocean

come together at one time and are again separated, even such is the union of (living) creatures in this world.[16] Sons, grandsons, kinsmen, relatives, are all of this kind. One should never feel affection for them, for separation with them is certain.[17] Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve?[18] Grief arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy springs sorrow, and sorrow arises repeatedly.[19] Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.[20] After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness forever.[21] The body is the refuge of both sorrow and happiness.* Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body.[22] Life springs with the springing of the body into existence. The two exist together, and the two perish together.†[23] Men of uncleansed souls, wedded to worldly things by various bonds, meet with destruction like embankments of sand in water.[24] Woes of diverse kinds, born of ignorance, act like pressers of oil-seeds, for assailing all creatures in consequence of their attachments, these press them like oil-seeds in the oil-making machine represented by the round of rebirths (to which they are subject).[25] Man, for the sake of his wife (and others), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world.[26] All men, attached to children and wives and kinsmen and relatives, sink in the miry sea of grief like wild elephants, when destitute of strength, sinking in a miry slough.[27] Indeed, O lord, upon loss of wealth or son or kinsmen or relatives, man suffers great distress, which resembles,

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* And not the Soul, as the commentator explains. With the death of the body joy and grief disappear.—T.

† The art by which the body could, as in Egypt, be preserved for thousands of years was not known to the *Rishis*.—T.

as regards its power of burning, a forest conflagration.[28] All this, viz., joy and grief, existence and non-existence, is dependent upon destiny.[29] One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny.[30] Friends are not the cause of one's happiness. Foes are not the cause of one's misery. Wisdom is not competent to bring an accession of wealth; nor is wealth competent to bring an accession of happiness.[31] Intelligence is not the cause of wealth, nor is stupidity the cause of penury. He only that is possessed of wisdom, and none else, understands the order of the world.[32] Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him for whom it is ordained.[33] The cow belongs to the calf, to the cowherd that owns her, and to the thief. Indeed, she belongs to him who drinks her milk.*[34] They whose understandings are absolutely dormant, and they who have attained to that state of the mind which lies beyond the sphere of the intellect, succeed in enjoying happiness. Only they that are between these two classes, suffer misery.[35]† They that are possessed of wisdom delight in the two extremes but not in the states that are intermediate. The sages have said that the attainment of any of these two

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* The commentator explains the sense of this as follows:—The cow belongs to him who drinks her milk. Those who derive no advantage from her have no need for showing her any affection. One should not covet what is above one's want. It has been said, that (to a thirsty or hungry or toil-worn man), a little quantity of vaccine milk is of more use than a hundred kine; a small measure of rice more useful than a hundred barns filled with grain; half a little bed, of more use than a large mansion.—T.

† I follow Nilakantha in rendering this verse. His interpretation is plausible. *Mudatamāh*, according to him, are those who are in deep sleep. There are four stages of Consciousness. These are (1) wakefulness; (2) dream, (3) dreamless or deep slumber, and (4) *Turiya* or absolute *Samādhi* (which the *Yogin* only can attain to).—T.

extremes constitutes happiness. Misery consists in the states that are intermediate between the two.*[36] They who have succeeded in attaining to real felicity (which *samādhi* can bring), and who have become freed from the pleasures and pains of this world, and who are destitute of envy, are never agitated by either the accession of wealth or its loss.[37] They who have not succeeded in acquiring that intelligence which leads to real felicity, but who have transcended folly and ignorance (by the help of a knowledge of the scriptures), give way to excessive joy and excessive misery.[38] Men destitute of all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven.†[39] Happiness must end in misery. Idleness is misery ; while cleverness (in action) is the cause of happiness. Affluence and prosperity dwell in one possessed of cleverness, but not in one that is idle.[40] Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed or endured with an unconquered heart.[41] Every day a thousand occasions for sorrow, and a hundred occasions for fear assail the man of ignorance and folly but not the man that is possessed of wisdom.[42] Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that is self-restrained.[43] Relying upon such an understanding, and protecting his heart (from the influences of desire and the passions), the man of wisdom should conduct himself here. Indeed, sorrow is unable to touch him who is conversant with that Supreme Self from which everything springs and unto which everything disappears.‡[44] The very root of that for

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* The two extremes, of course, are dreamless slumber and *Turiya* or *Samādhi*. The two intermediate ones are wakefulness and sleep with dream.—T.

† *Pride* in consequence of having insulted or humiliated others ; and success over others such as victories in battle and other concerns of the world.—T.

‡ The first half of the second line is read variously. The sense, however, in effect, remains unaltered. What is said here is that the

which grief, or heart-burning, or sorrow is felt or for which one is impelled to exertion, should, even if it be a part of one's body, be cast off.[45] That object, whatever it may be, in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning.[46] Whatever objects, amongst things that are desired, are cast off, become sources of happiness. The man that pursues objects of desire meets with destruction in course of the pursuit.[47] Neither the happiness that is derived from a gratification of the senses nor that great felicity which one may enjoy in heaven, approaches to even a sixteenth part of the felicity which arises from the destruction of all desire.[48] The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid.[49] It is even thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as on a wheel) among living creatures.[50] Relying upon such an understanding, the man of intelligence and wisdom lives at ease. A person should disregard all his desires, and never allow his wrath to get the better of him.[51] This wrath springs in the heart and grows there into vigor and luxuriance. This wrath that dwells in the bodies of men and is born in their minds, is spoken of by the wise as Death.[52] When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself.*[53] That object, whatever it may be, in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning.†[54] When a person himself feels no fear, and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of *Brahma*.[55] Casting off both truth and falsehood, grief and

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man who succeeds in attaining to a state of *Brahma* by true *Samādhi* or abstraction from the world, can never be touched by grief.—T.

* In all treaties on *Yoga* it is said that when the first stage is passed, the neophyte succeeds in looking at his own self. The meaning seems to be that he experiences a sort of double existence so that he succeeds in himself looking at his own self.—T.

† This is the same as 46. The Bombay edition does not repeat it.—T.

joy, fear and courage, the agreeable and the disagreeable, thou mayst become of tranquil soul.[56] When a person abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of *Brahma.*[57] True happiness is his who can cast off that thirst which is incapable of being cast off by the misguided, which does not decay with decrepitude, and which is regarded as a fatal disease.[58] In this connection, O king, are heard the verses sung by Pingalā about the manner in which she had acquired eternal merit even at a time that had been very unfavorable.[59] A fallen woman of the name of Pingalā, having repaired to the place of assignation, was denied the company of her lover through an accident. At that time of great misery, she succeeded in acquiring tranquility of soul.[60]

" '—Pingala said,—Alas, I have for many long years lived, all the while overcome by phrensy, by the side of that dear Self in whom there is nothing but tranquility! Death has been at my door. Before this, I did not, however, approach that Essence of Purity.[61] I shall cover this house of one column and nine doors (by means of true Knowledge).* What woman is there that regards that dear Supreme Soul, even when He is so near, as truly dear?†[62] I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodied forms of hell, shall no longer deceive me by approaching me lustfully.[63] Evil produces good through destiny or the acts of a former life. Roused (from the sleep of ignorance), I have cast off all desire for worldly objects. I have acquired a complete mastery over my senses.[64] One freed from desire and hope sleeps in felicity. Freedom from hope and desire is felicity. Having driven off desire and hope, Pingalā sleeps in felicity!—'[65]

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* The house referred to is the body. The single column on which it is supported is Ignorance, and the nine doors are the eyes, the ears, the nostrils, &c. &c.—T.

† The sense is that women always regard their human lovers as dear without regarding the Supreme Being to be so, although He is always with them.—T.

"Bhishma continued,—'Consoled with these and other words uttered by the learned Brāhmana, king Senajit (casting off his grief), experienced delight and became very happy.' "[66]

Section CLXXV.

"Yudhishthira said,—'Time, which is destructive of every created thing, is passing on.* Tell me, O grandsire, what is that good thing which should be sought !'[1]

"Bhishma said,—'In this connection, O king, is cited the old narrative of a discourse between sire and son, O Yudhishthira![2] A certain Brāhmana, O Pārtha, who was devoted to the study of the Vedas, got a very intelligent son who (for this) was called Medhāvin.†[3] One day, the son, well conversant with the truths of the religion of Emancipation, and acquainted also with the affairs of the world, addressed his sire devoted to the study of the Vedas.[4]

"'The son said,—What should a wise man do, O father, seeing that the period of human life is passing away so very quickly? O father, tell me the course of duties that one should perform, without omitting to mention the fruits! Having listened to thee, I desire to observe those duties!—[5]

"'The sire said,—O son, observing the *Brahmacharyya* mode of life, one should first study the Vedas. He should then wish for children for rescuing his ancestors. Setting up his fire next, he should seek to perform the (prescribed) sacrifices according to due rites. At last, he should enter the forest for devoting himself to contemplation!—[6]

"'The son said,—When the world is thus surrounded on all sides and is thus assailed, and when such irresistible things of fatal consequences fall upon it, how can you say these words so calmly?—[7]

"'The sire said,—How is the world assailed? What is that by which it is surrounded? What, again, are those irresistible things of fatal consequences that fall upon it? Why dost thou terrify me thus?—[8]

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* *I. e.*, is coursing on, without waiting for any one.—T.

† Literally, *Intelligent*.—T.

"The son said,—Death is that by which the world is assailed. Decrepitude encompasses it. Those irresistible things that come and go away are the nights (that are continually lessening the period of human life).[9] When I know that Death tarries for none (but approaches steadily towards every creature), how can I pass my time without covering myself with the garb of knowledge ?*[10] When each succeeding night, passing away, lessens the allotted period of one's existence, the man of wisdom should regard the day to be fruitless.[11] (When death is approaching steadily) who is there that would, like a fish in a shallow water, feel happy ? Death comes to a man before his desires have been gratified.[12] Death snatches away a person when he is engaged in plucking flowers and when his heart is otherwise set, like a tigress bearing away a ram.[13] Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee ! Death drags its victims before their acts are accomplished.[14] The acts of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been accomplished or not.[15] Who knows that Death will not come to him even today ? In prime of age one should betake oneself to the practice of virtue. Life is transitory. If virtue be practised, fame here and felicity hereafter will be the consequences.[16] Overwhelmed by ignorance, one is ready to exert for sons and wives. Achieving virtuous or vicious acts, one brings them up and aggrandises them.[17] Like a tiger bearing away a sleeping deer, Death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of sons and animals.[18] Before he has been able to pluck the flowers upon which he has set his heart, before he has been gratified by the acquisition of the objects of his desire, Death bears him away like a tiger bearing away its prey.[19] Death overpowers a man while the latter is still in the midst of the happiness that accrues from the

* The true reading is *Jnānena* and not *ajnānena*. Then, in the last foot, the word is *a-pihitah* and not *apihitah*. The practicles *ava* and *api* frequently drop the initial *a*. Hence *a-pihitah* means *not* covered.—T.

gratification of desire, and while still thinking,—This has been done; this is to be done; this has been half-done![20]—Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts.[21] Death bears away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these obtains the fruits of his acts.[22] When death, decrepitude, disease, and sorrow arising from diverse causes, are all residing in thy body, how is it that thou livest as if thou art perfectly hale?[23] As soon as an embodied creature is born, Decrepitude and Death pursue him for (effecting) his destruction. All existent things, mobile and immobile, are affected by these two.[24] The attachment which one feels for dwelling in villages and towns (in the midst of fellowmen) is said to be the very mouth of Death. The forest, on the other hand, is regarded as the fold within which the senses may be penned up. This is declared by the *Çrutis*.*[25] The attachment a person feels for dwelling in a village or town (in the midst of men) is like a cord that binds him effectually. They that are good break that cord and attain to emancipation, while they that are wicked do not succeed in breaking them.[26] He who never injures living creatures by thought, word, or deed, is never injured by such agencies as are destructive of life and property.†[27] Nothing can resist the messengers (Disease and Decrepitude) of Death when they advance except Truth which devours Untruth. In Truth is immortality.‡[28] For these reasons one should practise the vow of Truth; one should devote oneself to a union with Truth; one should accept Truth for one's Veda; and restraining one's senses, one should vanquish the Destroyer by Truth.[29] Both Immortality and Death are planted

* The word used in the text is *Devānām* (of the gods). There can be no doubt, however, that the word *deva* is here used for implying the senses.—T.

† *I. e.*, wild beasts and lawless men.—T.

‡ *Asatyājyam* and *Asatyādyam* are both correct. The sense is the same. The first means 'having untruth for the libation (that it eats up).' The second means 'having untruth for the food (it devours).'—T.

in the body. One comes to Death through ignorance and loss of judgment; while Immortality is achieved through Truth.[30] I shall, therefore, abstain from injury and seek to achieve Truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye, and attaining tranquillity, avoid Death like an immortal![31] Upon the advent of that season when the Sun will progress towards the north, I shall, restraining my senses, set myself to the performance of the *Çânti*-sacrifice, the *Brahma*-sacrifice, the Word-sacrifice, the Mind-sacrifice, and the Work-sacrifice.*[32] How can one like me worship his Maker in animal-sacrifices involving cruelty, or sacrifices of the body such as *Piçâchas* only can perform and such as produce fruits that are transitory?†[33] That person whose words, thoughts, penances, renunciation, and *yoga* meditation, all rest on *Brahma*, succeeds in earning the highest good.[34] There is no eye which is equal to (the eye of) Knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness like (that which is obtainable from) renunciation.[35] I have sprung from Brahma through *Brahma*. I shall devote myself to *Brahma*, though I am childless. I shall return to *Brahma*. I do not require a son for rescuing me.[36] A Brâhmana can have no wealth like to the state of being alone, the state in consequence of which he is capable of regarding everything with an equal eye, the practice of truthfulness, good behaviour, patience, abstention from injury, simplicity, and

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* *Çânti* is tranquillity. The *Çânti*-sacrifice is the endeavour to practice self-denial in everything; in other words, to restrain all sorts of propensities or inclinations. The *Brahma*-sacrifice is reflection on the truths laid down in the *Upanishads*. The Word-sacrifice consists in the silent recitation (*japa*) of the *Pranava* or *Om*, the initial *mantra*. The Mind-sacrifice is contemplation of the Supreme Soul. The Work-sacrifice consists in baths, cleanliness, and waiting upon the preceptor.

† Both readings are correct, *viz.*, *Kshetrayajna* and *Kshatrayajna*. *Kshetra* is, of course, the body. If the latter reading be accepted, the meaning will be 'a sacrifice like that of a Kshatriya, *i. e.*, a battle.' Hence, all kinds of acts involving cruelty.—T.

avoidance of all rites and visible sacrifices.[37] What use hast thou, O Brāhmana, of wealth or kinsmen and relatives, of wives, when thou shalt have to die? Seek thy Self which is concealed in a cave. Where are thy grandsires and where thy sire?*[38]—'

"Bhishma continued,—'Do thou also, O monarch, conduct thyself in that way in which the sire (in this story), conduct himself, devoted to the religion of Truth, after having listened to the speech of his son.'"[39]

Section CLXXVI.

"Yudhishthira said,—'Tell me, O grandsire, whence and how happiness and misery come to those that are rich, as also those that are poor, but who live in the observance of different practices and rites!'†[1]

"Bhishma continued,—'In this connection is cited the old narrative of what was sung by Campāka who had obtained tranquillity and achieved emancipation for himself.[2] In former times a certain Brāhmana, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me these verses.‡[3]—Diverse kinds of sorrow and happiness overtake, from the day of birth, the person that is born on the Earth.[4] If he could ascribe either

* Or, seek *Brahma* in thy understanding. The word *Atman* is often synonymous with Supreme Self.—T.

† The commentator explains that the object of Yudhishthira's question is this: in the preceeding section or lesson it has been inculcated that one may seek the acquisition of the religion of *moksha* or emancipation even when he is young. Yudhishthira enquires whether wealth (so necessary for the performance of sacrifices) is needed for the acquisition of that religion. If wealth be necessary, the poor then would not be able to acquire that religion. Hence the enquiry about the way in which joy and sorrow come to the wealthy and to the poor.—T.

‡ The verses are said to be old. Nilakantha accordingly supposes that it was *not* Campāka who recited them to Bhishma, but some one else. I follow the commentator; but the grammar of the concluding verse of this section must have to be twisted for supporting him.—T.

of them to the action of Destiny, he would not then feel glad when happiness came or miserable when sorrow overtook him.[6] Though thy mind is divested of desire, thou bearest yet a heavy load. Thou dost not seek to achieve thy good (*i. e.*, emancipation). Art thou not successful in controlling thy mind?[6] If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of everything sleepeth in happiness, and awaketh in happiness.[7] Complete poverty, in this world, is happiness. It is a good regimen, it is the source of blessings, it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire).[8] Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things).[9] I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits.[10] Between poverty and sovereignty there is this great distinction, *viz.*, that the sovereign, possessed of affluence, is always agitated by anxiety and seems to be within the very jaws of death.[11] As regards, however, the poor man, who in consequence of the divestment of all wealth has freed himself from hopes and emancipated himself, neither fire, nor foe, nor death, nor robbers, can get the better of him.[12] The very gods applaud such a man who wanders about according to his will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity.[13] Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches. He becomes sinful, and his face is always darkened with frowns.[14] Biting his lips, and excited with wrath, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who is there that would like to even look at him?[15] Constant companionship with Prosperity stupifies a person of weak judgment. It drives off his judgment like the wind driving off the autumnal clouds. Companionship with Prosperity induces him to think,—I am possessed of beauty! I am

possessed of wealth![16] I am high-born! I meet with success in whatever I undertake! I am not an ordinary human being!—His heart becomes intoxicated in consequence of these three reasons.[17] With heart deeply attached to worldly possessions, he wastes the wealth hoarded by his sires. Reduced to want, he then regards the appropriation of other people's wealth as blameless.[18] At this stage, when he transgresses all barriers and begins to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like sportsmen afflicting with keen shafts a deer that is espied in the woods.[19] Such a man is then overwhelmed with many other afflictions of a similar kind that originate in fire and weapons.[20] Therefore, disregarding all worldly propensities (such as desire for children and wives) together with all fleeting unrealities (such as the body, &c.,) one should, aided by one's intelligence, apply proper medicine for the cure of those painful afflictions.[21] Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at ease. Therefore, renouncing everything, make happiness thy own![22]—All this was said to me in past times at Hāstinapore by a Brāhmana about what Campāka had sung. For this reason, I regard Renunciation to be the foremost of things.' "[23]

Section CLXXVII.

"Yudhishthira said,—'If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness?'[1]

"Bhishma said,—'He that regards everything (*viz.*, joy and sorrow, honor and insult, &c.,) with an equal eye, that never exerts (for gratifying his desire for earthly possessions), that practises truthfulness of speech, that is freed from all kinds of attachment, and that has no desire for action, is, O Bhārata, a happy man.[2] These five, the ancients say, are the means for the acquisition of perfect tranquillity or eman-

cipation. These are called Heaven. These are Religion. These constitute the highest happiness.[3] In this connection is cited the old narrative of what Manki had sung, when freed from attachments. Listen to it, O Yudhishthira![4] Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of his property he purchased a couple of young bulls with a yoke for training them (to agricultural labour).[5] One day the two bulls, properly tied to the yoke, were taken out for training (in the fields). Shying at the sight of a camel that lay down on the road, the animals suddenly ran towards the camel,[6] and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, endued with great speed, rose up and ran at a quick pace, bearing away the two helpless creatures dangling on either side of its neck.[7] Beholding his two bulls thus borne away by that strong camel, and seeing that they were on the point of death, Manki began to say,[8]—If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting with attention and confidence and accomplishing with skill all that is necessary towards that end.[9] I had, before this, endeavoured by diverse means and with devotion to earn wealth. Behold this misfortune brought about by destiny to the property I had![10] My bulls are borne away, rising and falling, as the camel is running in an uneven course. This occurrence seems to be an accident.*[11] Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is only the result of Destiny. Exertion is futile in what is due to Chance.[12] Or, if the existence of anything like Exertion (as an agent in the production of results) be admitted, a deeper search would discover Destiny to

* *Kākatāliyam* is, literally, 'after the manner of the crow and the palmyra fruit.' The story is that once when a crow perched upon a palmyra tree, a fruit (which had been ripe) fell down. The fruit fell because of its ripeness. It would be a mistake to accept the sitting of the crow as the cause of the fall. The perching was only an accident. Yet men very frequently, in tracing causes, accept accidents for inducing causes. Such men are said to be deceived by 'the fallacy of the crow and the palmyra fruit.'—T.

be at the bottom.*[13] Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily.[14] Ho, it was well-said by Cuka while going to the great forest from his father's abode, renouncing everything !†[15]—Amongst these two, *viz.*, one who obtains the fruition of all his wishes, and one who casts off every wish, the latter, who renounces all, is superior to the former who obtains the fruition of all.[16] No one could ever attain to the end of desire.‡ Only he that is destitute of knowledge and judgment feels an avidity for protecting his body and life.[17]—Forbear from every desire for action. O my Soul that art possessed by cupidity, adopt tranquillity by freeing thyself from all attachments ! Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments ?[18] If I am not one that deserves destruction at thy hands, if I am one with whom thou shouldst sport in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity ![19] Thou hast repeatedly lost thy hoarded wealth ! O my wealth-coveting and foolish Soul, when wilt thou succeed in emancipating thyself from the desire of wealth ?[20] Shame on my foolishness ! I have become a toy of thine ! It is thus that one becomes a slave of others.[21] No one born on Earth did ever attain to the end of desire, and no one that will take birth will succeed in attaining to it. Casting off all acts, I have at last been roused from sleep ! I am now awake ![22] Without doubt, O Desire, thy heart is as hard as adamant, since though affected by a hundred distresses, thou dost not break into a hundred pieces ![23] I know thee, O Desire, and all those

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* Exertion to be successful must depend on circumstances. The combination of circumstances is destiny.—T.

† It is difficult to resist the belief that many of the passages of the *Cānti* are later additions. Cuka was the son of Vyāsa. To quote a saying of Cuka (or, as he was called Cukadeva Goswāmin), if Vyāsa was the real writer of this passage, is rather suspicious.—T.

‡ *I. e.*, arrive at such a point that nothing was left for him to desire.—T.

things that are dear to thee! Seeking what is dear to thee, I shall feel happiness in my own Self.*[24] O Desire, I know thy root. Thou springest from Will.†—I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots.[25] The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, respecting acquisition itself, it is very uncertain.[26] Wealth cannot be got by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its measure, but one continues to seek it.[27] Like the sweet water of the Ganges, wealth only increases one's hankering. It is my destruction. I am now awakened. Do thou, O Desire, leave me![28] Let that Desire which has taken refuge in this my body,—this compound of (five) elements,—go whithersoever it chooses and live happily whithersoever it likes.‡[29] Ye all that are not of the Soul, I have no joy in you, for ye follow the lead of Desire and Cupidity! Abandoning all of you I shall take refuge in the quality of Goodness.$[30] Beholding all creatures in my own body and my own mind, and devoting my reason to *Yoga*, my life to the instructions of the wise, and soul to *Brahma*,[31]

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* *I. e.*, with the view of doing thee good, I shall emancipate myself from all attachments and enjoy the blessedness of tranquillity.—T.

† Here the theory of desire seems to be reversed. Desire is mere wish after anything. When its gratification is sought, the form it assumes is that of determination or will. If, however, *Kāma* be taken as the formulated desire after specific objects, then, perhaps, the will may be regarded as its foundation, at least, in respect of the distress and difficulties that come in its train.—T.

‡ I think the Bombay reading of this verse is incorrect. *Bhutagrāmah* (nom. sing.) should be *Bhutagrāmam* (accusative sing.). The *Yah* is *Kāma*. It is Desire that is exhorted to go away whithersoever it chooses. If the *elements* be thus exhorted, then it is *death* that the speaker desires. This would be inconsistent with the spirit of the passage.—T.

$ The use of the plural *Yushmāshu* might lead at first sight to take it as standing for the elements. It is plain, however, that it refers to all attributes that are founded on *Rajas* and *Tamas*.—T.

I shall happily rove through the world, without attachment and without calamities of any kind, so that thou mayst not be able to plunge me again into such sorrows!*[32] If I continue to be agitated by thee, O Desire, I shall necessarily be without a path (by which to effect my deliverance). Thou, O Desire, art always the progenitor of thirst, of grief, and of fatigue and toil.[33] I think the grief that one feels at the loss of wealth is very keen and far greater than what one feels under any other circumstances. Kinsmen and friends disregard him that has lost his wealth.[34] With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.†[35] Robbers slay, in the sight of all, the person that is possessed of wealth, or afflict him with various kinds of severity, or always fill him with fear.[36] At last, after a long time, I have understood that the desire for wealth is fraught with sorrow. Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it! Thou art without judgment. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire.[37] Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. Thou canst not be filled to the brim, like the nether region. Thou wishest to plunge me into sorrow. From this day, O Desire, I am incapable of living with thee![38] I who had felt despair, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of thee and thy train.[39] I had, before this, felt great misery

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* *Beholding all creatures in my own body and mind*, i. e., identifying myself with all creatures or never taking them as distinct and separated from me; in other words, professing and practising the principle of universal love.—T.

† The two lines are antithetical. What is said here is that though there is misery in property, there is no real happiness in affluence. Hence Nilakantha is right in supposing that the last word of the first line is not *dhane* but *adhane*, the *Sandhi* being Arsha.—T.

on thy account. I do not (now) regard myself as destitute of intelligence. Having adopted Renunciation in consequence of the loss of my property, I now can rest, freed from every kind of fever.[40] I cast thee off, O Desire, with all the passions of my heart. Thou shalt not again dwell with me or sport with me.[41] I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at ease, I shall always live upon what may be got by me.[42] I shall not contribute to the gratification of the wishes entertained by thee that art my foe. Freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion, are the qualities that have now come to me.[43] Therefore, let Desire, cupidity, thirst, miserliness, avoid me. I have now adopted the path of Goodness.[44] Having cast off Desire and Cupidity, great is my happiness now. I shall no longer yield to the influence of Cupidity and no longer suffer misery like a person of uncleansed soul.[45] One is sure to obtain happiness according to the measure of the desires he may be able to cast off. Truly, he who yields himself up to Desire always suffers misery.[46] Whatever passions connected with Desire are cast off by a person, all appertain to the quality of Passion. Sorrow and shamelessness and discontent all arise from Desire and Wealth.[47] Like a person plunging in the hot season into a cool lake, I have now entered into *Brahma*. I have abstained from work. I have freed myself from grief. Pure happiness has now come to me.[48] The felicity that results from the gratification of Desire, or that other purer felicity which one enjoys in heaven, does not come up to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst![49] Killing the principle of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have entered the immortal city of *Brahma* and shall pass my days there in happiness like a king![50]—Relying upon such intelligence, Manki freed himself from attachments, casting off all desires

and attaining to *Brahma*, that abode of the highest felicity.[51] Indeed, in consequence of the loss of his two bulls Manki attained to immortality. Indeed, because he cut the very roots of desire, he attained, through that means, to high felicity.' "[52]

Section CLXXVIII.

"Bhishma continued,—'In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Videhas, who had attained to tranquillity of soul.[1] What the monarch said was,—Unlimited is my wealth. At the same time I have nothing. If the whole of (my kingdom) Mithilā be consumed in a conflagration, I shall incur no loss.[2]—In this connection is also cited the speech of Vodhya uttered in respect of this very topic, *viz.*, freedom from attachments. Listen to it, O Yudhishthira![3] Once on a time the royal son of Nahusha (Yayāti) questioned the *Rishi* Vodhya who had, in consequence of the abandonment of desire, attained to tranquillity of soul and who had an intimate acquaintance with the scriptures.[4] The monarch said,—O thou of great wisdom, give me instructions about tranquillity. What is that understanding relying upon which thou succeedest in wandering over the world in tranquillity of soul and disengaged from all acts?[5]—

" 'Vodhya said,—I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). Thou mayst catch their spirit by reflection.[6] My six preceptors are Pinglā, the osprey, the snake, the bee in the forest, the maker of shafts (in the story), and the maiden (in the story)!*[7]—'

"Bhishma continued,—'Hope is very powerful (in agitating the heart), O king! Freedom from hope is high felicity!

* Nilakantha explains that by *Sāranga* here is meant the bee. The *anweshanam* following it is 'going behind.' The whole compound means 'imitation of the bee in the forest.'—T.

Reducing hope to an absence of expectation, Pinglā sleeps in peace.*[8] Beholding an osprey with meat in his beaks, others, that have not found any meat, assail and destroy him. A certain osprey, by altogether abstaining from meat, obtained felicity.[9] To build a house for one's ownself is productive of sorrow and not of happiness. The snake, taking up his residence in another creature's abode, lives in felicity.[10] The ascetics live happily, betaking themselves to mendicancy, without being injured by any creature, like bees at the forest.[11] A certain maker of shafts, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side.[12] When many are together, dispute ensues. Even when two reside together, they are sure to converse. I, however, wander alone like the anklet made of sea-shells in the wrist of the maiden in the story.†—' "[13]

Section CLXXIX.

"Yudhishthira said,—'O thou that art conversant with the conduct of men, tell me by what conduct a person may succeed in this world, freed from grief. How also should a person act in this world so that he may attain to an excellent end?'[1]

"Bhishma said,—'In this connection is cited the old story of the discourse between Prahlāda and the sage Ājagara.[2] Once on a time king Prahrāda of great intelligence questioned a wandering Brāhmana of great intelligence and a cleansed and tranquil soul.[3]

" 'Prahrāda said,—Freed from desire, with a cleansed soul, possessed of humility and self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, thou livest (in simplicity) like

* The allusion is to the story of Pingalā in Section 74 *ante*.—T.

† The story, evidently a very ancient one, is given in full in the *Bhāgavat*. Once on a time, a maiden, residing in her father's house, wished to feed secretly a number of Brāhmanas. While removing the grain from the barn, her anklets, made of shells, began to jingle. Fearing discovery through that noise, she broke all her anklets except one for each hand.—T,

a child.[4] Thou never covetest any kind of gain, and never grievest at any kind of loss! Thou art always contented, O Brāhmana, and dost not seem to regard anything in the world![5] While all other creatures are being borne away in the current of desire and passion, thou art perfectly indifferent to all acts appertaining to Religion, Profit, and Pleasure. Thou seemest to be in a state of quietude (without the possibility of agitation).[6] Disregarding all the objects of the senses, thou movest like an emancipated self, only witnessing everything, (but never taking part in anything).[7] What, O sage, is thy wisdom, what thy learning, and what thy behaviour (in consequence of which all this becomes possible)? Tell me this without delay, if, O Brāhmana, thou thinkest it will do me good!—'[8]

"Bhishma continued,—'That intelligent Brāhmana who was well-conversant with the duties of the world, thus questioned by Prahrāda, answered him in sweet words of grave import.[9] Behold, O Prahrāda, the origin of creatures, their growth, decay, and death, are traceable to no (intelligible) cause. It is for this that I do not indulge in either joy or sorrow.*[10] All the propensities (for action) that exist in the universe may be seen to flow from the very natures of the creatures (to which they inhere). All things (in the universe) are dependent on their respective natures. Hence, I am not delighted with anything.†[11] Behold, O Prahrāda, all kinds of union have an aptitude for disunion. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object.[12] All things possessed of

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* *Animittatah* is explained by Nilakantha as one that has no cause, *i. e.*, *Brahma*. The commentator would take this speech as a theistic one. I refuse to reject the plain and obvious meaning of the word. All phases of speculative opinion are discussed in the *Cānti*. It is very possible that a religious indifferentism is preached here.—T.

† The sense of the passage is that as everything depends upon its own nature, it cannot, by its action, either gladden or grieve me. If a son be born to me I am not delighted. If he dies, I am not grieved. His birth and death depend upon his own nature as a mortal. I have no power to alter that nature or affect it in any way.—T.

attributes are certain to meet with destruction. What remains there for a person then to do who (like me) is conversant with both the origin and the end of things?[13] Of all things, large or small, born in the ocean of waters, the end is noticeable.[14] I see also the death, which is manifest, O chief of *Asuras*, of all things, mobile and immobile, belonging to the land.[15] O best of *Dānavas*, death comes in season unto even the strongest of winged creatures which range the sky.[16] I see again that the luminous bodies, large and small, which move in the firmament, fall down when their time comes.[17] Beholding all created things to be thus liable to be affected by death, possessed of knowledge, and thinking all things to be possessed of the same nature, I sleep in peace without any anxiety of heart.[18] If I get without trouble a copious repast I do not scruple to enjoy it. On the other hand, I pass many days together without eating anything.[19] Sometimes people feed me with costly viands in profusion, sometimes with a small quantity, sometimes with even less, and sometimes I get no food whatever.[20] I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been pressed out. I sometimes eat rice and meat and other food of the richest kind.[21] Sometimes I sleep on an elevated bedstead of the best kind. Sometimes I sleep on the bare ground. Sometimes my bed is made within a fine palace or mansion.[22] I am sometimes clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in robes of the costliest kind.[23] I never reject such enjoyments as are consistent with virtue and as are obtained by me without effort. I do not, at the same time, strive for attaining to such objects as are difficult of acquisition.[24] The rigid vow I have adopted is called *Ājagara.** That vow can secure immortality. It is auspicious and griefless. It is in-

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* The word *Ajagara* implies 'after the manner of a big snake that cannot move.' It is believed that such snakes, without moving, lie in the same place in expectation of prey, eating when anything comes near, famishing when there is nothing.—T.

comparable and pure. It is consistent with the counsels of the wise. It is disapproved by persons of foolish understanding who never follow it. With a pure heart I conduct myself according to it.[25] My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Divested of fear and wrath and cupidity and errors of judgment, I follow this vow with a pure heart.[26] There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I follow contributes to true happiness of the heart. It is never observed by those that are wicked. I follow it with a pure heart.[27] Induced by cupidity, men pursue different kinds of wealth. If baffled in the pursuit, they become depressed by sorrow. Reflecting properly upon all this by the aid of my intelligence which has penetrated the truths of things, I follow this vow with a pure heart.[28] I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men good and bad. Devoted to tranquillity and with my passions under control, I follow this vow with a pure heart.[29] Beholding, by the aid of truth, that happiness and misery, loss and gain, attachment and renunciation, death and life, are all ordained by destiny, I follow this vow with a pure heart.[30] Divested of fear and attachment and errors of judgment and pride, and endued with wisdom, intelligence, and understanding, and devoted to tranquillity, and hearing that large snakes without moving enjoy the fruit that comes to them of itself, I follow their practice with a pure heart.[31] Without restrictions of any kind in respect of bed and food, endued by my nature with Self-restraint, abstemiousness, pure vows, truth, and purity of conduct, and without any desire to store (for future use) the rewards of action, I follow, with a delighted and pure heart, this vow.[32] All causes of sorrow have fled from me in consequence of my having driven off the object of desire. Having received an accession of light, I follow this vow with a pure heart, for controlling my soul

which is thirsty and unrestrained but which is capable (under proper culture) of depending upon itself (without the necessity of external objects to keep it engaged).[33] Without paying any heed to the concerns towards which my heart, mind, and words would like to lead me, and marking that the happiness which is connected with these is both difficult of acquisition and fleeting in respect of duration, I follow this vow with a pure heart.[34] Learned men possessed of great intelligence, desirous of proclaiming their own feats, have while establishing their own theories and censuring those of others, said this and that on this topic which is incapable of being settled by disputation.[35] Foolish men fail to understand this vow in a proper light. I, however, see it to be destructive of Ignorance. Regarding it also as fraught with immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from thirst (after worldly goods)!—'[36]

"Bhishma continued,—'That high-souled person who, having freed himself from attachments and divested himself of fear, cupidity, foolishness, and wrath, follows this *Ajagara* vow, or indulges in this sport, as it may be called, certainly succeeds in passing his days in great delight.'"[37]

Section CLXXX.

"Yudhishthira said,—'Which of these, O grandsire, *viz.*, kinsmen, or acts, or wealth, or wisdom, should be the refuge of a person? Questioned by me, answer me this!'[1]

"Bhishma said,—'Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous.[2] It was through wisdom that Vali, Prahrāda, Namuchi, and Manki, when they lost their (earthly) prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom?[3] In this connection is cited the old story of the discourse between Indra and Kāçyapa. Listen to it, O Yudhishthira![4] Once on a time a prosperous Vaiçya, in the enjoyment of prosperity,

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and proud of his affluence, threw down, by negligently driving his car, a *Rishi's* son of rigid vows, named Kāçyapa, devoted to penances.[5] Prostrated on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair resolved, saying,—I shall cast off my life! A poor man has no need of life in this world![6]—While the Brāhmana was lying in that state, silent and agitated, deprived of energy and on the point of death, Indra appeared on the scene in the form of a jackal and addressing him, said,[7]—All (inferior) creatures covet birth in the human race. Among men again, the status of a Brāhmana is much desired.[8] Thou, O Kāçyapa, art a human being! Amongst human beings, thou art again a Brāhmana. Among Brāhmanas, thou art again one that is conversant with the *Vedas*. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life from folly![9] All kinds of (worldly) acquisitions are fraught with pride. The declaration of the *Çrutis* in that respect is perfectly true. Thou lookest the picture of contentment. In forming such a resolve (which is so derrogatory of thy own self) about casting off thy life, thou actest from cupidity![10] O, they are crowned with success that have hands! I eagerly wish for the status of those creatures that have hands![11] We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands.[12] Behold, O Brāhmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that are biting and afflicting me greatly![13] They that have bestowed upon them two hands with ten fingers, succeed in throwing away or crushing the worms (by scratching) that bite their limbs.[14] They succeed in constructing shelters for themselves from rain, cold, and heat. They succeed also in enjoying excellent clothes for themselves, good food, comfortable beds, and excellent habitations.[15] Living on this Earth, they that have hands enjoy kine and other animals and cause them to carry burthens or drag their vehicles, and by the aid of diverse means bring those animals under sway (for their own purposes).[16] Those living creatures that are without tongues,

that are helpless, of little strength, and destitute of hands, bear all the several kinds of misery (indicated above). By good luck, O ascetic, thou art not like them.[17] By good luck, thou art not a jackal, nor a worm, nor a mouse, nor a snake, nor a frog, nor an animal of any other miserable order.[18] With this measure of gain (that thou hast won), thou shouldst, O Kāçyapa, be contented! How happy, again, shouldst thou feel at the thought that amongst living creatures thou art a superior Brāhmana![19] These worms are biting me! For want of hands I am unable to drive them off. Behold this my miserable plight![20] I do not cast off life because to do so is a very sinful act, and lest, indeed, I fall into a more miserable order of existence![21] This order of existence, *viz.*, that of a jackal, to which I now belong is rather tolerable. Miserable as it is, there are many orders of existence below it that are more miserable still.[22] By birth certain classes of creatures become happier than others who become subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness.[23] Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty their next wish is for the status of gods. Having won that status they then wish for the chiefdom of the celestials.[24] If thou becomest affluent, thou wilt never succeed in becoming a king (for thou art a Brāhmana by birth), nor in becoming a god (because, in reality, thy status of Brāhmanahood is equal if not superior to that of a god). If by any means (led away by the alluring prospect of heavenly bliss) thou becomest a god (instead of attaining to a superior position), thou wilt then covet for the chiefdom of the gods. In no condition wilt thou be contented.[25] Contentment does not result from acquisition of desirable objects. Thirst is never slaked although there is profusion of water.* The thirst for acquisition only blazes up with each fresh acquisition like a fire with new faggots thrown into it.[26] In thee there is grief. But joy also dwells in thee. Both happiness and misery dwell in

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* The meaning is that even copious drafts do not slake thirst permanently, for after being slaked, it is sure to return.—T.

thee. Why then shouldst thou yield to grief?[27] One should shut up, like birds in a cage, the very springs, *viz.*, the understanding and the senses, of all one's desires and acts.[28] There can be no cutting of a second head, nor of a third hand. That which does not exist can produce no fear.[29] One that is not acquainted with the enjoyment a certain object affords, never feels a desire for that object. Desires arise from the actual experience of the pleasures that touch, or sight, or hearing gives.[30] Thou hast no idea of the taste of the wine called *Vāruni* or of the meat of the birds called *Ladwaka*. There is no drink and no food more delicious than these.[31] Thou hast no idea also, O Kāçyapa, of every other superior kind of drink and food that exists among men, for thou hast never tasted it.[32] Without doubt, therefore, not to taste, not to touch, not to see, should be the vow of a man if he is to win happiness.[33] Creatures that have hands, without doubt, become strong and earn wealth. Men are reduced by men to a state of sevitude,[34] and are repeatedly afflicted (at the hands of their own species) with death, imprisonment, and other tortures. Although such their condition yet even they (without yielding to grief) laugh and sport and indulge in merriment.[35] Others again, though endued with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful, and miserable professions.[36] They seek to change such professions for other pursuits (that are more dignified) but then they are bound by their own acts (of a previous life) and by the force of Destiny.[37] The vilest man of the *Pukkasa* or the *Chāndāla* orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this respect![38] Beholding those amongst thy species that are destitute of arms, or struck with palsy, or afflicted with other diseases, thou canst regard thyself as very happy and possessed of valuable accompaniments amongst the members of thy own order.[39] If this thy regenerated body remains safe and sound, and free from disease, and all thy limbs remain perfect, thou art sure of never incurring any reproach amongst men.[40] It would not behove thee, O Brāhmana, to cast off thy life even if any blame,

founded on fact and capable of bringing about thy dismission from caste, attached to thee! Rise, and practise virtue. It is not meet that thou shouldst throw away thy life![41] If, O regenerate one, thou listen to me and place credence on my words, thou wilt then obtain the highest reward of the religion inculcated in the Vedas![42] Do thou set thyself to Vedic studies, and duly maintain thy sacred fire, and observe truth, and self-restraint, and charity. Never compare thyself boastfully with another.[43] They who, by devoting themselves to the study of the Vedas, become competent for performing sacrifices for themselves and others, have no need to indulge in any kind of regrets or fear any kind of evil.[44] They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, strive their best for performing sacrifices, practising charity, and procreating children, and desiring to pass their time cheerfully in those acts, at last win very great happiness.*[45] They, on the other hand, that are born under evil constellations, inauspicious lunations, and at evil hours, become destitute of sacrifices and progeny and at last fall into the *Asura* order.†[46] In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of the Vedas. I was destitute of the (fourfold) objects of life, and was devoted to that science of argumentation which is based upon ocular or tangible proofs.‡[47] I used to utter words based on (plausible) reasons. Indeed, in assemblies, I always spoke of reasons (and never of faith). I used to speak irreverently of the declarations of the *Çrutis* and address Brāhmanas in domineering tones.[48] I was an unbeliever, sceptical of everything, and though really ignorant, proud of my learning. This status of

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* In the Bengal texts, 44 is made a triplet. The correct reading, however, is to take 44 as a couplet and 45 as a triplet. Nilakantha points out that *Icchantaste* &c., is grammatically connected with 45.—T.

† The auspicious constellations are such as *Pushyā* and others; the inauspicious ones are Mulā, Açleshā, Maghā, &c.; *yajnaprasava* may also mean the *fruits* of sacrifices.—T.

‡ *Anwikshikim* may also mean 'microscopic.'—T.

a jackal that I have obtained in this life is the consequence, O regenerate one, of those sins of mine ![49] If even after hundreds of days and nights I that am a jackal can once again obtain the status of humanity,[50] I shall then pass my life in contentment, heedful of the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and avoid what should be avoided ![51]—Thus addressed, the ascetic Kāçyapa, rising up, said,—O, thou art certainly possessed of knowledge and great intelligence ! I am really surprised at all this ![52]—With eye whose vision was extended by knowledge, the Brāhmana then beheld that being who had addressed him to be Indra the chief of the gods and the lord of Cachi.[53] Kāçyapa then worshipped that god having the best of steeds for the animal that bore him. Receiving afterwards the god's permission, the Brāhmana returned to his abode.' "[54]

Section CLXXXI.

"Yudhishthira said,—'Tell me, O grandsire, if gifts, sacrifices, penances, and dutiful services rendered to preceptors, are productive of wisdom and high felicity.'*[1]

" 'Bhishma said,—'If the mind becomes affected by desire, wrath, and other evil passions, it then runs towards sin. If one's acts are stained by sin, one is obliged to dwell in painful regions.[2] Sinful men take birth in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear, and death.[3] Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness.[4] Unbelivers, with their arms manacled,

* The word *dattam*, generally rendered 'gifts' or 'charity,' means and includes protection of suppliants, abstention from injury as regards all creatures, and actual gifts made outside the sacrificial altar. Similarly, the maintenance of the sacred fire, penances, purity of conduct, the study of the Vedas, hospitality to guests, and offer of food to the Viçwedevas, are all included in the word *Ishta* which is ordinarily rendered 'sacrifice.'—T.

are sent to regions rendered inaccesible by carnivorous beasts and elephants and full of terrors in consequence of snakes and robbers. What more need be said of them?[5] They, on the other hand, who have reverence for gods and guests, who are liberal, who are fond of good and honest men, go, in consequence of their acts of charity, along that happy way which belongs to persons of cleansed souls.[6] They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among birds.[7] That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind.* It sleeps when he sleeps and does whatever else he does.†[8] Like his shadow it rests when he rests, proceeds when he proceeds, and acts when he acts.[9] Whatever acts a man does he has certainly to obtain the fruits thereof.[10] Death is dragging all creatures who are surely destined to fall (into orders of existence they deserve) and who are surely liable to enjoy or suffer that which has been ordained as the consequence of their acts.[11] The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes.[12] After the consequences, as ordained, of the acts of a past life, have been exhausted (by enjoyment or sufference), honor and disgrace, gain and loss, decay and growth, no longer flow or appear in respect of any one. This happens repeatedly.‡[13] A creature while still in the mother's womb enjoys or suffers the happiness or the misery that has been ordained for him in consequence of his own

* *I. e.*, even if he seeks to avoid it.—T.

† *I. e.*, becomes his inseparable associate.—T.

‡ What is meant is that if once the consequences of the acts of a past life are exhausted, the creature (with respect to whom such exhaustion takes place) is freed from all vicissitudes of life. Lest, however, such creatures become emancipated, the orthodox view is that a balance is always left of both merit and demerit, so that a new birth must take place, and the consequences of what is thus left as a balance must begin to be enjoyed or suffered. This is not referred to here, but this is the view of all orthodox Hindus.—T.

acts.[14] In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period.[15] As a calf recognises and approaches its parent in the midst of even a thousand kine, even so the acts of a past life recognise and visit the doer in his new life.[16] Washed in water a (dirty) piece of cloth becomes clean. Similarly, men burning in repentance obtain endless happiness by proper penances.*[17] Those that can take up their residence in the woods and by performing austerities for a long period can wash themselves of their sins, succeed in obtaining the objects on which they set their hearts.[18] As no one can mark the track of birds in the sky or of fishes in the water, similarly the track of persons whose souls have been cleansed by knowledge cannot be marked by any.†[19] There is no need of any more eloquence or any more reference to sinful acts. Suffice it to say that one should, with proper judgment and as befits one best, do what is for one's good. (This is the means by which wisdom and high felicity may be achieved.' "[20]

SECTION CLXXXII.

"Yudhishthira said,—'Whence has this universe, consisting of mobile and immobile creatures, been created? Whom does it go to when destruction sets in? Tell me this, O grandsire![1] Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire, and its wind, been created![2] How were all objects created?

* The first word of this verse is diversely read. The reading I adopt is *samunnam*, meaning drenched in water. If it be *samjuktam* it would mean united, with filth, of course. Another reading is *samswinnam*, meaning 'drenched with sweat.' Nilakantha explains *upavāshah* here as equivalent to the renunciation of all earthly possessions. Ordinarily, it means 'fasts.'—T.

† This verse often occurs in the *Cānti Parvan*. It is difficult to understand in what sense it is said that the track of the virtuous cannot be marked. Perhaps, it is intended that such men do not leave any history or record behind them, they having abstained from all kinds of action good or bad.—T.

Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice?[3] Of what kind is the life of living creatures? Where also do they go who die? Tell us everything about this and the other world!'[4]

"Bhishma said,—'In this connection is cited the old narrative of the sacred words that Bhrigu said in reply to the questions of Bharadwāja.[5] Beholding the great *Rishi* Bhrigu blazing with energy and splendour, seated on the Kailāsa summit, Bharadwāja addressed him in the following words:[6]—

"'Bharadwāja said,—By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire, and its wind, created?[7] How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity (of behaviour), and whence the ordinances about virtue and vice, for living creatures?[8] Of what kind is the life of living creatures? Where do they go who die? It behoveth thee to tell me everything about this and the other world![9]—Thus addressed about his doubts by Bharadwāja, the illustrious and regenerate *Rishi* Bhrigu who resembled *Brahma* itself, replied unto him, saying these words:[10]—

"'Bhrigu said,—There is a Primeval Being, known to the great *Rishis*, of the name of *Mānasa*. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal.[11] He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable. Through Him are creatures born and through Him they die.[12] He first created a Divine Being known by the name of *Mahat*.*[13] *Mahat* created Consciousness. That Divine Being created Space. That puissant Being is the holder of all created objects.[14] From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth.[15] Self-born *Mānasa* then created a divine Lotus pregnant with Energy. From that Lotus sprang Brahman,

* *Mānasa* means 'appertaining to the mind,' or, rather, the Will. *Mahat* literally means great.—T.

that Ocean of Veda.*[16] The *Çrutis* say that as soon as born, that divine Being uttered the words—*I am He!*—For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator.† These five elements that we see are that Brahman of great energy.[17] The Mountains are his bones. The Earth is his fat and flesh. The Oceans are his blood. Space is his stomach.[18] The Wind is his breath. Fire is his energy. The rivers are his arteries and veins. Agni and *Soma*, otherwise called the Sun and the Moon, are called his eyes.[19] The firmament above is his head. The Earth is his two feet. The cardinal and subsidiary points of the horizon are his arms. Without doubt, He is incapable of being known and His Soul is inconceivable by even persons crowned with ascetic success.[20] That Divine Being, who pervades the whole universe, is also known by the name of *Ananta* (Infinite). He lives in Consciousness, and is incapable of being known by persons of uncleansed souls.[21] Asked by thee I have now told thee of Him who created Consciousness for evoking into existence all created objects, and from whom this universe has sprung!—[22]

" 'Bharadwāja said,—What is the extent of the firmament, of the points of the horizon, of the surface of this Earth, and of the Wind? By telling me the truth, solve my doubts!—[23]

" 'Bhrigu said,—The sky thou seest above is Infinite. It is the abode of persons crowned with ascetic success and of divine beings. It is delightful, and consists of various regions. Its limits cannot be ascertained.[24] The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot reach are luminaries‡ which are self-effulgent and

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* Veda is here used in the sense of Knowledge and Power.—T.

† *Sarvabhutātmakrit* is explained by Nilakantha thus. He who is *Sarvabhutātman* is again *bhutakrit*. On the authority of the *Çrutis* the commentator adds,—ya ete pancha ākācādayodhātavo-dhārana-karmānah sa eva Brahmā.—T.

‡ The word *Devāh* here is evidently used in the sense of luminous or shining ones and *not* in that of gods or deities.—T.

which possess splendour like that of the Sun or the fire.[25] Know this, O giver of honors, that possessed of far-famed splendour, even these last do not behold the limits of the firmament in consequence of the inaccessibility and infinity of those limits.[26] This Space which the very gods cannot measure is full of many blazing and self-luminous worlds each above the other.[27] Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond the last is fire.[28] Downwards, beyond the nether regions, is water. Beyond water is the region belonging to the great snakes. Beyond that is sky once more, and beyond the sky is water again.[29] Even thus there is water and sky alternately without end. Even such are the limits of the Divinity represented by water. The very gods are unable to ascertain the limits of fire and wind and water.[30] The nature of fire, wind, water, and land, is like that of space. They are distinguished through want of true Knowledge.[31] Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean.[32] Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible (in all its parts)?[33] If even it becomes possible to ascertain the limits of the firmament which is the track of the gods and beings crowned with ascetic success, it can never be possible to set limits to that which is limitless and known by the name of the Infinite, to that which corresponds with the name by which it is known, *viz.*, what has been called the high-souled *Mānasa*?[34] When again His form is sometimes contracted and sometimes expanded, how can any one else except one that is equal to Him, be able to comprehend His limits?[35] From the Lotus (of which I have already spoken) was first created the Omniscient lord Brahman, endued with form, of essence comprised of Righteousness, and the Creator of all mobile and immobile things.—[36]

" 'Bharadwāja said,—If Brahman sprang from the Lotus, then it is the Lotus that should be regarded as the First-born and not Brahman. Why, however, is Brahman said to be the first? Do thou remove this doubt of mine!'—[37]

"'Bhrigu said,—The Earth it is that is called that Lotus. It was created for giving a seat unto that form of Mānasa which became Brahman.[38] Reaching up to heaven itself, the Sumeru became the pericarp of that Lotus. Remaining within it, the puissant Lord of the Universe created all the worlds.—'"[39]

Section CLXXXIII.

"'Bharadwāja said,—Tell me, O best of Brāhmanas, how the puissant Brahman, residing within Meru, created these diverse kinds of objects!—[1]

"'Bhrigu said,—The great Mānasa (in his form of Brahman) created the diverse kinds of objects by fiat of Will. For the protection then of all creatures, he first created water.[2] Water is the life of life of all creatures, and it is water which aids their growth. If there be no water, all creatures would perish. The whole univere is pervaded by water.[3] Earth, mountains, clouds, and all things which have form, should all be known as transformations of water. They have all been produced by the solidification of that element.—[4]

"'Bharadwāja said,—How did water spring? How Fire and Wind? How also was the Earth created? I have great doubts on these points!—[5]

"'Bhrigu said,—O regenerate one, in very ancient times called the *Brahma-kalpa*, high-souled *Rishis* of the regenerate order, when they assembled together, felt this very doubt about the creation of the universe.[6] Restraining speech, they remained immovable, engaged in (ascetic) contemplation. Having given up all food, they subsisted upon air alone, and remained thus for a thousand celestial years.[7] At the end of that period, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the firmament to say:[8]—Formerly there was only infinite Space, perfectly motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep.[9] Then water sprang into existence like something darker within darkness. Then from the pressure of water arose

wind.[10] As an empty vessel without a hole appears at first to be without any sound, but when filled with water, air appears and makes a great noise,[11] even so when infinite Space was filled with water, the wind arose with a great noise, penetrating through the water.*[12] That wind, thus generated by the pressure of the ocean of water, still moveth. Coming into (unobstructed) Space, its motion is never stopped.[13] Then in consequence of the friction of wind and water, fire possessed of great might and blazing energy, sprang into existence, with flames directed upwards. That fire dispelled the darkness that had covered Space.[14] Assisted by the wind, fire drew Space and Water together. Indeed, combining with the wind, fire became solidified.[15] While falling from the sky, the liquid portion of fire solidified again and became what is known as the Earth.[16] The Earth or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals.—' "[17]

SECTION CLXXXIV.

" 'Bharadwāja said,—When the high-souled Brahman has created thousands of creatures, why is it that only these five elements which he created first, which pervade all the universe and which are *great creatures*, have come to have the name of *creatures* applied to them exclusively ?†—[1-2]

" 'Bhrigu said,—All things that belong to the category of the Infinite or the Vast receive the appellation of *Great*. It is for this reason that these five elements have come to be called Great creatures.[3] Activity is wind. The sound that is heard is space. The heat that is within it is fire. The liquid juices occuring in it are water. The solidified matter, *viz.*, flesh and bones, are Earth. The bodies (of living creatures) are thus made of the five (primeval) elements.[4] All mobile

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* The *Rishis* supposed that the pouring of water *created* the air instead only of displacing it.—T.

† All created things are called *Bhutas*, but the five principal elements *viz.*, fire, air, earth, water, and space, are especially called *Bhutas* or *Mahābhutas*.—T.

and immobile objects are made of these five elements. The five senses also of living creatures partake of the five elements. The ear partakes of the properties of space. The nose of earth; the tongue of water; touch of wind; and the eyes of light (or fire).—[5]

"'Bharadwāja said,—If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are not visible?[6] Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them.[7] Trees do not hear; they do not see; they are not capable of the perceptions of scent or taste. They have not also the perception of touch. How then can they be regarded as composed of the five (primal) elements?[8] It seems to me that in consequence of the absence of any liquid material in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be regarded as compounds of the five (primal) elements.—[9]

"'Bhrigu said,—Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them.[10] They have heat within them in consequence of which leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows they have perception of touch.[11] Through sound of wind and fire and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have, therefore, ears and do hear.[12] A creeper winds round a tree and goes about all its sides. A blind thing cannot find its way. For this reason it is evident that trees have vision.[13] Then again trees recover vigor and put forth flowers in consequence of odors good and bad, of the sacred perfume of diverse kinds of *dhupas*. It is plain that trees have scent.*[14] They drink water by their roots. They catch diseases of diverse kinds. Those diseases again are cured by different operations. From this it is evident that trees have perception of

* This is certainly curious as showing that the ancient Hindus knew how to treat diseased plants and restore them to vigor.—T.

taste.[15] As one can suck up water through a bent lotus-stalk, trees also, with the aid of the wind, drink through their roots.[16] They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate.[17] Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes humid.[18] In the bodies of all mobile things the five elements occur. In each the proportions are different. It is in consequence of these five elements that mobile objects can move their bodies.[19] Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are made of earth.[20] Energy, wrath, eyes, internal heat, and that other heat which digests the food that is taken, these five, constitute the fire that occurs in all embodied creatures.*[21] The ears, nostrils, mouth, heart, and stomach, these five, constitute the element of space that occurs in the bodies of living creatures.[22] Phlegm, bile, sweat, fat, blood, are the five kinds of water that occur in mobile bodies.[23] Through the breath called *Prāna* a living creature is enabled to move. Through that called *Vyāna*, they put forth strength for action. That called *Apāna* moves downward. That called *Samāna* resides within the heart.[24] Through that called *Udāna* one eructates and is enabled to speak in consequence of its piercing through (the lungs, the throat, and the mouth). These are the five kinds of wind that cause an embodied creature to live and move.[25] The properties of scent an embodied creature knows through the earth-element in him. From the water-element he perceives taste. From the fire-element represented by the eyes, he perceives forms, and from the wind-element he obtains the perception of touch.[26] Scent, touch, taste, vision, and sound, are regarded as the (general) properties of every mobile and immobile object. I shall first speak of the several kinds of scent.[27] They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry,

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* K. P. Singha wrongly renders this verse. The Burdwan translator is right.—T.

indifferent.[28] Of these nine kinds is scent which is founded upon the earth-element. Light is seen by the eyes, and touch through the wind-element.[29] Sound, touch, vision and taste are the properties of water. I shall speak (in detail) now of the perception of taste. Listen to me.[30] High-souled *Rishis* have spoken of diverse kinds of taste. They are sweet, saltish, bitter, astringent, sour, and pungent.[31] These are the six kinds of taste appertaining to the water-element.[32] Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round,[33] white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft, and terrible.[34] These are the sixteen different kinds of form which constitutes the property of light or vision. The property of the wind-element is touch. Touch is of various kinds:[35] warm, cold, agreeable, disagreeable, indifferent, burning, mild, soft, light, and heavy.[36] Both sound and touch are the two properties of the wind-element. These are the eleven properties that appertain to the wind.[37] Space has only one property. It is called sound. I shall now tell thee the different kinds of sound.[38] They are the seven original notes called *Shadaja*, *Rishabha*, *Gāndhāra*, *Madhyama*, *Dhaivata*, *Panchama*, and *Nishāda*.[39] These are the seven kinds of the property that appertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments.[40] Whatever sound is heard from drums small and large, and conchs, and clouds, and cars, and animate and inanimate creatures, are all included in these seven kinds of sound already enumerated.[41] Thus sound, which is the property of space, is of various kinds. The learned have said sound to be born of space. When raised by the different kinds of touch, which is the property of the wind, it may be heard. It cannot, however, be heard, when the different kinds of touch are inceptive. The elements, mingling with their counter-parts in the body, increase and grow.[42-43] Water, fire, wind, are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths (already mentioned) they reside in the body.—' "[44]

SECTION CLXXXV.

"'Bharadwāja said,—How does bodily fire or heat, entering the body, reside there? How also does the wind, obtaining space for itself, cause the body to move and exert?—[1]

"Bhrigu said,—'I shall, O regenerate one, speak to thee of the course in which the wind moves, and how, O sinless one, that mighty element causes the bodies of living creatures to move and exert![2] Heat resides within the head (brain) and protects the body (from perishing). The wind or breath called *Prāna*, residing within the head and the heat that is there, cause all kinds of exertion.[3] That *Prāna* is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.*[4] Thus the living creature is, in every respect, caused by *Prāna* to move about and exert. Then in consequence of the other breath called *Samāna*, every one of the senses is made to act as it does.[5] The breath called *Apāna*, having recourse to the heat that is in the urethra and the abdomenal intestines, moves, engaged in carrying out urine and fæces.[6] That single breath which operates in these three, is called *Udāna* by those that are conversant with science.[7] That breath which operates, residing in all the joints of men's bodies, is called *Vyāna*.[8] There is heat in the bodies of living creatures which is circulated all over the system by the breath *Samāna*. Residing thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours.[9] That heat, residing between *Apāna* and *Prāna*, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature.[10] There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living crea-

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* Both the Bengal and the Bombay texts read *bhutāni*. The correct reading, however, appears to be *bhutānām*.—T.

tures.*[11] In consequence of the rush of the several breaths named above (through these ducts), those breaths mingle together. The heat (that dwells in *Prāna*) is called *Ushman*. It is this heat that causes digestion in all creatures possessed of bodies.[12] The breath called *Prāna*, the bearer of a current of heat, descends (from the head) downwards to the extremity of the anal canal and thence is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears.[13] Below the navel is the region of digested matter. Above it is that for the food which is taken. In the navel are all the forces of life that sustain the body.[14] Urged by the ten kinds of breaths having *Prāna* for their first, the ducts (already mentioned), branching out from the heart, convey the liquid juices that food yields, upwards, downwards, and in transverse directions.†[15] The main duct leading from the mouth to the anus is the path by which *Yogins*, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining to *Brahma* by holding the soul within the brain.‡[16] Even thus is heat planted in the breaths called *Prāna* and *Apāna* and others, of all embodied creatures. That heat is always burning there like a fire placed in any (visible) vessel.—' "[17]

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* The word rendered duct is *Crotās*. It may also be rendered 'channel.' Very likely the principal artery or aorta is meant.—T.

† Notwithstanding much that is crude anatomy and crude physiology in these sections, it is evident, however, that certain glimpses of truth were perceived by the *Rishis* of ancient times. Verse 15 shows that the great discovery of Harvey in modern times was known in ancient India.—T.

‡ In works on *yoga* it is laid down that the main duct should be brought under the control of the will. The soul may then, by an act of volition, be withdrawn from the whole physical system into the convolutions of the brain in the head. The brain, in the language of *yogins*, is a lotus of a thousand leaves. If the soul be withdrawn into it, the living creature will then be liberated from the necessity of food and sleep, &c., and will live on from age to age, absorbed in contemplation of divinity and in perfect beatitude.—T.

Section CLXXXVI.

" 'Bharadwāja said,—If it is the wind that keeps us alive, if it is the wind that causes us to move and exert, if it is the wind that causes us to breathe and to speak, then it seems that life is worth little.[1] If the animal heat (that digests all food) be of the nature of fire, and if it is that fire which assists at digestion by dissolving the food we take, then life is worth little.[2] When an animal dies, that which is called its life is never seen leaving it. Only the breath leaves it, and the internal heat becomes extinguished.[3] If life were nothing else than wind, or if life depended only on the wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air.[4] If life depended upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air (that exists externally) like a portion of water escaping into the great ocean and thereby only changing the place of its residence.[5] If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a blazing fire, either of them, entering a homogeneous element, loses its independent or separate existence. If life were air, it also, when the animal died, would mingle with the great ocean of air outside.[6] How can we say that there is life in this animal body which is made up of the five (primal) elements? If one of those elements disappear, the union of the other four becomes dissolved.[7] The element of water drieth up if food be not taken. The element of air disappears if the breath be restrained. The element of space disappears if the excretions cease. So also the element of fire becomes extinguished if food does not go in.[8] The element of earth breaks into pieces in consequence of disease, wounds, and other sufferings. If only one of the five becomes afflicted, the union, being dissolved, the five go away into five different directions.[9] When the body which is a union of the five elements, becomes separated into five ingredients, whither doth life go? What doth it then know?

What doth it then hear? What doth it then say?[10] This cow (that is given away to a holy Brāhmana), it is said, will rescue me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow rescue?[11] The taker of the cow (in gift) and the giver are both equal (in being both subject to death). Both of them meet with extinction in this world. How then will they meet again?[12] How will the person that has been eaten up by birds, or that has been broken into pieces by a fall from a mountain summit, or that has been consumed by fire, regain life?[13] The root of a tree that has been cut down does not grow up again. Only the seeds put forth sprouts. Where is the person who having died comes back (to some sort of new existence)?[14] Only seeds were originally created. All this universe is the result of seeds in succession. They that die, die to perish. Seeds result from seeds.—' "[15]

Section CLXXXVII.

" 'Bhrigu said,—There is no destruction of the living creature, or of what is given, or of our other acts. The creature that dies only goes into another form. The body alone dissolves away.[1] The living creature, though depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was ignited.—[2]

" 'Bharadwāja said,—If there is no destruction of the living creature like that of fire, I submit, fire itself is not seen after consumption of the fuel (that ignited it).[3] When the supply of fuel is stopped, the fire becomes extinguished, and, as far as I know, becomes annihilated. That should surely be regarded to have met with destruction which has no longer any action, which furnishes no proof of its existence, and which no longer occupies any space!—[4]

" 'Bhrigu said,—It is true that upon the consumption of fuel fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and

hence it becomes incapable of perception by us.[5] Similarly, upon leaving the body, the creature lives in space, and can not be seen in consequence of its extreme subtility as is doubtless the case with fire.[6] It is fire or heat that sustains the breaths called *Prāna* and the others. Know that that heat (thus existing) is called life or the living agent. That heat which is the sustainer of the breaths, becomes extinguished in consequence of the suppression of breath.[7] Upon that heat in the physical frame being extinguished, the frame itself loses animation. Falling down, it is transformed into earth, for that is its ultimate destination.[8] The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath.[9] These three (*viz.*, space, air, and fire) mingle together. The other two, (*viz.*, water and earth), exist together in the form of earth.[10] There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endued with form only in respect of embodied creatures.—[11]

"'Bharadwāja said,—If in the physical frames of all living creatures there are heat and wind and earth and space and water, what then are the indications of the living agent? Tell me these, O sinless one![12] I desire to know the nature of the life that is in the bodies of living beings,—bodies made up of the five primal elements, engaged in the five acts, endued with the five senses and possessed of animation.[13] Upon the dissolution of the body which is a union of flesh and blood, and a mass of fat and sinews and bones, that which is the living agent cannot be seen.[14] If this body, composed of the five elements, be destitute of what is called life, who or what then is that which feels misery upon the appearance of either bodily or mental pain?[15] The living agent hears what is said, with the aid of the ears. It, however, happens again, O great *Rishi*, that the same agent hears not when the *Mind* is otherwise engaged. It seems, therefore, that that which is called the living agent serves no purpose.[16] The whole scene that the living agent sees with eyes acting in concert with the mind, the eye beholds not, even when lying before it, if the mind be otherwise engaged.[17]

Then again, when it is under the influence of sleep, that agent neither sees nor smells, nor hears, nor speaks, nor experiences the perceptions of touch and taste.[18] Who or what then is that which feels joy, becomes angry, gives way to sorrow, and experiences tribulation? What is that which wishes, thinks, feels aversion, and utters words?—[19]

"'Bhrigu said,—The mind also is made of the five elements in common with the body. For this reason it is of no consequence with respect to the acts mentioned by thee. Only the one internal Soul sustaineth the body. It is he that perceives smell and taste and sound and touch and form and other properties (that exist in external nature).[20] That Soul, pervading all the limbs, is the witness (of the acts) of the mind endued with five attributes and residing within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body no longer experiences them.[21] When there is no longer any perception of form or of touch, when there is no heat in the fire that resides within the body,—indeed, when that animal heat becomes extinguished,—the body, in consequence of its abandonment by the Soul, meets with destruction.[22] This whole universe is composed of water. Water is the form of all embodied creatures. In that water is the Soul which is displayed in the mind. That Soul is the Creator Brahman who exists in all things.[23] When the Soul becomes endued with vulgar attributes, it comes to be called *Kshetrajna*. When freed from those attributes, it comes to be called *Paramātman* or Supreme Soul.[24] Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus.[25] Know well that which is called *Kshetrajna* and which has universal benevolence. Darkness, Passion, and Goodness are the three attributes of the living agent.[26] The learned say that the Soul has Consciousness and exists with the attributes of life. The Soul exerts and causes everything to exert. Persons that have a knowledge of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and sets them agoing.[27] There is no destruc-

tion of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body. That which is called death is only the dissolution of the body.[28] It is thus that the Soul, wrapped in diverse forms, migrates from form to form, unseen and unnoticed by others. Persons possessed of true Knowledge behold the Soul by their keen and subtile intelligence.[29] The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoting himself to *yoga* meditation, succeeds every night, before sleep and after sleep, in beholding his Soul by the aid of his Soul.*[30] In consequence of a contented heart, and by abandoning all acts good and bad, one can obtain infinite happiness by depending upon one's own Soul.[31] The king, of fiery effulgence, residing within the mind is called the living agent. It is from that Lord of everything that this creation has sprung. Even this is the conclusion to be arrived at in the enquiry into the origin of creatures and the soul.—' "[32]

SECTION CLXXXVIII.

" 'Bhrigu said,—Brahman first created a few Brāhmanas who came to be called *Prajāpatis* (lords of creation). Possessed of splendour equal to that of the fire or the Sun, they were created out of the energy of that First-born Being.[1] The puissant Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven (by practising them).[2] After this, the Deities and the Dānavas, the Gandharvas, the Daityas, the Asuras, the great-snakes, the Yakshas, the Rākshasas, the Serpents, the Piçāchas, and human beings[3]

* It is often said that in an advanced stage of *yoga*, one is enabled to behold one's Soul, or, a sort of double existence is realised in consequence of which the Soul becomes an object of internal survey to the Soul itself. Very probably, writers on *yoga* employ this language in a figurative sense.—T.

with their four divisions, *viz.*, Brāhmanas, Kshatriyas, Vaiçyas, and Cudras, O best of regenerate ones, and all the other orders of creatures that exist, were created.[4] The complexion the Brāhmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaiçyas got was yellow; and that which was given to the Cudras was black.*[5]—

"'Bharadwāja said,—If the distinction between the four orders (of human beings) be made by means only of color (attribute), then it seems that all the four orders have been mingled together.[6] Lust, wrath, fear, cupidity, grief, anxiety hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes?[7] The bodies of all men emit sweat, urine, fæces, phlegm, bile, and blood. How then can men be distributed into classes?[8] Of mobile objects the number is infinite; the species also of immobile objects is innumerable. How then can objects of such very great diversity be distributed into classes?—[9]

"'Bhrigu said,—There is really no distinction between the different orders. The whole world at first consisted of Brāhmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders.[10] They that became fond of indulging desires and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship,—those Brāhmanas possessing the attribute of Passion,—became Kshatriyas.[11] Those Brāhmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaiçyas.[12] Those Brāhmanas again that became fond of untruth and injuring other creatures, possessed of cupidity,—

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* The commentator explains that the words expressive of hue or color really mean attributes. What is intended to be said is that the Brāhmanas had the attribute of Goodness (*Satwa*); the second order had the attribute of Passion (*Rajas*); the third got a mixture of the two, *i. e.*, both goodness and passion (*Satwa* and *Rajas*); while the lowest order got the remaining attribute, *viz.*, Darkness (*Tamas*).—T.

engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, become Cudras.[13] Separated by these occupations, Brāhmanas, falling away from their own order, become members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices.[14] Even thus were the four orders at first created equal by Brahman who ordained for all of them (the observances disclosed in) the words of *Brahma* (in the Vedas). Through cupidity alone, many fell away, and become possessed by ignorance.[15] The Brāhmanas are always devoted to the scriptures on *Brahma*; and mindful of vows and restraints, are capable of grasping the conception of *Brahma*. Their penances, therefore, never go for nothing.[16] They amongst them are not Brāhmanas that are incapable of understanding that every created thing is Supreme *Brahma*. These, falling away, become members of diverse (inferior) orders.[17] Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as Piçāchas and Rākshasas and Pretas and as individuals of diverse *Mleccha* species.[18] The great *Rishis* who at the beginning sprang into life (through Brahman's Will) subsequently created, by means of their penances, men devoted to the duties ordained for them and attached to the rites laid down in the Eternal Vedas.[19] That other Creation, however, which is eternal and undecaying, which is based upon *Brahma* and has sprung from the Primeval God, and which has its refuge upon *yoga*, is a mental one.*—"[20]

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* The distinction here laid down seems to be this: the eternal creation is due to the *yoga* or mental action of the Primeval Deity. That creation which *we* behold is the result of the penances of those sages who were *first* created. Perhaps, what is intended to be said is that the principle of life, of life proceeding from life, and primal matter with space, &c., are all due to the fiat of God; while all visible and tangible objects, resulting from the action of those principles and from primal matter and space, are attributable to the ancient sages.—T.

Section CLXXXIX.

"'Bharadwāja said,—By what acts does one become a Brāhmana? By what, a Kshatriya? O best of regenerate ones, by what acts again does one become a Vaiçya or a Çudra? Tell me this, O foremost of speakers!—[1]

"'Bhrigu said,—That person is called a Brāhmana who has been sanctified by such rites as those called *jāta* and others; who is pure in behaviour; who is engaged in studying the Vedas; who is devoted to the six well-known acts (of ablutions every morning and evening, silent recitation of *mantras,* pouring libations on the sacrificial fire, worshipping the deities, doing the duties of hospitality to guests, and offering food to the *Viçwedevas*;)[2] who is properly observant of all pious acts; who never takes food without having offered it duly to gods and guests; who is filled with reverence for his preceptor; and who is always devoted to vows and truth.[3] He is called a Brāhmana in whom are truth, gifts, abstention from injury to others, compassion, shame, benevolence,* and penance.[4] He who is engaged in the profession of battle, who studies the Vedas, who makes gifts (to Brāhmanas) and takes wealth (from those he protects), is called a Kshatriya.[5] He who earns fame from keep of cattle, who is employed in agriculture and the means of acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaiçya.†[6] He who takes a pleasure in eating every kind of food, who is engaged in doing every kind of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unclean, is said to be a Çudra.[7] If these characteristics be observable in a Çudra, and

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* The word *Ghrinā* may also mean aversion. Of course, here it would mean, if used in that sense, aversion for all unrighteous acts.—T.

† The first half of the first line of 6 is differently read in the Bombay edition. Both readings are noticed by Nilakantha. I have adhered to the Bengal reading, though the Bombay reading is clearer in sense. *Viçati* is a transitive verb having *pratisthā* or some such noun for its object. The literal meaning is 'He who acquires fame &c,'—T.

if they be not found in a Brāhmana, then such a Cudra is no Cudra, and such a Brāhmana is no Brāhmana.[8] By every means should cupidity and wrath be restrained. This, as also self-restraint, are the highest results of Knowledge.[9] Those two passions (*viz.*, cupidity and wrath), should, with one's whole heart, be resisted. They make their appearance for destroying one's highest good.[10] One should always protect one's prosperity from one's wrath, one's penances from pride; one's knowledge from honor and disgrace; and one's soul from error.[11] That intelligent person, O regenerate one, who does all acts without desire of fruit, whose whole wealth exists for charity, and who performs the daily *Homa*, is a real Renouncer.* One should conduct oneself as a friend to all creatures, abstaining from all acts of injury.[12] Rejecting the acceptance of all gifts, one should, by the aid of one's own intelligence, be a complete master of one's passions. One should live in one's soul where there can be no grief. One would then have no fear here and attain to a fearless region hereafter.[13] One should live always devoted to penances, and with all passions completely restrained; observing the vow of taciturnity, and with soul concentrated on itself; desirous of conquering the unconquered senses, and unattached in the midst of attachments.[14] All things that can be perceived by the senses are called Manifest. All, however, that is Unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtile senses, should be sought to be known.†[15] If there be no faith, one will never

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* Here the speaker describes the character of *Karma-sannyāsa* (renunciation of acts). *Samārambha* generally means all kinds of acts. Here, however, only sacrifices and other scriptural rites are intended. I follow Nilakantha in rendering the second line, although the plain meaning would seem to be "who poureth everything in gift."—T.

† The gross world is perceivable by the ordinary senses. Behind the gross world is a subtile one which the subtile senses, i. e., the senses when sharpened by *yoga*, can perceive. With death, the gross body alone is dissolved. The subtile body or form, called the *Linga-carira*, and made up of what is called the *Tanmātrā* of the primal elements, remains. Even that retains all the characteristics of the

succeed in attaining to that subtile sense. Therefore, one should hold oneself in faith. The mind should be united with *Prāna*, and *Prāna* should then be held within *Brahma*.[16] By dissociating oneself from all attachments, one may obtain absorption into *Brahma*. There is no need of attending to any other thing. A Brāhmana can easily attain to *Brahma* by the path of Renunciation.[17] The indications of a Brāhmana are purity, good behaviour, and compassion unto all creatures.—' "[18]

Section CLXC.

" 'Bhrigu said,—Truth is *Brahma*; Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld; and it is with the aid of Truth that one goes to heaven.[1] Untruth is only another form of Darkness. It is Darkness that leads downwards. Those who are afflicted by Darkness and covered by it fail to behold the lighted regions of heaven.[2] It has been said that Heaven is Light and that Hell is Darkness. The creatures that dwell in the universe may obtain both heaven and hell.[3] In this world also, truth and untruth lead to opposite courses of conduct and opposite indications, such as Righteousness and Unrighteousness, light and darkness, pleasure and pain.[4] Amongst these, that which is Truth is Righteousness; that which is Righteousness is Light; and that which is Light is Happiness. Similarly, that which is Untruth is Unrighteousness; that which is Unrighteousness is Darkness; and that which is Darkness is Sorrow or Misery.[5] In this respect it is said that they that are possessed of wisdom, beholding that the world of life is overwhelmed with sorrow both bodily and mental, and with happiness that is sure to end in misery, never suffer themselves to be stupified.[6] He that is wise will strive to rescue himself from sorrow. The happiness of

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world in an incipient form. The *Linga-carira* also must be destroyed before absorption into *Brahma* can take place.—T.

living creatures is unstable both here and hereafter.*[7] The happiness of creatures that are overwhelmed by Darkness disappears like the splendour of the Moon when afflicted by Rāhu.†[8] Happiness is said to be of two kinds, *viz.*, bodily and mental. Both in this and the other world, the visible and the invisible fruits (of action) are specified (in the Vedas) for the sake of happiness.‡ There is nothing more important than happiness among the fruits or consequences of the triple aggregate. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for its sake. Virtue is its root. This, indeed, is its origin. All acts have for their end the attainment of happiness.—[9]

"'Bharadwāja said,—You have said that happiness is the highest object. I do not comprehend this. This attribute of the soul that (you say) is so desirable is not sought by the *Rishis* who are regarded to be engaged in something promising a higher reward. It is heard that the Creator of the three worlds, *viz.*, the puissant Brahman, lives alone, observant of the vow of *Brahmacharyya*. He never devotes himself to the happiness obtainable from the gratification of desire. Also, the divine Master of the universe, the lord of Umā, reduced *Kāma* (the deity of desire) to extinction. For this reason we say that happiness is not acceptable to high-souled people. Nor does it appear to be a high attribute of the Soul. I cannot put faith in what thy divine self has said, *viz.*, that there is nothing higher than happiness. That there are two kinds of consequences in respect of our acts, *viz.*, the springing of happiness from good acts and of sorrow from sinful acts, is only a saying that is current in the world.[10]

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* The felicity that is obtained in heaven is not everlasting, being limited in point of duration by the degree or measure of merit that is achieved here.—T.

† The Paurānic theory of both the solar and the lunar eclipse is that the Sun and the Moon are sought to be devoured by the *Daitya* Rāhu.—T.

‡ The sense seems to be that the Vedas declare those fruits in order that men may strive for them when they lead to happiness.—T.

" 'Bhrigu said,—On this it is said as follows: from Untruth springs Darkness. They that are overwhelmed by Darkness pursue only Unrighteousness and not Righteousness, being overmastered by wrath, covetousness, malice, falsehood, and similar evils. They never obtain happiness either here or hereafter. On the other hand, they are afflicted by various kinds of disease and pain and trouble. They are also tortured by Death, imprisonment, and diverse other griefs of that kind, and by the sorrows attending on hunger and thirst and toil. They are also pained by the numerous bodily griefs that arise from rain and wind and burning heat and exceeding cold. They are also overwhelmed by numerous mental griefs caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death.[11] They that are not touched by these diverse kinds of physical and mental afflictions, know what happiness is.[12] These evils are never found in heaven. There delicious breezes blow. In heaven there is also perpetual fragrance. In heaven there is no hunger, no thirst, no decrepitude, no sin.[13] In heaven there is perpetual happiness. In this world there is both happiness and misery. In hell there is only misery. Therefore, happiness is the highest object of acquisition.[14] The Earth is the progenitrix of all creatures. Females partake of her nature. The male animal is like Prajāpati himself. The vital seed, it should be known, is the creative energy.[15] In this way did Brahman ordain in days of old that the creation should go on. Each, affected by his own acts, obtains happiness or misery.*—' "[16]

Section CLXCI.

" 'Bharadwāja said,—What has been said to be the consequence of gift? What of Righteousness? What of conduct? What of Penances well-performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire?—[1]

* Nearly the whole of this section is in prose.—T.

"'Bhrigu said,—By pouring libations on the sacred fire, sin is burnt. By study of the Vedas one obtains blessed tranquillity. By gift one obtains pleasures and articles of enjoyment. By Penances, one acquires blessed heaven.[2] Gift is said to be of two kinds: gifts for the other world, and those for this. Whatever is given to the good attends the giver in the other world.[3] Whatever is given to those that are not good produces consequences enjoyable here. The consequences of gifts are commensurate with the gifts themselves.—[4]

"'Bharadwāja said,—What course of duties should be performed by whom? What also are the characteristics of duty? How many kinds of duty are there? It behoveth thee to tell me these!*[5]

"'Bhrigu said,—Those wise men who are engaged in practising the duties laid down for them succeed in obtaining heaven as their reward. By doing otherwise people become guilty of folly.—[6]

"'Bharadwāja said,—It behoveth thee to tell me about the four modes of life that were formerly laid down by Brahman, and the practices ordained for each of them.—[7]

"'Bhrigu said,—In days of yore, the divine Brahman, for benefiting the world, and for the protection of righteousness, indicated four modes of life.† Amongst them, residence in the abode of the preceptor is mentioned as the first (in order of time). He who is in this mode of life should have his soul cleansed by purity of conduct, by Vedic rites, and by restraints and vows and humility. He should worship the morning and evening twilights, the Sun, his own sacred fire, and the deities. He should cast off procrastination and idleness. He should cleanse his soul by saluting his preceptor, by studying the Vedas, and by listening to his preceptor's instructions. He should perform his ablutions thrice, (*viz.*,

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* It is difficult to understand in what senses the word *Dharma* is used in the three successive questions here.—T.

† In the first line the correct reading is *Brahmanī* and not *Brahmarshi*. The answer attributed to Bhrigu settles this.—T.

morning, noon, and evening).[8] He should lead a celebate existence; attend to his sacred fire; dutifully serve his preceptor; daily go out on a round of mendicancy (for supporting himself); and give ungrudginly unto his preceptor the whole of what is obtained in alms. Willingly accomplishing everything that the commands of his preceptor may indicate, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour.* On this subject is a verse: That Brāhmana who obtains his Veda by attending with reverence upon his preceptor, succeeds in attaining to heaven and obtains the fruition of all his desires.[9] The Domestic mode of life is called the second (in point of time). We shall explain to you all the pious acts and indications of that mode. Those who having completed their residence in the preceptor's abode return home, who are of pious conduct, who desire the fruits of a virtuous course of behaviour with spouses in their company, have this mode of life ordained for them. In it Virtue, Wealth, and Pleasure, may all be obtained. It is (thus) suited to the cultivation of the triple aggregate. Acquiring wealth by irreproachable acts, or with wealth of high efficacy which is obtained from recitation of the Vedas, or living upon such means as are utilised by the regenerate *Rishis*,† or with the produce of mountains and mines, or with

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* A pupil should never *solicit* his preceptor for instruction. He should attend only when the preceptor calls him. To this day, the rule is rigidly observed in all *Toles* throughout India. It should be added to the credit of those engaged in teaching that they very seldom neglect their pupils. The story is authentic of the grandfather of the great Bāneswar Vidyālankār of Nuddea, himself as great a professor as Bāneswar, of continuing to teach his pupils in the outer apartments even after receiving intelligence of his son's death within the inner apartments of the family dwelling. The fact is, he was utterly absorbed in his work, that when his good lady, moved by his apparent heartlessness, came out to tax him he answered her, in thorough absence of mind, saying,—Well, do not be disturbed. If I do not weep for my son, I will do so for that grand child in your arms.—The pupils at last recalled him to the realities of the hour.—T.

† *I. e.*, by picking up fallen grains from the field after the crop has been cut away and removed by the owner.—T.

the wealth represented by the offerings made in sacrifices and on the termination of vows and other observances, and those made unto deities, the house-holder should lead this mode of life. That mode of life is regarded as the root of all the others. They who are residents in the abodes of preceptors, they who lead lives of mendicancy, and others who live in the observance of vows and restraints to which they are pledged, derive from this mode the means they live upon, the offerings they make unto the *Pitris* and the deities, and, in short, their entire support.[10] The third mode of life is called the Forest-life. For those that lead it, there is no storing of wealth and articles.* Generally, these pious and good men, subsisting upon good food, and engaged in studying the Vedas, roam over the Earth for sojourning to *tirthas* and visiting diverse realms. Standing up, advancing forward, sweet speeches uttered in sincerity, gifts according to the measure of the giver's competence, offer of seats and beds of the best kind, and presents of excellent food, are some of the means for showing them regard.[11] On this subject there is a verse: If a guest turns away from a house with expectations unfulfilled, he is supposed to take away the merits of the householder and leave the latter all his misdeeds.[12] Then again in the domestic mode of life the deities are gratified by sacrifices and other religious rites; the *Pitris* by the performance of obsequial rites; the *Rishis* by cultivation of (Vedic) knowledge, by listening to the instructions of preceptors, and by committing to memory the scriptures; and lastly the Creator by begetting children.†[13] On this subject there are two verses: One in the observance of this mode of life should speak unto all creatures words breathing affection and agreeable to the ears. To give pain, to inflict mortifications,

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* *Upashkāra* means renunciation.—T.

† It is generally said that by procreating offspring, one gratifies the *Pitris* or pays off the debt one owes to one's deceased ancestors. Here Bhrigu says that by that act one gratifies the Creator. The idea is the same that forms the root of the command laid on the Jews,—Go and multiply!—T.

and harsh words, are all censurable.[14] Insult, arrogance, and deceit, also should be avoided. Abstention from injury, truth, and absence of wrath, produce the merit of penances in all the (four) modes of life.[15] In the domestic mode of life these are allowed, *viz.*, the use and enjoyment of floral garlands, ornaments, robes, perfumed oils and unguents; enjoyment of pleasures derived from dancing and music both vocal and instrumental and all sights and scenes that are agreeable to the sight; the enjoyment of various kinds of viands and drinks belonging to the principal orders of edibles, *viz.*, those that are swallowed, those that are lapped, those that are quaffed, and those that are sucked; and the enjoyment of pleasures derivable from sports and every kind of amusement and the gratification of desires.[16] That man who in the observance of this mode of life seeks the acquisition of the triple aggregate (*viz.*, Religion, Wealth, and Pleasure) with that of the great end of the three attributes of Goodness and Passion and Darkness,* enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good.†[17] Even that house-holder who observes the duties of his mode of life by following the practice of picking up fallen grains of corn from the cracks of fields and who abandons sensual pleasure and attachment to action, does not find it difficult to obtain heaven.—' "[18]

SECTION CLXCII.

" 'Bhrigu said,—Forest recluses seeking the acquisition of virtue sojourn to sacred waters and rivers and springs, and undergo penances in lone and secluded woods abounding with deer and buffaloes and boars and tigers and wild elephants. They forsake all kinds of robes and food and enjoyments for which people living in society have a taste. They subsist abstemiously upon wild herbs and fruits and roots and leaves

* The end of these attributes is *Moksha* or Emancipation.—T.

† *Cishta* is explained by Nilakantha as one who has been properly instructed by wise preceptors.—T.

of diverse kinds. The bare ground is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They cover their limbs with grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular intervals. They pour libations on the ground, as also on the sacred fire at the proper time without fail. They never enjoy any rest till completion of their daily gathering of the sacred fuel (for their *homa* fires) and sacred grass and flowers (for sacrifice and worship) and till they have swept and rubbed clean (their sacrificial altars). They bear without the least regard cold and heat and rain and wind, and, therefore, the skin of their bodies is cracked all over; and in consequence of observing and laying down for themselves various kinds of rites and vows and acts, their flesh and blood and skin and bones become emaciated.* Endued with great patience and fortitude, they live, always practising the quality of Goodness.[1] That person who, with restrained soul, observes such a course of duties originally ordained by regenerate *Rishis*, burns all his sins like fire and obtains regions of felicity difficult of attainment.[2]

"'I shall now describe the conduct of those called *Parivrājakas.* That is as follows: freeing themselves from attachment to the sacred fire, wealth, spouse and children, and robes, seats, beds, and such other objects of enjoyment, and breaking the bonds of affection, they roam about, regarding with an equal eye a clump of earth or rock and gold. They never set their hearts on the acquisition or enjoyment of the triple aggregate. They cast an equal eye on foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile things or creatures that are viviparous, or oviparous or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or seas, under shades of

* *Niyama* is explained by the commentator as a rite; *upayoga* as a vow about food; *charyyā* as an act like sojourning to sacred waters; *vihita* is *vidhāna.*—T.

trees, and among temples of deities. They may go to towns or villages for residence. In a town, however, they should not live for more than five nights, while in a village their residence should never exceed one night. Entering a town or a village, they should, for the support of life, repair to the abodes of only Brāhmanas of liberal deeds.* They should never ask for any alms but accept what is thrown into the (wooden) bowls they carry. They should free themselves from lust, wrath, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to living creatures.[3] On this subject there are some verses: that person who, observing the vow of taciturnity, roveth without giving any creature cause of fear, is never inspired with any fear himself by any creature.[4] That learned person who performs the *Agnihotra* (not by kindling an external fire but) with the aid of the fire that is in his own body,—indeed, who poureth libations into his own mouth and upon the fire that exists in his own body,—succeeds in attaining to numerous regions of felicity in consequence of that fire being fed with such libations obtained by a life of eleemosynation.[5] That person of regenerate birth who observes in the aforesaid way this mode of life having Emancipation for its end, with a pure heart and with an understanding freed from resolution, attains to *Brahma* after the manner of a tranquil ray of light that is not fed by any blazing fuel.—[6]

"'Bharadwāja said,—Beyond this region (that we inhabit) there is a region that we have heard but never seen. I desire to know all about it. It behoveth thee to describe it to me!—[7]

"'Bhrigu said,—Towards the north, on the other side of Himavat, which is sacred and possessed of every merit, there is a region that is sacred, blessed, and highly desirable. That

* The Hindus had no poor laws. The injunctions of their scriptures have always sufficed to maintain their poor, particularly their religious mendicants. The mendicants themselves are restrained from disturbing the house-holders often. None again save the well-to-do were to be visited by the mendicants, so that men of scanty means might not be compelled to support the recluses.—T.

is called the other world.*[8] The men that inhabit that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgment, and not subject to afflictions of any kind.[9] That region is, indeed, equal to heaven, possessed as it is of such excellent attributes. Death comes there at the proper season. Diseases never touch the inhabitants.†[10] Nobody cherishes any desire for the wives of other people. Every one is devoted to his own wife. These people do not afflict or kill one another, or covet one another's things. There no sin occurs, no doubt arises.‡[11] There the fruits of all (religious) acts are visible. There some enjoy seats and drinks and viands of the best kind, and live within palaces and mansions.[12] There some, adorned with ornaments of gold, surround themselves with every article of enjoyment. There are, again, some that eat very abstemiously, for only keeping body and soul together.[13] There some, with great toil, seek to hold the life-breaths.§ Here, (in this region that is inhabited by us), some men are devoted to righteousness and some to deceit. Some are happy and some miserable; some are poor and some rich.[14] Here toil, and fear, and delusion, and painful hunger make their appearance. Here cupidity for wealth is also seen, a passion that stupifies even those that are learned amongst men.[15] Here diverse opinions prevail, broached by those that do deeds which are righteous or

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* The words used by Bharadwāja in the question are capable of being construed as an enquiry after the next world. Bhrigu also, in his answer, uses the word *Paro-lokah.* The reference to Himavat, therefore, is explained by the commentator as metaphorical. The whole answer of Bhrigu, however, leaves little room for doubt that the sage speaks of a region on Earth and not in the invisible world after death.—T.

† Nilakantha would read *amritya* for *mritya.* It is a forced correction for keeping up the metaphorical sense.—T.

‡ All knowledge there is certain.—T.

§ *I. e.* to practise *yoga.* The Bengal reading is *dhāranām.* The commentator goes on explaining all the verses as metaphorical. Considerable ingenuity is displayed by him, and he even cites the *Crutis* in support.—T.

sinful. That man possessed of wisdom who knows all those opinions which may be divided into two kinds, is never stained by sin.[16] Deceit with fraud, theft, slander, malice, oppression, injury, treachery, and untruth,[17] are vices that detract from the merit of his penances who practises them. He, on the other hand, possessed of learning, who avoids them, finds the merit of his penances increased.[18] Here there is much reflection about acts that are righteous and those that are unrighteous. This region that we inhabit is the field of action. Having done good and evil here, one obtains good for his good acts and evil for acts that are evil.*[19] Here the very Creator in days of yore, and all the gods with the *Rishis*, having performed proper penances, became cleansed and attained to *Brahma*.†[20] The northern portion of the Earth is highly auspicious and sacred. Those belonging to this region (that we inhabit) that are doers of righteous deeds or that show regard for *yoga*, become born in that region. Others (that are of a different disposition) take their births in the intermediate species. Some again, when their allotted periods run out, become lost on Earth.‡[21-22] Employed in feeding upon one another and stained by cupidity and delusion, these men return to this very region without being able to go (after death) to that northern region.[23] Those men of wisdom who with vows and observant of

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* This at least is a verse that evidently refers to the other or the next world, and, therefore, lends color to the supposition that throughout the whole passage, it is the next world and no fictitious region north of the Himālayas that is described. Some western scholars, think that a verbal translation is all that is neccessary. Such passages, however, are incapable of being so rendered. The translator must make his choice of either taking the verses in a plain or a metaphorical sense. If he inclines towards the latter, he cannot possibly give a verbal version. The genius of the two tongues are quite different.—T.

† Pushkara in Rajputanah is supposed to be the spot where Brahman underwent his penances.—T.

‡ The Burdwan translator makes a mess of this verse. 21 runs into 22 as explained by the commentator. K. P. Sing avoids the blunder, although in rendering the last line of 22 he becomes rather inaccurate.—T.

Brahmacharyya listen with veneration to the instructions of preceptors, succeed in knowing the ends reserved for all classes of men.[24] I have now told thee in brief the course of duties ordained by Brahman. He, indeed, is said to be possessed of intelligence who knows what is righteousness and what its reverse in this world !—'[25]

"Bhishma continued,—'Thus, O king, did Bhrigu speak unto Bharadwāja of great energy. Of soul highly virtuous, the latter became filled with wonder and worshipped the great sage with veneration.[26] Thus, O monarch, the origin of the universe has been narrated to thee in detail. What, O thou of great wisdom, dost thou wish to hear after this ?' "[27]

SECTION CLXCIII.

"Yudhisthira said,—'I think, O grandsire, that thou art acquainted with everything. O thou that are conversant with duties, I desire to hear thee discourse to me, O sinless one, of the ordinances about conduct !'[1]

"Bhishma said,—'They that are of bad conduct, of bad acts, of wicked understanding, and exceeding rashness, are called evil or wicked men. They, however, that are called good are distinguished by purity of conduct and practices.[2] They are good men who never answer calls of nature on the high roads, in cowpens, or in fields overgrown with paddy.[3] Having finished the necessary acts one should perform his ablutions in river-water and gratify the deities with oblations of water. This is said to be the duty of all men.[4] Surya should be always worshipped. One should not sleep after sunrise. Morning and evening the prayers (ordained in the scriptures) should be said, sitting with face turned towards the East and towards the West respectively.[5] Washing the five limbs,* one should eat silently with face turned towards the East. One should never disparage the food which one is to eat. One should eat food that is good to the taste.[6]

* The five limbs which should be washed before eating are the two feet, the two hands, and the face.—T.

After eating one should wash one's hands and rise.* One should never go to sleep at night with wet feet. The celestial *Rishi* Nārada said that these are indications of good conduct.[7] One should every day circumambulate a sacred spot, a bull, a sacred image, a cowpen, a place where four roads meet, a pious Brāhmana, and a sacred tree.[8] One should not make distinctions between one's guests and attendants and kinsmen in matters of food. Equality (in this respect) with servants is applauded.[9] Eating (twice a day) morning and evening is an ordinance of the gods. It is not laid down that one should eat (once more) at any intermediate period. He who eats according to this rule acquires the merit of a fast.†[10] At the hours ordained for *Homa* one should pour libations on the sacred fire. Without seeking the companionship of other people's wives, the man of wisdom who seeks his own wife in her season acquires the merit of *Brahmacharyya*.[11] The remnants of a Brāhmana's dish are like ambrosia. They are like the lacteal sustentation that is yeilded by the mother's breast. People highly prize those remnants. The good, by eating them, attain to Brahma.[12] He who pounds turf to clay (for making sacrificial altars), or he who cuts grass (for making sacrificial fuel), or he who uses his nails only (and not weapons of any kind) for eating (sanctified meat), or he who always subsists on the remnants of Brāhmanas' dishes, or he who acts, induced by desire for reward, has not to live long in the world.‡[13] One who has abstained from meat (under any vow) should not take meat

* This may be a general direction for washing one's hand after eating; or, it may refer to the final *Gandusha*, *i. e.*, the act of taking a little water in the right hand, raising it to the lips, and throwing it down, repeating a short formula.—T.

† The Burdwan translator has misunderstood this verse completely.

‡ It is difficult to understand what this verse means. Nilakantha proposes two different kinds of interpretation. What then is *Sanku-suka* or *Canku-cuka*? The above version is offered tentatively. The commentator imagines that the true sense of the verse is that it declares such men to be unable to attain to *Mahadāyu* which is *Brahma* and not long life.—T.

even if it be sanctified with *mantras* from the *Yajurveda.* One should also avoid the flesh about the vertebral column (of any animal) and the flesh of animals not slain in sacrifices.*[14] Whether at one's own place or in a strange land, one should never cause one's guest to fast. Having obtained alms and other fruits of optional acts, one should offer them to one's seniors.[15] One should offer seats to one's seniors and salute them with respect. By worshipping one's seniors, one obtains long life, fame, and prosperity.[16] One should never behold the Sun at the moment of rising, nor should one turn one's gaze towards a naked woman that is another man's spouse. Congress with one's wife (in her season) is not sinful but it is an act that should always be done in privacy.[17] The heart of all sacred spots and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and laudable, including even the touching of the hair of a cow's tail.[18] Every time one meets with another, one should make polite enquiries. The saluting of Brāhmanas every morning and evening is ordained.[19] In temples of gods, amid cows, in performing the rites of religion laid down for Brāhmanas, in reading the Vedas, and in eating, the right hand should be raised.†[20] The worship of Brāhmanas, morning and evening, according to due rites, produces great merit. In consequence of such worship abundant become the stock-in-trade of the marchant, and the produce of the agriculturist. Great also becomes the yield of all kinds of corn and copious becomes the supply of all articles that the senses can enjoy.[21] When giving edibles to another (seated at his dish), one should say—*Is it sufficient?*—When presenting drink, one should ask—*Will it gratify?*—and when giving sweetened milk and rice, or sugared

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* *Prishtāmāngsa* is explained by the commentator as 'the meat forming the remnant of a *Crāddha* offering.' I do not see the necessity of discarding the obvious meaning.—T.

† In the sense of being moved or used. The commentator adds that the sacred thread also should be wound round the thumb, as the *Grihya-sutras* declare.—T.

gruel of barley, or milk with sesame or pease, one should ask—*Has it fallen?**[22]—After shaving, after spitting, after bathing, and after eating, people should worship Brāhmanas with reverence. Such worship is sure to bestow longevity on sickly men.[23] One should not pass urine with face turned towards the Sun, nor should one see one's own excreta. One should not lie on the same bed with a woman nor eat with her.[24] In addressing seniors one should never apply the pronoun *you* to them, or take their names. Thouing or the taking of names is not censurable in addressing inferiors or equals in age.†[25] The hearts of sinful men betray the sins committed by them. Those sinful men that conceal their conscious sins from good men meet with destruction.[26] Only ignorant fools seek to conceal the sins which they commit consciously. It is true that human beings do not see those sins, but the gods see them.[27] A sin concealed by another sin leads to fresh sins. An act of merit, again, if concealed by an act of merit, increases the merit. The acts of a virtuous man always follow in the wake of Virtue.[28] A man destitute of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer that has fallen away from the scriptures. As Rāhu comes to Chandra (at his proper time), those sinful acts come to the foolish man.‡[29] The objects that are stored with expectation are scarcely enjoyed. Such storing is never applauded by the wise, for death waits for no one (but snatches his prey whether the latter be ready or unready).[30] The wise have said that the righteousness of all creatures is

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* In every instance, the person who receives should say—*All-sufficient*, *Gratify to the fill*, and *Has fallen copiously*, or words to that effect. *Krisara* or *Kricara* is food made of rice and pease, or rice and sesame; probably what is now called *Khichree*.—T.

† The polite form of address is *Bhavān*. It is in the third person singular. The second person is avoided, being too direct.—T.

‡ It is not plain in what way the sinful acts come to the sinner. The Hindu idea, of course, is that the consequences of those deeds visit the doer without fail. This verse, however, seems to say that the recollection of those sins forces itself upon the sinner and makes him miserable in spite of himself.—T.

an attribute of the mind. For this reason, one should, in one's mind, do good to all.*[31] One should practise virtue singly. In the practise of virtue one has no need for the help of others. If one obtains only the ordinances of the scriptures, what can an associate do?†[32] Righteousness is the origin of mankind. Righteousness is the ambrosia of the gods. After death, men enjoy, through Righteousness, eternal happiness.' "[33]

SECTION CLCXIV.

"Yudhishthira said,—'Tell me, O grandsire, what and of what nature is that which is called by the name of *Adhyātma* and which is laid down for every person.‡[1] O thou that are acquainted with *Brahma*, whence has this universe, consisting of mobile and immobile things, been created? When universal destruction sets in, to whom does it go? It behoveth thee to discourse to me upon this topic!'$[2]

"Bhishma said,—'This *Adhyātma*, O son of Prithā, that thou askest me about, I will presently discourse upon. It is, O sire, highly agreeable and productive of great felicity.[3] Great teachers have (before this) shown the truths about

* The Hindu moralist, in this verse, declares the same high morality that Christ himself preached. Merit or sin, according to him, does not depend on the overt act alone. Both depend on the mind. Hence the injunction against even mentally harming others.—T.

† The sense seems to be that if one succeeds in ascertaining the ordinances about virtue or piety, but if the mind be sinful, no associate can be of any help. The mind alone is the cause of virtue and piety.—T.

‡ *Adhyātma* is anything that depends on the mind. Here it is, as explained by the commentator, used for *yoga-dharma* as depending upon or as an attribute of the mind. Generally speaking, all speculations on the character of the mind and its relations with external objects are included in the word *Adhyātma*.—T.

$ After Bhrigu's discourse to Bharadwāja this question may seem to be a repetition. The commentator explains that it arises from the declaration of Bhishma that Righteousness is a property of the mind, and is, besides, the root of everything. (V. 31, sec. 193, *ante*). Hence the enquiry about *Adhyātma* as also about the origin of all things.—T.

the Creation and the Destruction (of the universe). Knowing those truths, a person may obtain, even in this world, great satisfaction and felicity. Such knowledge may lead also to the acquisition of great fruits, and it is highly beneficial to all creatures.[4] Earth, air, space, water, and light numbered as the fifth, are regarded as Great Creatures. These constitute both the origin and the destruction of all created objects.[5] Unto Him from whom these great primal elements take their origin, they return repeatedly, severing themselves from all creatures (into whose compositions they enter), even like the waves of the ocean (subsiding into that from which they seem to take their rise).[6] As the tortoise stretches its limbs and withdraws them again, even so the Supreme Soul creates all objects and again withdraws them into Himself.[7] The Creator places the five primal elements in all created objects in different proportions. The living creature, however, does not see it (through ignorance).[8] Sound, the organs of hearing, and all holes,—these three,—spring from Space as their progenitor. Touch, action, and skin are the triple attributes of the Wind.[9] Form, eye, and digestion are the triple attributes of Fire or Energy. Taste, all liquid secretions, and the tongue represent the three attributes of Water.[10] Scents, the nose, and the body are the triple properties of Earth. The great (primal) elements are five. The mind is the sixth.[11] The senses and the mind, O Bhārata, are (the sources of all) the perceptions of a living creature.* The seventh is called the understanding; and the eigth is the Soul.†[12] The senses are for perceiving; the

* The word rendered 'perceptions' is *Vijnānāni*. 'Cognitions' would, perhaps, be better.—T.

† Generally, in Hindu philosophy, particularly of the Vedānta school, a distinction is conceived between the mind, the understanding, and the soul. The mind is the seat or source of all feelings and emotions as also all our perceptions, or those which are called cognitions in the Kantian school, including Comparison which (in the Kantian school) is called the Vernuft or Reason. This last is called the Understanding or *buddhi*. The soul is regarded as something distinct from both the body and the mind. It is the Being to whom the body and the mind be-

mind (unable to deal with those perceptions) produces uncertainty. The understanding reduces all knowledge to certainty. The Soul exists as a witness (without acting).[13] All that is above the two feet, all that is behind, and all that is above, are seen by the Soul. Know that the Soul pervades the entire being without any space being left unoccupied.[14] All men should know the senses, the mind, and the understanding fully. The three states or qualities called Darkness, Passion, and Goodness, exist, dependent on the senses, the mind, and the understanding.*[15] Man, by apprehending with the aid of his intelligence, the manner in which creatures come and leave the world, is sure to gradually attain to steadfast tranquillity.[16] The three qualities (already mentioned, *viz.*, Darkness, Passion, and Goodness), lead the understanding (to worldly attachments). In this respect, the Understanding (or Intelligence) is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects comprehended by it. When, however, the Understanding is destroyed, the three qualities (of Darkness, Passion, and Goodness) are incapable of leading to action.†[17] This universe of immobile and mobile things consists of that Intelligence. It is from that Intelligence that everything arises and it is into it that everything subsides. For

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long. It is represented as inactive, and as the all-seeing witness within the physical frame. It is a portion of the Supreme Soul.—T.

* Goodness includes all the higher moral qualities of man. Passion means love, affection, and other emotions that appertain to worldly objects. Darkness means anger, lust, and such other mischievous propensities.—T.

† I follow Nilakantha in his grammatical exposition of this verse. The meaning, however, is scarcely clear. The identity of the Understanding or intelligence with the senses and the mind may be allowed so far as the action of the three qualities in leading all of them to worldly attachments is concerned. But what is meant by the identity of the Understanding with all the objects it comprehends ? Does Bhishma preach Idealism here ? If nothing exists except as it exists in the Understanding, then, of course, with the extinction of the Understanding, all things would come to an end.—T.

this reason the scriptures indicate that everything is a manifestation of Intelligence.[18] That by which one hears is the ear. That by which one smells is called the organ of scent, and that by which one distinguishes the tastes is called the tongue.[19] By the coat that covers the body one acquires perception of touch. That which is called the Intelligence undergoes modifications.* When the Intelligence desires anything it comes to be called Mind.[20] The foundations upon which the Intelligence rests are five in number, each serving a different purpose. They are called the senses. The invisible principle, *viz.*, Intelligence, rests on them.[21] The Intelligence that exists in a living creature concerns itself with the three states (called Darkness, Passion, and Goodness). Sometimes it obtains joy and sometimes misery.[22] Sometimes it becomes divested of both joy and misery. Even thus the Intelligence exists in the minds of all men.[23] Sometimes the Intelligence, which is made up of the triple states (already mentioned, transcends those three states (by *yoga*), like the lord of rivers, *viz.*, the Ocean, with his surges, transgressing his high continents.†[24] That Intelligence which transcends the three qualities exist in the mind in a pure state of (unmodified) existence alone. The quality of Darkness, however, that impels to action, soon pursues it.[25] At that time the Intelligence sets all the senses to action. The properties of the three are even thus: joy dwells in Goodness; sorrow in Passion; delusion in Darkness.[26] All the states that exist (of the mind) are included in the three (that have

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* Brown and other followers of Reid, whether they understood Reid or not, regarded all the perceptions as only particular modifications of the mind. They denied the objective existence of the world.—T.

† The commentator explains this verse thus, although as regards the second line he stretches it a little. If Nilakantha be right, K. P. Singha must be wrong. Generally, however, it is the known incapacity of the ocean to transgress its continents that supplies poets with illustrations. Here, however, possibly, the rarity of the phenomenon, *viz.*, the ocean's transgressing its continents, is used to illustrate the rare fact of the Intelligence, succeeding by *yoga* power, in transcending the attributes of *Rajas*, *Tamas*, and *Satwa*.—T.

been named). I have now, O Bhārata, told thee about the course of the Understanding.[27] An intelligent man should subdue all his senses. The three qualities of Goodness, Passion, and Darkness, are always attached to living creatures.[28] Three kinds of intelligence also are noticeable in every creature, *viz.*, that which depends upon Goodness, that upon Passion, and that upon Darkness, O Bhārata.[29] The quality of Goodness brings happiness; the quality of Passion produces sorrow; and if these two combine with the quality of Darkness, then neither happiness nor sorrow is produced (but, instead, only delusion or error).[30] Every state of happiness that appears in the body or the mind is said to be due to the quality of Goodness.[31] A state of sorrow, disagreeable to oneself, that comes, is due to nothing but the quality of Passion. One should never think of it with fear.*[32] That state, again, which is allied with delusion and error, and in consequence of which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Darkness.†[33] Gladness, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes obtains a measure of them.[34] Discontent, heart-burning, grief, cupidity, vindictiveness, are all indications of the state of Passion. They are seen with or without adequate causes for producing them.[35] Disgrace, delusion, error, sleep and stupifaction, that overtake one through excess of ill-luck, are the various properties of the state of Darkness.‡[36] That person whose mind is far-reaching, capable of extending in all directions, mistrustful in respect of winning the objects it desires, and well-restrained, is happy both here and hereafter.$[37] Mark the distinction between those two subtile

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* On the other hand, directing one's thoughts boldly to it, one should ascertain its cause and dispel that cause, which, as stated here, is Passion.—T.

† The first two words of the second line are those of verse 5 of Sec. I, Manu.—T.

‡ *Kathanchit* is explained by Nilakantha as 'due to great ill-luck.'—T.

$ I do not follow Nilakantha in rendering this verse.—T.

things, *viz.*, Intelligence and the Soul. One of these (*viz.*, Intelligence), puts forth the qualities. The other (*viz.*, the Soul), does nothing of the kind.[38] A gnat and a fig may be seen to be united with each other. Though united, each however is distinct from the other.[39] Similarly, Intelligence and Soul, though distinguished from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist in a state of union. Each, however, is different from the other. The same is the case with Intelligence and Soul.[40] The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and regards them all as proceeding from itself.[41] The Soul, acting through the senses, the mind, and the understanding numbering as the seventh, all of which are inactive and have no self-consciousness, discovers the objects (amid which it exists) like a (covered) lamp showing all objects around it by shedding its rays through an apperture in the covering.[42] The understanding or Intelligence creates all the qualities. The Soul only beholds them (as a witness). Even such is certainly the connection between the Intelligence and the Soul.*[43] There is no refuge on which either Intelligence or Soul depends. The Understanding creates the mind, but never the qualities.[44] When the Soul, by means of the mind, sufficiently restrains the rays that emanate from the senses, it is then that it

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* The Soul is said to be only a witness or spectator and not an actor. The *Rishis* understood by the soul the being to whom the mind, the senses, &c., all belong. Could the idea of the inactive and unsinning Soul have arisen from observation of the moral principle or Conscience which discriminates between right and wrong, and acts, therefore, as an impartial judge, or watches everything like an uninterested spectator? European moralists generally attribute two other functions to the Conscience, *viz.*, impelling us to do the right and avoid the wrong, and approving when right is done and wrong avoided. But these functions may easily be attributed to some other principle. At any rate, when the question is one of nomenclature only, the last two functions may be taken away and the word Soul applied to indicate the Conscience as the faculty of discrimination only.—T.

becomes manifest (to the Understanding) like a lamp burning within a vessel that covers it.[45] That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight therein, and regards himself as the Soul of all creatures, acquires a high end.[46] As an acquatic fowl, while moving over the waters, is never drenched in that element, even thus does a person of wisdom move (in the world) among creatures.[47] By the aid of one's intelligence one should act in the world after this fashion, without grief, without joy, with an equal eye for all, and destitute of malice and envy.[48] One living in this way succeeds in creating the qualities (instead of being oneself affected by them), like a spider creating threads.* The qualities should, indeed, be regarded as the threads of the spider.[49] Some say that the qualities in respect of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the revealed scriptures (*viz.*, the *Çrutis*), which do not contain any declaration to the contrary. They, on the other hand, who say that the qualities are all lost rely on the *Smritis*. Reflecting upon both these opinions, one should judge oneself as to which of them is right.[50-51] One should thus get over this hard and knotty question which is capable of disturbing the understanding by doubt, and thereby win happiness. When that doubt will be removed, one will no longer have to indulge in sorrow of any kind.[52] Men of filthy hearts may by knowledge obtain success like persons plunging in a well-filled stream purifying themselves of all filth.[53] One who has to cross a large river does not feel happy at only seeing the other shore. If the case were otherwise, (*i. e.*, if by only beholding the other shore one could reach it by a boat), then might one become happy. The matter is otherwise with one acquainted with Truth. The mere knowledge of Truth

* The qualities here referred to are those of *Satwa* (goodness), *Rajas* (passion), and *Tamas* (darkness). What is meant by this verse is that such a person transcends the qualities instead of the qualities transcending him and his acts.—T.

will bring him happiness. As soon as such knowledge begins to bear fruits, the person may be regarded to have reached the other shore. They who thus know the Soul as freed from all wordly objects and is but the One, are said to obtain high and excellent knowledge.*[54] A person by knowing the origin and the end of all creatures, which is even such, and by reflecting upon the matter, gradually obtains infinite happiness.[55] He that has understood the triple aggregate (*viz.*, that it is liable to destruction instead of being eternal), and reflecting upon it, casts it away, succeeds by *yoga* to behold the Truth and obtain perfect felicity.[56] The Soul is incapable of being seen unless the senses, which are employed on diverse objects and are difficult of being controlled, be all duly restrained.[57] He that knows this is really wise. What other indication is there of a wise man? Acquiring this knowledge, men possessed of intelligence regard themselves to be crowned with success.[58] That which inspires the Ignorant with fear can never inspire fear in persons of Knowledge. There is no higher end for anybody (than Emancipation). In consequence, however, of the excess or otherwise of good qualities, the sages say that differences are observable in respect of the degree of Emancipation.[59] A person by acting without expectation of fruits succeeds (by those acts) in annihilating his sinful acts of a former period. To one possessed of wisdom, the acts of a former period (thus washed off) and those of this life also (which are accomplished without expectation of fruit), do not become productive of any disagreeable consequence (such as immurement in hell). But how can acts, if he continues to be engaged in accomplishing acts, bring about what is agreeable (*viz.*, Emancipation)?†[60]

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* Nilakantha takes the third line as elliptical and is for supplying *te labhante.*—T.

† I follow the commentator in his exposition of this verse. *Anavisandhipurvakam* is explained as *nishkāmam. Ubhayam* is *prāchinamaihikam cha karmam. Apriyam* is equivalent to *vadham.* The substance of *priyam &c.*, is thus given : *Moksham prati tu karmanah kāranatwam duranirastam.*—T.

People censure a person that is afflicted (with lust, envy, and other evil passions). Those vices hurl the person in his next life into diverse kinds of inferior orders.*[61] Mark with close attention the vicious in this world who grieve exceedingly for the loss of their possessions (such as sons and wives, &c.) Behold also those that are gifted with judgment and who never grieve when thrown into similar circumstances! Those that are conversant with both, (*i. e.*, with gradual Emancipation and immediate Emancipation) deserve to be called truly wise.†' "[62]

SECTION CXCV.

"Bhishma said,—'I shall now, O son of Prithā, discourse to thee upon the four kinds of *yoga* medidation. The great *Rishis*, obtaining a knowledge of the same, attain to eternal success even here.[1] Great *Rishis*, gratified with knowledge, with hearts set upon Emancipation, and conversant with *yoga*, act in such a way that their *yoga* meditation may get on properly.[2] These, O son of Prithā, being freed from the faults of the world, never come back (for rebirth). Liberated from liability to rebirth, they live in their original Soul-

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* Aturam is explained as pierced by lust, wrath, &c. *Asuyate* is equivalent to *dhikkaroti*. *Janah* is explained by the commentator as *parikshakah*, but it would be better to take it as standing for people generally. *Tasya* is an instance of the genetive for the accusative. *Tat* refers to *nindyam karma*; *sarvatah* means *sarvāshu yonishu*. *Janayati-Janena dadāti*. The object of the verse is to show that sinful acts produce fear both here and hereafter.—T.

† *Loka* is in the locative case, the final vowel indicating the locative having been dropped for *sandhi*. *Niràvisham* is an adverb, equivalent to *samyak-abhiniveçam kurvan*. *Tattadeva* means "those and those," *i. e.*, possessions, such as *putradārādikam*. *Kuçalān* is *sārāsaraviveka-nipunān*. *Ubhayam* is explained as *krama-mukhin* and *sadyomuktim*. Bhishma here points out the superiority of the latter kind of Emancipation over the former; hence, Vedic acts or rites must yeild to that *yoga* which drills the mind and the understanding and enables them to transcend all earthly influences.—T.

state.*[3] Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, &c.), ever existing in their own (original) state, liberated (from attachments), never accepting anything (in gift), they live in places free from the companionship of wives and children, without others with whom disputes may arise, and favorable to perfect tranquillity of heart.[4] There such a person, restraining speech, sits like a piece of wood, crushing all the senses, and with mind undividedly united by the aid of meditation (with the Supreme Soul).[5] He has no perception of sound through the ear; no perception of touch through the skin; no perception of form through the eye; no perception of taste through the tongue.[6] He has no perception also of scents through the organ of smell. Immersed in *yoga*, he would abandon all things, rapt in meditation.[7] Possessed of great energy of mind, he has no desire for anything that excites the five senses. The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the five senses (into the Intellect).[8] Possessed of patience, the *yogin* should fix his mind which always wanders (among worldly objects), so that his five gates (under the influence of training) may be made stable in respect of things that are themselves unstable. He should, in the firmament of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge.[9] I have spoken of the path of meditation as the first, since the *yogin* has first to crush his senses and the mind (and direct them to that path).[10] The mind, which constitutes the sixth, when thus restrained, seeks to flash out like the capricious and flighty lightning moving in frolic among the clouds.[11] As a drop of water on a (lotus) leaf is unstable and moves about in all directions, even so becomes the *yogin's* mind when first fixed on the path of meditation.[12] When fixed, for a while the mind stays in that path. When, however, it strays again into the path

* The soul-state is the state of purity. One falls away from it in consequence of worldly attachments. One may recover it by *yoga* which aids one in liberating oneself from those attachments.—T.

of the wind, it becomes as flighty as the wind.[15] The person conversant with the ways of *yoga*-meditation, undiscouraged by this, never regarding the loss of the toil undergone, casting aside idleness and malice, should again direct his mind to meditation.[14] Observing the vow of silence, when one begins to set his mind on *yoga*, then discrimination, knowledge, and power to avoid evil, are gained by him.*[15] Though feeling annoyed in consequence of the flightiness of his mind, he should fix it (in meditation). The *yogin* should never despair, but seek his own good.[16] As a heap of dust or ashes or of burnt cow-dung, when drenched with water, does not seem to be soaked,[17] indeed, as it continues dry if drenched partially, and requires incessant drenching before it becomes thoroughly soaked,[18] even thus should the *yogin* gradually control all his senses. He should gradually withdraw them (from all objects). The man that acts in this way succeeds in controlling them.[19] One, O Bhārata, by oneself directing one's mind and senses to the path of meditation, succeeds in bringing them under perfect control by steadfast *yoga*.[20] The felicity that he feels who has succeeded in controlling his mind and senses is such that its like can never be obtained through Exertion or Destiny.†[21] United with such felicity, he continues to take a pleasure in the act of meditation. Even in this way *yogins* attain to *Nirvāna* which is highly blessed.' "[22]

SECTION CXCVI.

"Yudhishthira said,—'Thou hast discoursed on the four modes of life and their duties. Thou hast also spoken of

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* The three words used here are *vichāra, viveka,* and *vitarka*. They are technical terms implying different stages of progress in *yoga*. The commentator explains them at length.—T.

† Everything that man has is the product of either exertion or destiny ; of exertion, that is, as put forth in overt acts, and destiny as dependent on the acts of a past life or the will of the gods or pure chance. *Yoga* felicity is unattainable through either of these two means.—T.

the duties of kings. Thou hast recited many histories of diverse kinds and connected with diverse topics.[1] I have also heard from thee, O thou of great intelligence, many discourses connected with morality. I have, however, one doubt. It behoveth thee to resolve it![2] I wish, O Bhārata, to hear of the fruits that silent Reciters of sacred *mantras* acquire (by their practice). What are the fruits that have been indicated for such men? What is that region to which they go after death?[3] It behoveth thee also, O sinless one, to tell me all the rules that have been laid down in respect of such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be regarded as following the ordinances of *Sānkhya* or *yoga* or *work*?*[4] Or, is such a man to be regarded as observing the ordinances about (mental) sacrifices? How is the path of the Reciters to be called? Thou art, as I think, of universal knowledge. Tell me all this!'—[5]

"Bhishma said,—'In this connection is cited the old history of what transpired between Yama, Time, and a certain Brāhmana.[6] Sages conversant with the means of attaining to Emancipation have spoken of two methods, *viz.*, the *Sānkhya* and the *yoga*. Amongst these, in the former, which is otherwise called the *Vedānta*, Renunciation has been preached with respect to silent recitation. The declarations of the Vedas preach Abstention (from rites), are fraught with tranquillity, and are concerned with *Brahma*.†[7] Indeed, the two paths spoken of by sages bent on achieving what is for their good, viz., *Sānkhya* and *yoga*, are such that they are both con-

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* Sānkhya is understood by the commentator as implying Vedānta-vichāra.—T.

† This verse is a triplet. The commentator explains that *Vedānta* in the second line means *Sānkhya*. I think this is said because of the agreement between the *Vedānta* and the *Sānkhya* in this respect notwithstanding their difference in other respects. The object of the verse is to say that according to the *Sānkhya*, there is no necessity for silent recitation of *mantras*. Mental meditation, without the utterance of particular words, may lead to *Brahma*.—T.

cerned and again unconcerned (with silent recitations).*[8] The manner in which silent recitation is connected (with each of the two paths) and the cause I shall now explain. In both, as in the case of silent recitation, are needed the subduing of the senses and the fixing of the mind (after withdrawal from external objects);[9] as also Truth, keeping up of the (sacred) fire, residence in solitude, meditation, penance, self-restraint, forgiveness, benevolence, abstemiousness in respect of food,[10] withdrawal from worldly attachments, the absence of talkativeness, and tranquillity. These constitute a Sacrifice in acts (leading to the fruition of desire about heaven or felicity in next life).† Listen now to the course that consists of abstention (from acts).[11] The manner in which the acts of the Reciter observing the vow of *Brahmacharyya* may cease, I will presently declare. Such a person should conduct himself in every way according to what has been (already) said by me.‡[12] Betaking himself to the path of abstention, he should seek to existinguish his dependence on both the External and the Internal.[13] Sitting on *kuça* grass, with *kuça* in hand, and binding his coronal locks with *kuça*, he should surround himself with *kuça* and have *kuça* for robes.[14] Bowing unto all earthly concerns, he should take leave of them and never think of them. Assuming equability by the aid of his mind, he should fix his mind on the mind itself.[15] Reciting the highly beneficial composition (*viz.*, the *Gāyatri*), he meditates with the aid of his intellect on *Brahma* alone. Afterwards he leaves

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* Both declare, as the commentator explains, that as long as one does not succeed in beholding one's Soul, one may silently recite the *Pranava* or the original word *Om*. When, however, one succeeds in beholding one's Soul, then may one give up such recitation.—T

† There are two paths which one in this world may follow. One is called *Pravirtti dharma* and the other *Nivirtti dharma*. The first is a course of actions; the second of abstention from action. The attributes indicated in 10 and 11 belong to the first course or path. They are, therefore, called *Pravarttaka yajna* or Sacrifice having its origin in *Pravirtti* or action.—T.

‡ *I. e.*, he should first cleanse his heart by observing the virtues above enumerated.—T.

off even that, being then absorbed in concentred contemplation.*[16] In consequence of his dependance on the strength of the *Gāyatri* which he recites, this concentered contemplation will come of itself. By penances he attains to purity of soul, and self-restraint, and cessation of aversion and desire.[17] Freed from attachment and delusion, above the influence of all pairs of opposites (such as heat and cold, joy and sorrow, &c.), he never grieves and never suffers himself to be drawn towards worldly objects. He does not regard himself as the actor nor as the enjoyer or sufferer of the consequences of his acts.[18] He never, through selfishness, fixes his mind on anything. Without being employed in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work.[19] The work in which he is employed is that of meditation; he is devoted to meditation, and seeks meditation unalterably. By meditation he succeeds in bringing about concentred contemplation, and then gradually leaves off meditation itself.[20] In that state he enjoys the felicity which attaches to the abandonment of all things. Having thoroughly mastered the principle of desire, he casts off his life-breaths and then enters into the *Brahmic* body.[21] Or, if he does not desire to enter into the *Brahmic* body, he at once goes upwards into the region of *Brahma* and has never to undergo rebirth.[22] Having become tranquillity's self, and being freed from all kinds of calamity, such a person, by depending upon his own intelligence, succeeds in attaining to that Soul which is pure and immortal and which is without a stain.' "[23]

Section CXCVII.

"Yudhishthira said,—'Thou hast said that as regards Reciters, they obtain this very high end.† I beg to enquire

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* *Samādhi* is that meditation in which the senses having been all withdrawn into the mind, the mind, as explained previously, is made to dwell on *Brahma* alone.—T.

† The end declared by Bhishma in the previous section is the success of *yoga*, or freedom from decrepitude and death, or death at will,

whether this is their only end or there is any other to which they attain.'[1]

"Bhishma said,—'Listen with concentrated attention, O puissant monarch, to the end that silent Reciters attain, and to the diverse kinds of hell into which they sink, O bull among men![2] That Reciter who does not at first conduct himself according to the method that has been laid down, and who connot complete the ritual or course of discipline laid down, has to go to hell.*[3] That Reciter who goes on without faith, who is not contented with his work, and who takes no pleasure in it, goes to hell, without doubt.[4] They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell.[5] That man who betakes himself to silent recitation under the influence of stupifaction and from desire of fruit, obtains all those things upon which his heart becomes set.†[6] That Reciter whose heart becomes set upon the attributes that go by the name of divinity, has to incur hell and never becomes freed from it.‡[7] That Reciter who betakes himself to recitation under the influence of attachments (to Earthly objects such as wealth, wives, &c.), obtain those objects upon which their hearts are set.[8] That Reciter of wicked understanding and uncleansed soul who sets himself to his work with an unstable mind, obtains an unstable end or goes into hell.[9] That Reciter who is not endued with wisdom and

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or absorption into *Brahma*, or independent existence in a beatific condition.—T.

* It should be noted that 'hell,' as here used, means the opposite of Emancipation. A Reciter may attain to the joys of heaven, but compared to Emancipation, they are hell, there being the obligation of re-birth attached to them.—T.

† Even this is a kind of hell, for there is re-birth attached to it.—T.

‡ *Aiçwaryya* or the attributes of godhead are certain extraordinary powers attained by *yogins* and Reciters. They are the power to become minute or huge in shape, or go whithersoever at will, &c. These are likened to hell, because of the obligation of re-birth that attaches to them. Nothing less than Emancipation or the absorption into the Supreme Soul is the end that should be striven for.—T.

who is foolish, becomes stupified or deluded; and in consequence of such delusion has to go to hell where he is obliged to indulge in regrets.*[10] If a person of even firm heart, resolving to complete the discipline, betakes to recitation, but fails to attain to completion in consequence of his having freed himself from attachments by a violent stretch without genuine conviction of their inutility or harmful character, he also has to go to hell.'†[11]

"Yudhishthira said,—When the Reciter attains to the essence of that which exists in its own nature (without being anything like created or born objects), which is Supreme, which is indescribable and inconceivable, and which dwells in the syllable *om* forming the subject of both recitation and meditation, (indeed, when Reciters attain to a state of *Brahma*), why is it that they have again to take birth in embodied forms?'[12]

"Bhishma said,—'In consequence of the absence of true knowledge and wisdom, Reciters obtain diverse descriptions of hell. The discipline followed by Reciters is certainly very superior. These, however, that I have spoken of are the faults that appertain to it.' "[13]

SECTION CXCVIII.

"Yudhishthira said,—'Tell me what description of hell is obtained by a Reciter? I feel, O king, a curiosity to know this. It behoveth thee to discourse to me on the subject!'[1]

"Bhishma said,—'Thou hast sprung from a portion of the god of righteousness. Thou art by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words resting on righteousness as their basis.[2] Those regions that are owned by the high-souled gods, that

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* In the Bengal texts there is a vicious line beginning with *Prajnā* &c. The Bombay text omits it, making both 10 and 11 couplets, instead of taking 11 as a triplet.—T.

† *Na samyuktah* is explained by the commentator as *aviraktopi hathena tyaktabhogah*.—T.

are of diverse aspects and colors, of diverse descriptions and productive of diverse fruits,[3] and that are of great excellence, those cars again that move at the will of the riders, those beautiful mansions and hells, those various pleasure-gardens embellished with golden lotuses,[4] those regions that belong to the four Regents and Cukra and Vrihaspati and the Maruts and Viçwedevas and Sāddhyas and the Açwins,[5] and the Rudras and the Āditvas and the Vasus, and other denizens of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Soul.[6] The region last spoken of is without any fear (of change for the worse), increate (and therefore, in its true nature), without pain of any kind (such as ignorance and delusion), without any agreeable or disagreeable element, beyond the reach of the three attributes (of *Satwa*, *Rajas*, and *Tamas*), freed from the eight incidents (*viz.*, the five primal elements, the senses, the mind, and the intellect), without the three (distinctions between the knower, the known, and act of knowing);[7] freed also from the four attributes (seeing, hearing, thinking, and knowing),* without the fourfold causes (of knowledge), without joy and delight and sorrow and disease.[8] Time (in his forms of past, present, and future) arises there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven.[9] That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes thither. He has, after this, never to feel any sorrow. This region is called Supreme. The other regions (of which I have first spoken) are hell.[10] I have not told thee of all those regions that are called hell. Indeed, in comparison with that foremost of regions all the others are called hell.' "[11]

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* For there no forms exist to become the objects of such functions. All is pure knowledge there, independent of those ordinary operations that help created beings to acquire knowledge.—T.

Section CXCIX.

"Yudhishthira said,—'Thou hadst referred to the dispute between Time, Mrityu, Yama, Ikshāku, and a Brāhmana. It behoveth thee to narrate the story in full.'[1]

"Bhishma said,—'In connection with this subject that I am discoursing upon, is cited the old history of what transpired between Surya's son Ikshāku and a certain Brāhmana,[2] and Time and Mirtyu. Listen to me as to what occurred, and what was the conversation that took place between them, and the place where it happened.[3] There was a certain Brahmana of great fame and pious behaviour. He was a Reciter. Possessed of great wisdom, he was conversant with the six *Angas* (of the Vedas). He was of the Kuçika race and son of Pippalāda.*[4] He acquired (by his austerities) spiritual insight into the *Angas*.† Residing at the foot of Himavat, he was devoted to the Vedas.[5] Silently reciting the *Gayatri* composition, he practised severe austerities for attaining to *Brahma*. A thousand years passed over his head while he was engaged in the observance of vows and fasts.[6] The goddess (of *Gāyatri* or Sāvitri) showed herself to him and said,—I am gratified with thee!—Continuing to recite the sacred *mantra*, the Brāhmana remained silent and spoke not a word to the goddess.[7] The goddess felt compassion for him and became highly gratified. Then that progenitrix of the Vedas applauded that recitation in which the Brāhmana had been engaged.[8] After finishing his recitation (for that day) the Brāhmana stood up and, bending his head, prostrated himself before the goddess's feet. The righteous-souled Reciter, addressing the goddess, said,[9]—By good luck, O goddess, thou hast been gratified with me and shown thyself

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* The six *Angas* are *Cikshā*, *Kalpa*, *Vyākarana*, *Nirukta*, *Cchanda*, and *Jyotish*.—T.

† *I. e.*, an insight not obtained in the ordinary way but by intuition.—T.

to me! If, indeed, thou art gratified with me, the boon I ask is that my heart may take pleasure in the act of recitation!—[10]

"'Sāvitri said,—What dost thou ask, O regenerate *Rishi*? What wish of thine shall I accomplish? Tell me, O foremost of Reciters, everything will be as thou wishest![11]—Thus addressed by the goddess, the Brāhmana, conversant with duties, replied, saying,—Let my wish about continuing my recitations go on increasing every moment![12] Let also, O auspicious goddess, the absorption of my mind into *Samādhi* be more complete!—The goddess sweetly said,—Let it be as thou wishest![13]—Desiring to do good to the Brāhmana, the goddess once again addressed him, saying,—Thou shalt not have to go to hell, *i. e.*, thither where great Brāhmanas go![14] Thou shalt go into the region of *Brahma* which is increate and free from every fault. I go hence, but that which thou hast asked me shall happen!*[15] Go on reciting with restrained soul and rapt attention! The god Dharma will in person come to thee! Time, Mrityu and Yama also will all approach thy presence. There will be a dispute here between them and thee on a question of morality!'—[16]

"Bhishma continued,—'Having said these words the goddess went back to her own abode. The Brāhmana continued engaged in recitation for a thousand celestial years. Restraining wrath, and always controlling self, he passed his time, firmly devoting himself to truth and freed from malice.[17] Upon the completion of his observance by the intelligent Brāhmana, Dharma, gratified with him, showed his person unto that regenerate individual.[18]

"'Dharma said,—O regenerate one, behold me who am Dharma! I have come here for seeing thee! Thou hast won the reward of this recitation in which thou hadst been engaged. Listen to me as to what that reward is![19] Thou hast won all the regions of felicity which appertain to either gods or men. O good man, thou shalt ascend above all the

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* K. P. Singha mistranslates the word *sādhaye*. It means 'I go,' and not 'I will strive &c.' The Burdwan-translator is correct.—T.

abodes of the deities![20] O ascetic, cast off thy vital breaths then, and go unto whatever regions thou pleasest! By casting off thy body thou wilt win many regions of felicity!—[21]

"'The Brāhmana said,—What business have I with those regions of felicity of which thou speakest? O Dharma, go whithersoever thou pleasest! I will not, O puissant lord, cast off this body which is subject to much happiness and misery!—[22]

"'Dharma said,—Thy body, O foremost of ascetics, should certainly be cast off. Do thou ascend to heaven, O Brāhmana! Or, tell us what else would please thee, O sinless one!—[23]

"'The Brāhmana said,—I do not, O puissant lord, wish to reside in heaven itself without this body of mine! Leave me, O Dharma! I have no desire to go to heaven itself without my own body!—[24]

"'Dharma said,—Without (thus) setting thy heart on thy body, cast it off and be happy! Go into regions that are free from the attribute of Passion. Indeed, going thither, thou shalt never have to feel any misery!—[25]

"'The Brāhmana said,—O highly-blessed one, I take great pleasure in recitation. What need have I for those eternal regions of which thou speakest? Indeed, O puissant lord, I do not desire to go to heaven with even this body of mine!—[26]

"'Dharma said,—If thou dost not wish to cast off thy body, behold, O regenerate one, there is Time, and there is Mrityu, and there is Yama, who are all approaching thee!'—[27]

"Bhishma continued,—'After Dharma had said this, Vivaswat's son (Yama), Time, and Mrityu,—the trio (who snatch away all creatures from the Earth), approached that Brāhmana, O blessed king, and addressed him thus.[28]

"'Yama said,—I am Yama. I say unto thee that a high reward awaits thee for these well-performed penances of thine, and for this pious conduct that thou hast observed!—[29]

"'Time said,—Thou hast won a high reward which is, indeed, commensurate with this course of recitation that thou hast finished! The time is come for thee to ascend to heaven. I am Time and I have come to thee!—[30]

" 'Mrityu said,—O thou that art conversant with righteusness, know me for Mrityu herself in her own proper form! I have come to thee in person, urged by Time, for bearing thee hence, O Brāhmana!—[31]

" 'The Brāhmana said,—Welcome to Surya's son, to Time possessed of high soul, to Mrityu, and to Dharma! What shall I accomplish for you all!—'[32]

"Bhishma continued,—'In that meeting, the Brāhmana gave them water to wash their feet, and the usual articles of the *Arghya.* Highly gratified, he then addressed them, saying,—What shall I do for you all by exerting my own might?[33]—Just at that time, O monarch, (king) Ikshāku, who had set out on a sojourn to holy waters and shrines, came to that spot where those deities had been assembled together.[34] The royal sage Ikshāku bowed his head and worshipped them all. That best of kings then enquired after the welfare of all of them.[35] The Brāhmana gave the king a seat, as also water to wash his feet, and the usual *Arghya.* Having next made the usual enquiries of courtesy, he said,[36]—Thou art welcome, O great monarch! Tell me all thy wishes! Let thy noble self tell me what I shall have to accomplish for thee by putting forth my might!—[37]

" 'The king said,—I am a king. Thou art a Brāhmana in the observance of the six well-known duties. (I cannot ask), I will give thee some wealth. That is well-known. Tell me how much I shall give thee!—[38]

" 'The Brāhmana said,—There are two kinds of Brāhmanas, O monarch! Morality or righteousness also is of two kinds: addiction to work, and abstention from work. As regards myself, I have abstained from acceptance of gifts.[39] Give presents unto them, O king, that are addicted to the duty of work and acceptance. I shall not, therefore, accept anything in gift. On the other hand, I ask thee, what is for thy good? What, indeed, shall I give thee? Tell me, O foremost of kings, and I shall accomplish it with the aid of my penances!—[40]

" 'The king said,—I am a Kshatriya. I do not know how to say the word—*Give.* The only thing, O best of regenerate

persons, that we can say (by way of asking) is—*Give (us) battle!*—[41]

" 'The Brāhmana said,—Thou art content with the observance of the duties of thy order. Similarly I am content with the duties of mine, O king! There is, therefore, little difference between us. Do thou as thou pleasest!—[42]

" 'The king said,—Thou saidst these words first, *viz.,—I shall give thee according to my might!*—I, therefore, solicit thee, O regenerate one,—Give me the fruits of this recitation (which thou hast gone through)!—[43]

" 'The Brāhmana said,—Thou wert boasting that thy utterances always solicit battle. Why then dost thou not solicit battle with me?—[44]

" 'The king said,—It has been said that Brāhmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, O learned Brāhmana, this wordy warfare has set in between thee and me!—[45]

" 'The Brāhmana said,—As regards myself, even that is my resolution today! What shall I give thee according to my might? Tell me, O king of kings, and I shall give thee, having wealth of my own. Do not tarry!—[46]

" 'The king said,—If, indeed, thou desirest to give me anything, then give me the fruits thou hast earned by practising recitation for these thousand years!—[47]

" 'The Brāhmana said,—Take the highest fruit of the recitations I have gone through. Indeed, take half, without any scruple, of that fruit![48] Or, O king, if thou wishest, take without any scruple the entire fruits of my recitations!—[49]

" 'The king said,—Blessed be thou, I have no need for the fruits of thy recitations which I have solicited. Blessings on thy head! I am about to leave thee. Tell me, however, what those fruits are (of thy recitations)!—[50]

" 'The Brāhmana said,—I have no knowledge of the fruits I have won. I have, however, given thee those fruits that I have acquired by recitation. These, *viz.*, Dharma and Time, and Yama, and Mrityu, are witnesses (of the act of gift).—[51]

" 'The king said,—What will the fruits, that are unknown, of these thy observances, do for me? If thou dost not tell

me what the fruits are of thy recitations, let those fruits be thine, for without doubt I do not wish for them!—[52]

" 'The Brāhmana said,—I will not accept any other utterance (from thee). I have given thee the fruits of my recitations. Let, O royal sage, both thy words and mine become true![53] As regards my recitations, I never cherished any specific desire to accomplish. How then, O tiger among kings, should I have any knowledge of what the fruits are of those recitations?[54] Thou saidst,—Give!—I said—I give!—I shall not falsify these words. Keep the truth. Be calm![55] If thou refusest to keep my word, O king, great will be thy sin due to falsehood![56] O chastiser of foes, it does not become thee to utter what is untrue. Similarly, I dare not falsify what I have uttered.[57] I have, before this, unhesitatingly said,—*I give!*—If, therefore, thou art firm in truth, accept my gift.[58] Coming here, O king, thou didst solicit of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, thou art firm in truth![59] He who is addicted to falsehood hath neither this world nor the next. Such a person fails to rescue his (deceased) ancestors. How again shall he succeed in doing good to his (unborn) progeny?[60] The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so efficacious in rescuing (a person from evil and hell) as Truth, O bull among men, in both this and the next world![61] All the penances that have been undergone by thee and all those that thou wilt undergo in the future for hundreds and thousands of years do not possess efficacy greater than that of Truth.[62] Truth is the one undeteriorating *Brahma.* Truth is the one undeteriorating Penance. Truth is the one undeteriorating Sacrifice. Truth is the one undeteriorating Veda.[63] Truth is awake in the Vedas. The fruits attached to Truth have been said to be the highest. From Truth arise Righteousness and Self-restraint. Everything rests on Truth.[64] Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Primeval Word *Om.*[65] Truth is the origin of creatures. Truth is their progeny. It is by Truth that the Wind moves.

It is by Truth that the Sun gives heat.[66] It is by Truth that Fire burns. It is on Truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the utterance of *Sāmans*, *Mantras*, and Saraswati.[67] It hath been heard by us that once on a time Truth and all religious observances were placed on a pair of scales. When both were weighed, that scale on which Truth was, was seen to be heavier.[68] There is Truth where Righteousness is. Everything increaseth through Truth. Why, O king, dost thou wish to do an act that is stained with falsehood?[69] Be firm in Truth. Do not act falsely, O monarch! Why wouldst thou falsify the words—*Give (me)!* —which thou hast uttered?[70] If thou refusest, O monarch, to accept the fruits that I have given thee of my recitations, thou shalt then have to wander over the world, fallen away from Righteousness![71] That person who does not give after having promised, and he also that does not accept after having solicited, are both stained with falsehood. It behoveth thee, therefore, not to falsify thy own words!—[72]

"'The king said,—To fight and to protect (subjects) are the duties of Kshatriyas. It is said that Kshatriyas are givers (of presents). How then shall I take anything from thee (in gift)?[73]

"'The Brāhmana said,—I never insisted on thee, O king, (for accepting anything from me in the first instance). I did not seek thy house. Thyself, coming here, didst solicit me. Why then dost thou not take?—[74]

"'Dharma said,—Know ye both that I am Dharma himself! Let there be no dispute between you! Let the Brāhmana become endued with the reward attaching to gift, and let the monarch also obtain the merit of Truth!—[75]

"'Heaven said,—Know, O great king, that I am Heaven's self in my embodied form, come hither in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards that you have earned!—[76]

"'The king said,—I have no use with Heaven. Go, O Heaven, to the place you have come from! If this learned Brāhmana desires to repair to thee, let him take the rewards that I have won (by my acts in life)!—[77]

"'The Brāhmana said,—In my younger days I had, through Ignorance, stretched my hand (for acceptance of gifts). At present, however, I recite the *Gāyatri*, observing the duty of abstention.*[78] Why dost thou, O king, tempt me thus, *me* who have for a long time observed the duty of abstention? I shall myself do what my duty is. I do not wish to have any share of the rewards won by thee, O monarch! I am devoted to penances and to study of the Vedas, and I have abstained from acceptance!—[79]

"'The king said,—If, O Brāhmana, thou art really to give me the excellent reward of thy recitation, then let half that reward be mine, thyself taking at the same time half the reward that I myself have won by my acts![80] Brāhmanas are engaged in the duty of acceptance. Persons born in the royal order are engaged in the duty of giving. If thou art not unaware of the duties (laid down for both the orders), let our fruits be equal (according to the suggestion I have made).[81] Or, if thou dost not wish to be my equal in respect of our rewards, take then the whole of the rewards that I may have won! Do take the merit I have won if thou wishest to show me grace!—'[82]

"Bhishma continued,—'At this time two individuals of very ungainly aspect came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words:[83]—Thou owest me nothing!—I really owe thee!—If we dispute in this way, here is the king who ruleth individuals![84]—I say truly, thou owest me nothing!—Thou speakest falsely. I do owe thee a debt![85]—Both of them, waxing very hot in dispute, then addressed the king, saying,—See, O monarch, that none of us may become stained with sin!—'[86]

"'Virupa said,—I owe my companion Vikrita, O monarch, the merits of the gift of a cow. I am willing to pay off that debt. This Vikrita, however, refuses to take repayment!†—[87]

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* Work and Abstention from work are the two courses of duty prescribed or followed.—T.

† It seems that Vikrita had given away a cow. He had then made a gift to Virupa of the merit he had won by that righteous act.—T.

" 'Vikrita said,—This Virupa, O monarch, oweth me nothing. He speaks a falsehood with the appearance of truth, O king !—[88]

" 'The king said,—Tell me, O Virupa, what is that which thou owest thy friend here. It is my resolution to first hear thee and then do what is proper !—[89]

" 'Virupa said,—Hear attentively, O king, all the circumstances in detail about how I owe my companion, *viz.*, this Vikrita, O ruler of men ![90] This Vikrita had, in bygone days, for the sake of winning merit, O sinless one, given away an auspicious cow, O royal sage, unto a Brāhmana devoted to penances and the study of the Vedas.[91] Going unto him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward.[92] I then, for my purification, did some good acts. I also purchased two *kapilā* cows with calves, both of which used to yield large quantities of milk.[93] I then made a present, according to due rites and with proper devotion, of those two cows unto a poor Brāhmana living by the *Unccha** method. Having formerly accepted the gift from my companion, I desire, O lord, even here, to give him in return twice the reward !† The circumstances being such, O tiger among men, who amongst us two shall be innocent and who guilty (according to your judgment) ?[94-95] Disputing with each other about this, we have both come to thee, O monarch ! Whether thou judgest rightly or wrongly, establish both of us in peace.[96] If this my companion does not wish to take from me in return a gift equal to what he gave me, thou shalt have to judge patiently and set us both on the right track !—[97]

" 'The king said,—Why do you not accept payment that is sought to be made of the debt that is owing to thee ? Do not delay, but accept payment of what thou knowest is thy due !—[98]

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* Picking solitary grains from the crevices in the fields after the crops have been gathered and taken away.—T.

† He gave me the merit he won by giving away one cow. I wish to give him in return the merit I have won by giving away two cows.—T.

" 'Vikrita said,—This one says that he owes me. I say unto him that what I gave I give away. He doth not, therefore, owe me anything. Let him go whithersoever he wishes.—[99]

" 'The king said,—He is ready to give thee. Thou, however, art unwilling to take. This does not seem proper to me! I think that thou deservest punishment for this. There is little doubt in this!—[100]

" 'Vikrita said,—I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do thou pronounce the punishment, O puissant one!—[101]

" 'Virupa said,—If thou refusest to take when I am ready to give, this king will certainly punish thee, for he is an upholder of justice.—[102]

" 'Vikrita said,—Solicited by him I gave him what was my own. How shall I now retake that? Thou mayst go away. Thou hast my leave!—[103]

" 'The Brāhmana said,—Thou hast heard, O king, the words of these two. Do thou take without scruple that which I have pledged myself to give thee!—[104]

" 'The king said,—This matter is, indeed, as deep (in importance) as an unfathomable pit. How will the pertinacity of this Reciter end?[105] If I do not accept what has been given by this Brāhmana, how shall I avoid being stained with a great sin?[106]—The royal sage then said unto the two disputants,—Go ye both, having won your respective objects. I should see that kingly duties, vested in me, may not become futile.[107] It is settled that kings should observe the duties laid down for them. To my misfortune, however, the course of duties prescribed for Brāhmanas has possessed my wretched self!*—[108]

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* Verses 107 and 108 are rather obscure. What the king says in 107 seems to be that you two have referred your dispute to me who am a king. I cannot shirk my duty, but am bound to judge fairly between you. I should see that kingly duties should not, so far as I am concerned, become futile. In 108 he says, being a king I should discharge the duties of a king, *i. e.*, I should judge disputes, and *Give*, if need be, but never *take*. Unfortunately, the situation is such that I am obliged to act as a Brāhmana by *taking* what this particular Brāhmana is desirous of offering.—T.

"'The Brāhmana said,—Accept, O king! I owe thee! Thou didst solicit it, and I also have become pledged (to give thee)! If, however, thou refuse to take, O monarch, I shall without doubt curse thee!—[109]

"'The king said,—Fie on kingly duties, the settled conclusion about the operation of which is even such! I should, however, take what thou givest, for only this reason, *viz.*, rendering the two courses of duty exactly equal.*[110] This my hand, that was never before (stretched forth for acceptance of gifts) is now stretched forth (for acceptance as also) for giving away. Give me what thou owest me!—[111]

"'The Brāhmana said,—If I have won any fruits by reciting the *Gayatri*, accept them all!—[112]

"'The king said,—These drops of water, behold, O foremost of Brāhmanas, have fallen upon my hand. I also desire to give thee. Accept my gift. Let there be equality between us (through thy accepting my gift as I have accepted thine)![113]

"'Virupa said,—Know, O king, that we two are Desire and Wrath. It hath been by us that thou hast been induced to act in this way! Thou hast made a gift in return to the Brāhmana. Let there be equality between thee and this regenerate person in respect of regions of felicity in the next world.[114] This Vikrita really does not owe me anything. We appealed to thee for thy own sake. Time, Dharma, Mrityu, and we two,[115] have examined everything about thee, here in thy very presence, by producing this friction between thee and that Brāhmana. Go now, as thou choosest, to those regions of felicity which thou hast won by means of thy deeds!—[116]

"Bhishma continued,—'I have now told thee how Reciters obtain the fruits (of their recitation) and what, indeed, is

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* This verse also seems to be very obscure. The king's natural inclination, it seems, prompts him to oblige the Brāhmana by accepting his gift. The ordinances about kingly duties restrain him. Hence his condemnation of those duties. In the second line, he seems to say that he is morally bound to accept the gift, and intends to make a gift of his own merits in return. The result of this act, he thinks, will be to make both courses of duty (*viz.*, the Kshatriya and the Brāhmana's) produce the same kind of rewards in the next world.—T.

their end, what the spot, and what the regions, that a Reciter may win.[117] A Reciter of *Gāyatri* goes to the supreme god Brahman, or repairs to Agni or enters the region of Surya.[118] If he sports there in his (new) energetic form, then stupified by such attachment, he catches the attributes of those particular regions.*[119] The same becomes the case with him if he goes to Soma, or Vāyu, or Earth, or Space. The fact is, he dwells in all these, with attachment, and displays the attributes peculiar to those regions.[120] If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That.[121] In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes *Brahma's* self, freed from the influence of opposites, happy, tranquil, and without pain.†[122] Indeed, he attains to that condition which is free from pain, which is tranquillity's self, which is called *Brahma*, whence there is no return, and which is styled the One and Immutable.[123] He becomes freed from the four means of apprehension,‡ the six conditions, and also the other six and ten attributes.$ Transcending the Creator (Brahman), he attains to absorption into the One Supreme Soul.[124] Or, if under the influence of attachments, he wishes not for such absorption, but desires to have a separate existence as dependent on that Supreme Cause of everything, then he obtains the fruition of everything for which he cherishes a wish.[125] Or, if he looks (with aversion) upon all regions of felicity, which have been (as previously stated) called hells, he then, driving off desire and freed from everything, enjoys

* This is not Emancipation, but merely terminable felicity.—T.

† Attains to Emancipation or Absorption into the essence of *Brahma*.—T.

‡ These are Direct knowledge (through the senses), Revelation, Inference, and Intuition.—T.

$ The first six are Hunger, Thirst, Grief, Delusion, Disease, and Death. The other sixteen are the five breaths, the ten senses, and the mind.—T.

supreme felicity even in those very regions.*[126] Thus, O monarch, I have discoursed to thee about the end attained by Reciters. I have told thee everything. What else wishest thou to hear?' "[127]

Section CC.

"Yudhishthira said,—'Tell me, O grandsire, what reply was given by either the Brāhmana or the monarch to Virupa after the conclusion of the latter's speech.[1] What kind of end was it, amongst those described by thee, that they obtained? What, indeed, was the discourse that happened between them, and what did they do there?'[2]

"Bhishma said,—'The Brāhmana, saying,—Let it be as thou hast said,—worshipped Dharma and Yama and Time and Mrityu and Heaven, all of whom were worthy of worship.[3] He also worshipped all those foremost of Brāhmanas that had come there by bending his head unto them. Addressing the monarch then, he said,[4]—Endued with the reward of my recitations, O royal sage, attain thou to a position of eminence! With thy leave I shall set myself to my recitations again.[5] O thou of great might, the goddess Sāvitri gave me a boon, saying,—Let thy devotion to recitation be continuous!—[6]

" 'The king said,—If thy success (in recitation) has become fruitless (in consequence of thy having given away those fruits unto me), and if thy heart be set upon practising again, go, O learned Brāhmana, half and half with me, and let the reward of thy recitations themselves be thine!†—[7]

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* I think K. P. Singha misunderstands this verse. Three different ends are spoken off. One is absorption into *Brahma*; the other is enjoyment of ordinary felicity, which, of course, is terminable, and the last is the enjoyment of that felicity which is due to a freedom from desire and attachments. 126 speaks of this last kind of felicity.—T.

† In the second line *sārddham* is *not* an indeclinable; or, if it be taken as such, the sense may still remain unaltered. What the monarch does is to call upon the Brāhmana to share with the monarch the rewards that the monarch had won.—T.

"'The Brāhmana said,—Thou hast made strenuous efforts before all these persons (for making me a sharer of the rewards in store for thee as the consequences of thy own acts). Let us then become equal in respect of our rewards (in next life), and let us go to receive that end which is ours.[8]—Knowing the resolve to which they came there, the chief of the gods came to that spot, accompanied by the deities and the Regents of the world.[9] The *Sāddyas*, the *Viçwas*, the *Mantras*, diverse kinds of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters,[10] the Penances, the Ordinances about *yoga*, the Vedas, the Sounds that accompany the singing of the *Sāmans*, Saraswati, Nārada, Parvata, Viçwāvasu, the Hāhās, the Huhus,[11] the *Gandharva* Chitrasena with all the members of his family, the Nāgas, the *Siddhas*, the *Munis*, the god of gods, *viz.*, Prajāpati,[12] and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the firmament.[13] Celestial flowers were rained down upon those high-souled beings. Bands of *Apsaras* danced all around.[14] Heaven, in his embodied form, came there. Addressing the Brāhmana, he said,—Thou hast attained to success! Thou art highly blessed!—Next addressing the monarch, he said,—Thou also, O king, hast attained to success![15]—Those two persons then, O monarch, (*viz.*, the Brāhmana and the king), having done good to each other, withdrew their senses from the objects of the world.[16] Fixing the vital breaths *Prāna* and *Apāna* and *Samāna* and *Udāna* and *Vyāna* in the heart, they concentred the mind in *Prāna* and *Apāna* united together.[17] They then placed the two united breaths in the abdomen, and directed their gaze to the tip of the nose and then immediately below the two eye-brows. They next held the two breaths, with the aid of the mind, in the spot that intervenes between the two eye-brows, bringing them there very gradually.[18] With bodies perfectly inactive, they were absorbed with fixed gaze. Having control over their souls, they then placed the soul within the brain.[19] Then piercing the crown of the high-souled Brāhmana a fiery flame of great splendour ascended to heaven.[20]

Loud exclamations of woe, uttered by all creatures, were then heard on all sides. Its praises hymned by all, that splendour then entered Brahman's self.[21] The Great grandsire, advancing forward, addressed that splendour which had assumed a form of the tallness of a span saying,—Welcome![22] And once more he uttered these sweet words:—Verily, Reciters attain to the same end with the *yogins*.[23] The attainment by the *yogin* of his end is an object of direct vision unto all these (here assembled). As regards Reciters, there is this distinction, that the honor is ordained for them of Brahman's advancing forward to receive them (after their departure from Earth).*[24] Dwell thou in me!—Thus spoke Brahman and once more imparted consciousness into that splendour. Indeed, the Brāhmana then, freed from all anxieties, entered the mouth of the Creator.[25] The monarch (Ikshāku) also, after the same manner, entered the divine Grandsire like that foremost of Brāhmanas.[26] The (assembled) deities saluted the Self-born and said,—A very superior end is, indeed, ordained for Reciters![27] This exertion (that we have seen thee put forth) is for Reciters. As regards ourselves, we came hither for beholding it! Thou hast made these two equal, rendered them equal honor, and bestowed upon them an equal end![28] The high end that is reserved for both *yogins* and Reciters has been seen by us today! Transcending all regions (of felicity), these two are capable of going whithersoever they wish!—[29]

"'Brahman said,—He also that would read the great *Smriti* (*viz.*, the Vedas,) and he too who would read the other auspicious *Smritis* that follow the former, (*viz.*, Manu's and the rest), would, in this way, attain to the same region with me.[30] He also who is devoted to *yoga* will, without doubt, acquire in this manner, after death, the regions that are mine.[31] I go hence. Go ye all to your respective places for the accomplishment of your ends.—'[32]

"Bhishma continued,—'Having said these words, that

* The sense seems to be that *yogins* attain to *Brahma* even here; whereas Reciters attain to him after death.—T.

foremost of gods disappeared there and then. The assembled deities, having previously taken his leave, returned to their respective abodes.[33] All those high-souled beings, having honored Dharma, proceeded with well-pleased hearts, O monarch, walking behind that great deity.[34] These are the rewards of reciters and this their end. I have described them to thee as I myself had heard of them. What else, O monarch, dost thou wish to hear of?' "[35]

SECTION CCI.

"Yudhishthira said,—'What are the fruits of the *yoga* represented by Knowledge, of all the Vedas, and of the (various) observances and vows? How also may the creature-soul be known? Tell me this, O grandsire!'[1]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between that lord of creatures, *viz.*, Manu, and the great *Rishi* Vrihaspati.[2] In days of old the foremost of celestial *Rishis*, *viz.*, Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that lord and first of all creatures, said,[3]—What is the cause (of the universe)? Whence have the ordinances (about sacrifices and other pious observances) flowed? What are those fruits which the learned say are attached to Knowledge? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to reveal?[4] What are those fruits which are adored by eminent personages conversant with the science of *Artha*, with the Vedas, and with the *Mantras*, through sacrifices and plentiful gifts of kine? Whence do those fruits arise? Where are they to be found?[5] Tell me also this old history, *viz.*, whence have the Earth, all earthly objects, wind, sky, acquatic creatures, water, heaven, and the denizens of heaven, all sprung?[6] Man's inclinations tend towards that object about which he seeks knowledge. I have no knowledge of that Ancient and Supreme one. How shall I rescue myself from a false display of inclinations towards Him?*[7] The *Riks*,

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* The fact is, I do not know anything of Him, but still I profess to

all the *Sâmans*, all the *Yajuses*, the *Chchhandas*, Astronomy, *Nirukta*, Grammar, *Sankalpa*, and *Çikshā*, I have studied. But I have no knowledge of the nature of the great creatures (the five primal elements) that enter into the composition of everything.*[8] Tell me all I have asked thee, by using only simple assertions and distinguishing adjectives or attributives. Tell me what the fruits are of Knowledge and what those fruits that are attached to sacrifices and other religious rites. Explain to me how also an embodied being departs from his body and how he attains to another body!—[9]

" 'Manu said,—That which is agreeable to one is said to constitute one's happiness. Similarly that which is disagreeable to one is said to constitute one's misery.—By this I shall obtain happiness and keep off misery—from a sentiment like this flow all religious acts.[10] The efforts for the acquisition of Knowledge, however, arise from a sentiment for avoiding both happiness and misery.†[11] The ordinances about sacrifices and other observances, that occur in the Vedas, are all connected wish desire. He, however, who liberates himself from desire, succeeds in attaining to *Brahma*. That man who, from desire of winning happiness, walks in the path of acts which are of diverse kinds, has to go to hell.—‡[12]

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worship him. This is false behaviour. How shall I be rescued from such falsehood ? This is what Vrihaspati says.—T.

* The *Chcchandas* are the rules of Prosody as applicable to the Vedic hymns. The course of the stars or *yotish* is astronomy. It forms an *Anga* of the Vedas. *Nirukta* furnishes rules for interpreting obscure passages of the Vedas, and also gives the meanings of technical or obscure words used therein. *Sankalpa* is the description of religious rites. *Cikshā* is the science of Pronunciation as applied to the Vedic hymns and *mantras*.—T.

† They who believe that happiness is not eternal and that, therefore, they should not pursue it, withdraw themselves from pious acts which lead to that happiness. They seek Knowledge as the best means for avoiding all that is transitory and changeful. They seek *moksha* or complete Emancipation which has been described in the previous sections.—T.

‡ The meaning of 'hell' as applied in such passages has been explained before.—T.

"Vrihaspati said,—'Men's aspirations are concerned with the acquisition of the agreeable which ends in happiness, and the avoidance of the disagreeable which brings misery. Such acquisition and such avoidance again are accomplished by acts.—*[13]

"'Manu said,—It is by liberating oneself from acts that one succeeds in entering into *Brahma*. The ordinances about acts have flowed for that very end.† The ordinances about acts tempt only those whose hearts are not free from desire. By liberating oneself from acts (as already said) one acquires the highest state.[14] One desirous of felicity (Emancipation), betaking oneself to religious rites, becomes purified (from attachments) by acts having for their object the purification of the soul, and at last wins great splendour. By liberating oneself from acts, one acquires the highest end, *viz.*, *Brahma*, which is very much above the reward that acts give.[15] Creatures have all been created by Mind and Act. These again are the two best paths adored by all. Outward acts produce fruits that are transitory as also eternal. For acquiring the latter there is no other means than abandonment of fruits by the mind.‡[16] As the eye, when night passes away and the veil of darkness is removed from it, leads its possessor by its own power, so the Understanding, when it becomes

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* This is a highly aphoristic line. I give the sense by expanding the words. By 'acts' here is meant 'sacrifices and other religious observances.' The intention of Vrihaspati is to enforce the propriety of acts, for without acts, the ends of life cannot, he maintains, be secured.

† The sense is that one should devote oneself to acts as a sort of preparation. Afterwards one should abandon them for obtaining the higher end. Acts, therefore, have their use, and help one, though mediately, in the acquisition of *Brahma*.—T.

‡ *The Mind and Acts have created all things.* This has been explained in the last verse of section 190 *ante*. *Both are good paths*, for by both, good end may be attained, *viz.*, the highest, by drilling the mind, as also (mediately) by acts (as explained in verse 14 above). The fruits of actions must be mentally abandoned if the highest end is to be attained; *i. e.*, acts may be gone through, but their fruits should never be coveted.—T.

endued with Knowledge, succeeds in beholding all evils that are worthy of avoidance.*[17] Snakes, sharp-pointed *kuça* blades, and pits, men avoid when they perceive them lie on their way. If some tread upon or fall into them, they do so through ignorance. Behold the superiority of the fruits of knowledge (over those of ignorance)![18] *Mantras* applied duly, sacrifices, the presents called *Dakshinā*, gift of food, and concentration of the mind (for divine contemplation),—these are the five acts that are said to be productive of fruits, there being none else.[19] Acts have (the three) attributes (of *Satwa*, *Rajas*, and *Tamas*) for their soul. The Vedas say this. (The Vedas consist of *Mantras*). The *Mantras*, therefore, have the same three attributes, since it is with *Mantras* that acts are to be accomplished. The ritual also must be liable to the same three attributes. The fruits of action depend upon the mind. It is the embodied creature that enjoys those fruits.†[20] All excellent kinds of sound, form, taste, touch, and scent, are the fruits of acts, being attainable in the region of acts (*i. e.*, heaven). As regards, however, the fruits of knowledge, man acquires them even here before death.‡[21] Whatever acts are accomplished by

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* Nilakantha explains the grammar of the first line differently. His view is *yathā chakshurupah pranetā nāyako &c.* A better construction would be *yathā chakshu pranetah* (*bhavati*) &c.—T.

† This verse may be said to furnish the key of the doctrine of *karma* or acts and why acts are to be avoided by persons desirous of *Moksha* or Emancipation. *Acts have three attributes*: for some are *Sātwika* (good), as sacrifices undertaken for heaven, &c.; some are *Rājasika* (of the quality of Passion), as penances and rites accomplished from desire of superiority and victory; and some are *Tāmasika* (of the quality of Darkness), as those undertaken for injuring others, notably the *Attharvan* rites of *Mārana*, *Uchātana*, &c.; this being the case, the *Mantras*, without which acts cannot be accomplished, are necessarily subject to the same three attributes. The same is the case with the rituals prescribed. It follows, therefore, that the mind is the chief cause of the kind of fruits won, *i. e.*, it is the motive that determines the fruit, *viz.*, of what kind it is to be. The enjoyer of the fruit, of course, is the embodied creature.—T.

‡ There can be no doubt that Nilakantha explains this verse

means of the body, one enjoys the fruits thereof in a state of physical existence. The body is, indeed, the frame-work to which happiness inheres, as also the frame-work to which misery inheres.*[22] Whatever acts are accomplished by means of words, their fruits are to be enjoyed in a state in which words can be spoken. Similarly, whatever acts are accomplished by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.†[23] Devoted to the fruits of acts, whatever kind of acts (*Sātwika* or *Rājasika* or *Tāmasika*) a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys partake of their character.[24] Like fishes going against a current of water, the acts of a past life come to the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones.[25] Him from whom this universe hath sprung, Him by knowing whom persons of cleansed souls transgress this world, Him who has not been expressed by Vedic *mantras* and words, I will now indicate. Listen to me as I speak of that highest of the high.[26] Himself liberated from the several kinds of taste and scent, and sound and touch and form, He is incapable of being grasped by the senses, unmanifest, without color, the One, and He has created the five kinds of objects‡ for His creatures.[27] He is neither female, nor

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correctly. It is really a cruce. The words *Naro na samsthānagatah prabhuh syāt* must be taken as unconnected and independent. *Na samsthānagatah* is before death. *Prabhuh* is *adhikāri (jnānphale* being understood). K. P. Singha gives the sense correctly, but the Burdwan translator makes nonsense of the words.—T.

* The object of this verse, as explained by the commentator, is to inculcate the truth that the result of all acts accomplished by the body is heaven where one in a physical state (however subtile) enjoys those fruits. If Emancipation is to be sought, it must be attained through the mind.—T.

† The sense depends upon the word *acts*. If *acts* are accomplished by the mind, their fruits must be enjoyed by the person in a state in which he will have a mind. Emancipation cannot be achieved by either recitation (*Japa*) or *Dhyāna* (meditation), for both these are *acts*. Perfect liberation from *acts* is necessary for that great end.—T.

‡ *viz.*, Taste, &c.,—T.

male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-nonexistent.* Only those that are acquainted with *Brahma* behold Him. He knoweth no detioration.—' "[23]

Section CCII.

"'Manu said,—From that eternal and undeteriorating One first sprung Space; from space came Wind; from wind came Light; from light came Water. From water sprung the Universe; and from the universe, all things that occur in it.[1] The bodies of all (earthly) things, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They that seek Emancipation have not to return from space. On the other hand, they attain to *Brahma*.[2] The refuge of Emancipation, *viz.*, *Brahma*, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or form. He transcends all these and everything, and is without dimensions.*[3] The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eye, forms. Men not conversant with *Adhyātma* succeed not in beholding what is above these.[4] Having withdrawn the tongue from tastes, the nose from scents, the ears from touch, and the eye from forms, one succeeds in beholding one's own self (as independent of the senses and the mind and, therefore, of attributes.†[5] It hath been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities in respect of happiness and misery, is called the Self (or Soul).[6] That which pervades everything, which does everything (assuming

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* *Existent*, like atoms; *non-existent*, like space; *existent-nonexistent*, like *Mayà* or illusion.—T.

† *Aswabhāvam* is explained by the commentator as *Pramàtri-twádi vihinam.*—T.

‡ *I. e.*, one sees one's own soul.—T.

the forms of living creatures), that which exists in the universe even as the *mantras* declare,* that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Everything else is effect.[7] It is seen that a person, in consequence of the acts performed by him, obtains results both good and evil, which (though apparently incompatible with each other, still) dwell together in harmony. Indeed, as the good and evil fruits born of their own acts dwell together in the bodies of creatures which are their refuge, even so Knowledge dwells in the body.†[8] As a lighted lamp, while burning, discovers other objects before it, even so the five senses which are like lamps set on high trees, find out their respective objects when lighted by Knowledge.‡[9] As the various ministers of a king, uniting together, give him counsel, even so the five senses that are in the body are all subservient to Knowledge. The latter is superior to all of them.[10] As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come repeatedly, even so the bodies of embodied creatures are going and coming repeatedly.¶[11] As a person by taking up an axe cannot, by cutting open a piece of wood, find either smoke or fire in

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* *I. e.*, which, though one, divides itself into a thousand forms like the image of the moon in a piece of agitated water.—T.

† The analogy consists in this: good and evil fruits, though incompatible, dwell together; similarly, knowledge, though not material, resides in the material body. Of course, knowledge is used here in the sense of the mind or the understanding.—T.

‡ It is difficult to understand why the idea of lamps set on trees is introduced here.—T.

¶ The analogy is thus explained. Fire, when fed, bursts into flames. When not fed, it dies out, but is not destroyed, for with new fuel the flames may be brought back. The current of the wind ceases, but does not suffer extinction; for if it did, there would be no current again. The same is the case with the rays of the Sun. They die in the night, to reappear in the morning. The rivers are dried up in summer and refilled during the rains. The body, once dissolved, appears in another form. It will be seen that the weakness of the reasoning is due only to incorrect notions about the objects referred to.—T.

it, even so one cannot, by cutting open the arms and feet and stomach of a person, cannot see the principle of knowledge, which, of course, has nothing in common with the stomach, the arms, and the feet.[12] As again one beholds both smoke and fire in wood by rubbing it against another piece, so a person of well-directed intelligence and wisdom, by uniting (by means of *yoga*) the senses and the soul, may view the Supreme Soul which, of course, exists in its own nature.*[13] As in the midst of a dream one beholds one's own body lying on the ground as something distinct from one's own self, even so a person, endued with the five senses, the mind, and the understanding, beholds (after death) his own body and then goes from one into another form.†[14] The Soul is not subject to birth, growth, decay, and destruction. In consequence of the acts of life being endued with effects, the Soul, clothed in body, passes from this body (when deprived of animation) into another, unseen by others.‡[15] No one can behold with the eye the form of the Soul. The Soul cannot, again, form the subject of any one's touch. With those (*i. e.*, the senses), the Soul accomplishes no act. The senses do not approach the Soul. The Soul, however, apprehends them all.[16] As anything, placed in a blazing fire before a spectator, assumes a certain color in consequence of the light and heat that operates upon it, without taking any other hue

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* *Exists in its own nature, i. e.*, inaffected by attributes and qualities and accidents.—T.

† Some of the Bengal texts read *sumahān* and *subuddhih* in the second line. Of course, this is incorrect. The true reading is *samānah* and *sabuddhih*, meaning 'with mind and with understanding.' In the Bombay edition occurs a misprint, *viz.*, *sumanāh* for *samanāh*. Nilakantha cites the correct readings.—T.

‡ The Burdwan translator misunderstands the word *Linga* as used in both 14 and 15. K. P. Singha also wrongly renders that word as it occurs in 15. The commentator rightly explains that *Linga* has no reference to *Linga-çarira* or the invisible body composed of the *tanmātra* of the primal elements, but simply means the gross body. In 14, he says, *Lingat sthuladehāt, Lingam tadeva dehāntaram.* In 15, *anena Lingena Cavibhutena. Adristhah* means *alakshitah.* A little care would have removed such blunders.—T.

or attribute, even so the Soul's form is seen to take its color from the body.[17] After the same manner, man, casting off one body, enters another, unseen by all. Indeed, casting off his body to the (five) great primal elements, he assumes a form that is similarly made of the same (five) elements.[18] The embodied creature (upon the destruction of his body) enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) with whose nature it is consonant. The senses also, which are engaged in diverse occupations and dependent on the five elements (for the exercise of their functions), enter these five elements that call forth their functions.[19] The ear derives its capacity from space; and the sense of scent from the earth. Form, which is the property of the eye, is the consequence of light or fire. Fire or heat has been said to be the dependent cause of water. The tongue which has for its property taste becomes merged into water. The skin which has touch for its property becomes lost in the wind whose nature it partakes.[20] The fivefold attributes, (*viz.*, sound, &c.) dwell in the (five) great creatures (*viz.*, the five primal elements). Those fivefold objects of the senses (*viz.*, space, &c.) dwell in the (five) senses. All these again (*viz.*, the fivefold attributes, the fivefold elements, and the five senses) follow the lead of the mind. The mind follows the lead of the Understanding, and the Understanding follows the lead of That which exists in its true and undefiled nature (*viz.*, the Supreme Soul).*[21] The doer in his new body receives all the good and bad acts done by him as also all acts done by him in his past existence. All these acts done in this life and the next ones to come follow the mind even as acquatic animals pass along a genial current.[22] As a quickly-moving and restless thing becomes an object of sight, as a minute object appears to be possessed of large dimensions (when seen through spectacles), as a mirror shows a person his own face (which cannot otherwise

* The commentator cites the *Gitā* which furnishes a parallel passage, viz., *Indriyāni paràniyāhurindriyebhyah param manah*, &c.—T.

be seen), even so the Soul (though subtile and invisible) becomes an object of the Understanding's apprehension.—' "*[23]

Section CCIII.

" 'Manu said,—The mind united with the senses, recollects after a long time the impressions of objects received in the past. When the senses are all suspended (in respect of their functions),† the Supreme (the Soul), in the form of the Understanding, exists in its own true nature.[1] When the Soul (at such a time) does not in the least regard all those objects of the senses in respect of their simultaniety or the reverse in point of time but mustering them from all directions holds them before it together, it necessarily happens that he wanders among all things that are incongruous. He is, therefore, the (silent) Witness. Hence the Soul encased in body is something having a distinct and independent existence.‡[2] There is *Rajas*, there is *Tamas*, and there is *Satwa* the third. There are again three states of the understanding, *viz.*, waking, dreaming, and sound sleep. The Soul has knowledge of the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the threefold attributes first mentioned.$ The Soul enters the

* This verse seems to show that the *Rishis* had knowledge of spectacles, and probably also, of microscopes. The instrument that shewed minute objects must have been very well known, otherwise some mention would have been made of it by name. The commentator calls it *upanetra.*—T.

† By death on sleep.—T.

‡ *Yugapat* means simultaneous; *atulyakālam* means differing in point of time in respect of occurrence; *kritsnam* qualifies *indriyārthān*; *Vidwān* means *Sākshi*; and *ekah*, independent and distinct. What is intended to be said here is that when the soul, in a dream, musters together the occurrences and objects of different times and places, when, in fact, congruity in respect of both time and place does not apply to it, it must be regarded to have an existence that is distinct and independent of the senses and the body.—T.

$ The object of this is to show that the Soul has only knowledge of the pleasures and pains arising in consequence of *Satwa* and *Rajas* and

senses like the wind entering the fire in a piece of wood.*[3] One cannot behold the form of the Soul by one's eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul is not, again, an object of apprehension by the ear. It may, however, be seen by the aid of the *Çrutis* and the instructions of the wise. As regards the senses, that particular sense which apprehends it loses upon such apprehension its existence as a sense.†[4] The senses cannot themselves apprehend their respective forms by themselves. The Soul is omniscient (inasmuch as it apprehends both the knower and the known). It beholds all things. Being omniscient, it is the Soul that beholds the senses (without, as already said, the senses being able to apprehend it).[5] Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that these do not exist.[6] Similarly, though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist.[7] People see the world reflected on the moon's disc in the form of spots. Though seeing, they do not know that it is the world that is so reflected there. Even such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself.[8] Men of wisdom, reflecting on the formlessness of visible objects before birth and after destruction, behold by the aid of intelligence, the formlessness of objects that have apparent

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Tamas and in connection with the three states of the understanding due to the same three attributes. The Soul, however, though knowing them, does not enjoy or suffer them. He is only the silent and inactive Witness of everything.—T.

* The object of the simile is to show that as wind is a separate entity although existing *with* the fire in a piece of wood, so the Soul, though existing *with* the senses is distinct from them.—T.

† The Bengal texts read *indriyānām* which I adopt. The Bombay edition reads *indriyendriyam*, meaning the sense of the senses, in the same way as the *Crutis* declare that it is the *Prāna* of *Prāna*, the eye of the eye, the ear of the ear, &c. *Cravanena darçanam tathā kritam* is, "apprehended by the ear" *i. e.*, as rendered above, "apprehended through the aid of the *Crutis*".—T.

forms. So also although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.*[9] Similarly, those who are endued with wisdom and learning behold the Soul by the aid of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into *Brahma.*†[10] Verily, an object cannot be accomplished without the application of means. Fishermen catch fish by means of nets made of strings.[11] Animals are captured by employing animals as the means. Birds are caught by employing birds as the means. Elephants are taken by employing elephants. In this way the Soul may be apprehended by the principle of knowledge.[12] We have heard that only a snake can see a snake's legs. After the same manner one beholds, through Knowledge, the Soul encased in subtile form and dwelling within the gross body.[13] People cannot, through their senses, know the senses. Similarly mere Intelligence at its highest cannot behold the Soul which is supreme.[14] The moon, on the fifteenth day of the dark fortnight cannot be seen in consequence of its form being hid. It cannot be said, however, that destruction overtakes it. Even such is the case with the Soul dwelling in the body.[15] On the fifteenth day of the dark fortnight, the gross body

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* The commentator uses the illustration of a tree. Before birth the tree was not; and after destruction, it is not; only in the interim, it is. Its formlessness or nothingness is manifest from these two states, for it has been said that that which did not exist in the past and will not exist in the future cannot be regarded as existing in the present. *Tadgatāh* is explained by the commentator as *udayāstamanagatāh* or *taddarçinah.*—T.

† Both the vernacular translators render the second line incorrectly. The first line is elliptical, and would be complete by supplying *āsannam paçyanti.* The paraphrase of the second line is *Pratyāsannam Jneyam Jnānābhisamhitam (prati) ninisante. Jneyam* is explained by the commentator as *prapancham. Jnānābhisamhitam* means that which is known by the name of Knowledge, *i. e., Brahma,* which has many similar names some of which the commentator quotes such as Satyam (truth), *Jnānam* (knowledge), Anantam (infinite), Vijnānam (true knowledge), Anandam (joy or happiness).—T.

of the moon becomes invisible. After the same manner the Soul, when liberated from the body, cannot be apprehended.[16] As the moon, gaining another point in the firmament begins to shine once more, similarly the Soul, obtaining a new body, begins to manifest itself once more.[17] The birth, growth, and disappearance of the moon can all be directly apprehended by the eye. These phenomena, however, appertain to the gross form of that luminary. The like are not the attributes of the Soul.[18] The moon, when it shows itself after its disappearance on the fifteenth day of the dark fortnight, is regarded as the same luminary that had become invisible. After the same manner, notwithstanding the changes represented by birth, growth, and age, a person is regarded as the same individual without any doubt of his identity.[19] It cannot be distinctly seen how Rāhu approaches and leaves the moon. After the same manner the Soul cannot be seen how it leaves one body and enters another.*[20] Rāhu becomes visible only when it exists with the sun or the moon. Similarly the Soul becomes an object of apprehension only when it exists with the body.[21] When liberated from the sun or the moon, Rāhu can no longer be seen. Similarly, the Soul, liberated from the body, can no longer be seen.[22] Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not deserted by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has achieved in that body.—' "[23]

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* *Tamas* is another name for Rāhu. The first line, therefore, refers to the manner in which an eclipse occurs. There is no absolute necessity, however, for taking it as an allusion to the eclipse. The meaning may be more general. Every day, during the lighted fortnight, the moon gains in appearance, as, indeed, every day, during the dark fortnight, it loses in appearance. It may, therefore, be said that darkness approaches it or leaves it for eating it away or discovering it more and more. The actual process of covering and discovering cannot be noticed. This circumstance may be taken as furnishing the simile. In verse 21. similarly, *tamas* is capable of a wider meaning. In 22, the word *Rahu* is used. It should be explained, however, that Rāhu is no imaginary

Section CCIV.

" 'Manu said.—As in a dream this manifest (body) lies (inactive) and the enlivening spirit in its subtile form, detaching itself from the former, walks forth, after the same manner, in the state called deep slumber (or death), the subtile form with all the senses becomes inactive, and the Understanding, detached from it, remains awake. The same is the case with Existence and Non-Existence.*[1] As when a piece of water is clear, images reflected in it can be seen by the eye, after the same manner, if the senses be unperturbed, the Soul is capable of being viewed by the understanding.[2] If, however, the piece of water gets stirred, the person standing by it can no longer see those images. Similarly, if the senses become perturbed, the Soul can no longer be seen by the understanding.[3] Ignorance begets Delusion. Delusion affects the mind. When the mind becomes vitiated, the five senses which have

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monster as the Purānas describe but the descending node of the moon, *i. e.*, a portion of space in and about the lunar orbit.—T.

* This is a very difficult verse and the distictions involved in it are difficult to catch. Of course, I follow the commentator in rendering it. What is said here is that in a dream, *Vyakta* (manifest body) lies inactive, while the *Chetanam* (the subtile form) walks forth. In the state called *Sushupti* (deep slumber which is like death), the *indriya-samyuktam* (the subtile form) is abandoned, and *Jnānam* (the Understanding), detached from the former, remains. After this manner, *abhava* (non-existence, *i. e.*, Emancipation) results from the destruction of *bhavah* or existence as subject to its known conditions of dependence on time, manner of apprehension, *&c.*, for Emancipation is absorption into the Supreme Soul which is independent of all the said conditions. The commentator explains that these observations become necessary to show that Emancipation is possible. In the previous section the speaker drew repeated illustrations for showing that the soul, to be manifest, depended on the body. The hearer is, therefore, cautioned against the impression that the soul's dependence on the body is of such an indissoluble kind that it is incapable of detachment from the body, which of course, is necessary for Emancipation or absorption into the Supreme Soul.—T.

the mind for their refuge become vitiated also.[4] Surcharged with Ignorance, and sunk in the mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul (thus circumstanced), undetatched from its good and evil acts, returns repeatedly unto the objects of the world.[5] In consequence of sin one's thirst is never slaked. One's thirst is then slaked when one's sin is destroyed.[6] In consequence of attachment to worldly objects, which has a tendency to perpetuate itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.*[7] From the destruction of all sinful deeds, knowledge arises in men. Upon the appearance of Knowledge, one beholds one's Soul in one's understanding even as one sees one's own reflection in a polished mirror.[8] One obtains misery in consequence of one's senses being unrestrained. One obtains happiness in consequence of one's senses being restrained. Therefore, one should restrain one's mind by self-effort from objects apprehended by the senses.†[9] Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme or Great.[10] From the Unmanifest hath sprung the Soul; from the Soul hath sprung the understanding; from the understanding hath sprung the mind. When the mind becomes associated with the senses, then it apprehends sound and the other objects of the senses.[11] He who casts off those objects, as also all that are manifest, he who liberates himself from all things that arise from primordial matter, being so freed, enjoys immortality.‡[12] The Sun rising diffuses his rays. When he sets, he withdraws unto himself those very rays that were diffused by him.[13] After the same manner, the Soul, entering the body, obtains the fivefold

* *Cāçwatasya* is an instance of *Bhāvapradhānonirdeça, i. e.*, of a reference to the principal attribute connected by it.—T.

† *Indriaih rupyante* or *nirupyante*, hence *Indriyarupāni.*—T.

‡ The objects to be abandoned are those which the senses apprehend and those which belong to primordial matter. Those last, as distinguished from the former, are, of course, all the *linga* or subtile forms or existents which are made up of the *tanmātrā* of the grosser elements.—T.

objects of the senses by diffusing over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays unto himself.*[14] Repeatedly led along the path that is created by acts, he obtains the fruits of his acts in consequence of his having followed the practice of acts.†[15] Desire for the objects of the senses keeps away from a person who does not indulge in such desire. The very principle of desire, however, leaves him who has behold his soul, which, of course, is entirely free from desire‡.[16] When the Understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to *Brahma*, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished.[17] *Brahma* is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the Understanding (when withdrawn from everything else) can attain to it.[18] All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.¶[19] The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the mani-

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* Or, regains his real nature.—T.

† I adopt the Bombay reading *áptavān* instead of the Bengal reading *ātmavit*. *Pravittam Dharmam*, as explained previously, is that *Dharma* or practice in which there is *pravitti* and not *nivirtti* or abstention.—T.

‡ The sense is this: by abstaining from the objects of the senses one may conquer one's desire for them. But one does not succeed by that method in totally freeing oneself from the very principle of desire. It is not till one succeeds in beholding one's soul that one's principle of desire itself becomes suppressed.—T.

¶ The separate existence of an objective world is denied in the first clause here. All objects of the senses are said here to have only a subjective existence; hence the possibility of their being withdrawn into the mind. The latest definition of matter, in European philosophy, is that it is a permanent possibility of sensations.—T.

fested Soul. The Soul, however, which is subtile, beholds these all.—' "[20]

Section CCV.

" 'Manu said,—Upon the appearance of physical and mental sorrow, one does not become able to practise *yoga.* It is advisable, therefore, for one not to brood over such sorrow.[1] The medicine for sorrow is abstention from brooding over it. When sorrow is brooded over, it comes aggressively and increases in violence.[2] One should relieve mental sorrow by wisdom, while physical sorrow should be cured by medicaments. Wisdom teaches this. One should not, while under sorrow, behave like a child.[3] The man of wisdom should never cherish a desire for youth, beauty, length of life, accumulation of wealth, health, and the companionship of those that are dear, all of which are transitory.[4] One should not grieve singly for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy.[5] Without doubt, the measure of sorrow is much greater than that of happiness in life. To one who is content with the objects of the senses, death that is disagreeable comes in consequence of his stupifaction.[6] That man who avoids both sorrow and happiness succeeds verily in attaining to *Brahma.* Such persons, who are possessed of wisdom, have never to grieve.*[7] Worldly possessions bring about sorrow. In protecting them thou canst not have any happiness. They are again earned with misery. One should not, therefore, regard their loss.†[8] Pure Knowledge (or *Brahma*) is regarded (by ignorance) as existing in the diverse forms that are) objects of Knowledge. Know that mind is only an attribute of Knowledge. When the mind becomes united with the faculties of knowledge, then the Understand-

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* *Te* is explained by the commentator as *Brahmābhigatāh.* K. P. Singha wrongly renders the last foot of the second line. The Burdwan version is correct.—T.

† *Te* in the first line is equal to *tava.*—T.

ing (which bodies forth the forms of things) sets in.*[9] When the Understanding, freed from the attributes of action, becomes directed towards the mind (after being withdrawn from outward objects), then does it succeed in knowing *Brahma* by meditation or *yoga* ending in complete absorption (*samādhi*).[10] The Understanding, flowing from Ignorance, and possessed of the senses and attributes, runs towards external objects, like a river issuing from a mountain summit and flowing towards other regions.[11] When the Understanding, withdrawn into the mind, succeeds in absorbing itself into contemplation that is free from attributes, it attains to a knowledge of *Brahma* like the touch of gold on a touchstone.[12] The mind is the apprehender of the objects of the senses. It must first be extinguished (before *Brahma* can be attained). Dependent upon the attributes of objects that are before it, the mind can never show that which is without attributes.[13] Shutting up all the doors constituted by the senses, the Understanding should be withdrawn into the mind. In this state, when absorbed in contemplation, it attains to the knowledge of *Brahma*.[14] As the fivefold great creatures (in their gross form) upon the destruction of the attributes by which they are known, become withdrawn (into their subtile form called *Tanmātrā*), after the same manner the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects.[15] When the Understanding, though possessed of the attribute of certainty, dwells in the mind, busied with the internal, even then it is nothing but the mind (without being anything superior to it).[16] When the mind or consciousness, which attains to excellence through contemplation, succeeds in identifying attributes with what are considered as their possessors, then can it cast off all attributes and attain to *Brahma* which is without attributes.†[17] There is no indication that is fit enough

* I follow the commentator in so far as he is intelligible. It is evident that the words *Jnanam* and *Jneyam* are used in the original not consistently throughout.—T.

† The meaning seems to be this: ordinary men regard all external

for yielding a knowledge of what is Unmanifest (*viz., Brahma*). That which cannot form the subject of language, cannot be acquired by any one.[18] With cleansed soul, one should seek to approach the Supreme *Brahma*, through the aid afforded by penances, by inferences, by self-restraint, by the practices and observances as laid down for one's own order, and by the Vedas.[19] Persons of clear vision (besides seeing the Supreme within themselves) seek him in even external forms by freeing themselves from attributes. The Supreme, which is called by the name of *Jneya* (*viz.*, that which should be known), in consequence of the absence of all attributes or of its own nature, can never be apprehended by argument.[20] When the Understanding becomes freed from attributes then only can it attain to *Brahma*. When unemancipated from attributes, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards attributes and moves among them like fire among fuel.[21] As in the state called *Sushupti* (deep and dreamless slumber) the five senses exist freed from their respective functions, after the same manner the Supreme *Brahma* exists high above *Prakriti*, freed from all its attributes.[22] Embodied creatures thus betake themselves to action in consequence of attributes. When they abstain therefrom, they attain to Emancipation. Some again (by action) go to heaven.[23] The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, conviction of personal identity, are called creatures (for they are subject to destruction).[24] The original creation of all these flowed from the Supreme. Their second or succeeding creation is due to the action of couples or pairs (of opposite sexes) and is confined to all things save the primal five,

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objects as possessing an independent existence, and their attributes also as things different from the substances which own them. The first step to attain to is the conviction that attributes and substances are the same, or that the attributes are the substances. This accords with European *Idealism*. The next stage, of course, is to annihilate the attributes themselves by contemplation. The result of this is the attainment of *Brahma*.—T.

and is restrained by laws in consequence of which the same species produce the same species.[25] From righteousness (living) creatures obtain a high end, and from sinfulness they earn an end that is low. He who is unemancipated from attachments, encounters rebirth; while he who is emancipated therefrom, attains to Knowledge (or *Brahma*).—' "[26]

Section CCVI.

" 'Manu said,—When the fivefold attributes are united with the five senses and the mind, then is *Brahma* seen by the individual like a thread passing through a gem.[1] As a thread, again, may lie within gold or a pearl or a coral or any object made of earth,[2] even so one's soul, in consequence of one's own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect.[3] The good deeds an individual performs in a particular body produce rewards that the individual enjoys in that particular body.[4] A soil, apparently drenched with one particular kind of liquid, supplies to each different kind of herb or plant that grows on it the sort of juice it requires for itself. After the same manner, the Understanding, whose course is witnessed by the Soul, is obliged to follow the path marked out by the acts of previous lives.*[5] From knowledge springs desire. From desire springs resolution. From resolution flows action. From action proceed fruits (*i. e.*, consequences good and bad).[6] Fruits, therefore, are dependent on actions as their cause. Actions have the understanding for their cause. The understanding has knowledge for its cause; and knowledge has the Soul for its cause.[7] That excellent result which is achieved in consequence of the destruction of knowledge, of fruits, of the understanding, and of acts, is called Knowledge of *Brahma*.†[8] Great and high is that self-

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* *Antaràtmānudarçini* is explained by the commentator as "that which has the *Antarātman* for its *anudarçin* or witness. The Burdwan translator is incorrect in rendering the second line.—T.

† The first 'knowledge' refers to the perception of the true connec-

existent Essence which yogins behold. They that are devoid of wisdom, and whose understandings are devoted to worldly possessions never behold that which exists in the Soul itself.[9] Water is superior to the Earth in extension ; Light is superior to Water ; Wind is superior to Light ;[10] Space is superior to Wind ; Mind is superior to Space ; Understanding is superior to Mind ; Time is superior to Understanding.[11] The divine Vishnu, whose is this universe, is superior to Time. That god is without beginning, middle, and end.[12] In consequence of his being without beginning, middle, and end, he is Unchangeable. He transcends all sorrow, for sorrow has limits.*[13] That Vishnu hath been called the Supreme *Brahma.* He is the refuge or object of what is called the Highest. Knowing Him, they that are wise, freed from everything that owns the power of Time, attain to what is called Emancipation.[14] All these (that we percieve) are displayed in attributes. That which is called *Brahma,* being without attributes, is superior to these † Abstention from acts is the highest religion. That religion is sure to lead to deathlessness (Emancipation).[15] The *Richs,* the *Yajuses,* and the *Sāmans,* have for their refuge the body. They flow from the end of the tongue. They cannot be acquired without effort and are subject to destruction.[16] *Brahma,* however, cannot be acquired in this way, for (without depending upon the body) it depends upon that (*viz.,* the knower or Soul) which has the body for its refuge. Without beginning, middle, or end, *Brahma* cannot be acquired by exertion (like to what is

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tion between the Soul and the not-Soul. 'Fruits' mean the physical forms that are gained in new births. The destruction of the understanding takes place when the senses and the mind are withdrawn into it and all of them, united together, are directed towards the Soul. *Jneyapratishthitam Jnānam* means, of course, knowledge of *Brahma.*—T.

* The commentator explains that sorrow arises from the relation of the knower and the known. All things that depend upon that relation are transitory. They can form no part of what is eternal and what transcends that relation.—T.

† I take the obvious meaning, instead of the learned explanation offered by Nilakantha.—T.

necessary for the acquirement of the Vedas).[17] The *Richs*, the *Sāmans*, the *Yajuses*, have each a beginning. Those that have a beginning have also an end. But *Brahma* is said to be without beginning.[18] And because *Brahma* hath neither beginning nor end, it is said to be infinite and unchangeable. In consequence of unchangeableness, *Brahma* transcends all sorrow as also all pairs of opposites.[19] Through unfavorable destiny, through inability to find out the proper means, and through the impediments offered by acts, mortals succeed not in beholding the path by which *Brahma* may be reached.[20] In consequence of attachment to worldly possessions, of a vision of the joys of the highest heaven, and of coveting something other than *Brahma*, men do not attain to the Supreme.*[21] Others beholding worldly objects covet their possession. Desirous of such objects, they have no longing for *Brahma* in consequence of its transcending all attributes.†[22] How shall he that is attached to attributes which are inferior, arrive at a knowledge of Him that is possessed of attributes that are superior? It is by inference that one can arrive at a knowledge of Him that transcends all things in attributes and form.[23] By subtile intelligence alone can we know Him. We cannot describe Him in words. The mind is seizable by the mind, the eye by the eye‡.[24] By knowledge the understanding can be purified of its dross. The understanding may be employed for purifying the mind. By the mind should the senses be controlled. Achieving all this, one may attain to the Unchangeable.[25] One who has, by contemplation, become freed from attachments, and who has been enriched by the possession of a discerning mind, succeeds in attaining to *Brahma* which is without desire and

* The very *Yogins*, if led away by the desire of acquiring extraordinary powers and the beatitude of the highest heaven, do not behold the Supreme.—T.

† *Gunān*, literally, attributes; hence objects possessed of attributes.—T.

‡ That which is called the external world has no objective existence. It is purely subjective. Hence, it is the mind that sees and hears and touches the mind itself.—T.

above all attributes. As the wind keeps away from the fire that is embedded within a piece of wood, even so persons that are agitated (by desire for worldly possessions) keep away from that which is Supreme.[26] Upon the destruction of all earthly objects, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. That person, therefore, who, in conformity with the method already described, becomes engaged in destroying earthly objects, attains to absorption into the body of *Brahma*.*[27] Though the Soul is unmanifest, yet when clothed with qualities, its acts become manifest. When dissolution (of the body) comes, it once more becomes unmanifest. The Soul is really inactive. It exists, united with the senses that are productive of either happiness or sorrow.[28] United with all the senses and endued with body, it takes refuge in the five primal elements. Through want of power, however, it fails to act when deprived of force by the Supreme and Unchangeable.[29] No man sees the end of this Earth, but know this, *viz.*, that the Earth's end will surely come.† Man, agitated here (by at-

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* This verse is a cruce. There can be no doubt that Nilakantha's explanation is correct. Only, as regards *budhyavara* I am disposed to differ from him very slightly. The grammar of the first line is thus: 'Gunādāne manah sadā budhiparāya; viprayoge cha teshām budhyavarāya.' Now 'Gunādāna' means the 'ādāna' (destruction) of 'guna.' (The root dā means to cut). What is meant by the destruction of 'guna' or attributes or earthly objects is merging them in the *budhi* by *yoga*; in other words, a withdrawal of the senses into the mind, and the senses and the mind into the understanding. "Viprayoge cha teshām" means 'in their separation,' *i. e.*, when these objects are believed to be real and as existing independently of the mind. The result of this would be the acquisition of 'budhyavara,' implying the acquisition of those very objects. In the case of yogins, whose minds may be in such a frame, the powers called 'aiçwaryya' are acquired. There is no especial necessity, however, for taking the case of yogins.—T.

† What is said here is that Happiness and Sorrow have an end, though it may not be seen, and the Soul will surely come to its final resting place. This accords with the doctrine of infinite spiritual improvement.—T.

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tachments), is surely led to his last refuge like the wind leading a vessel tossed on the sea to a safe harbour at last.[30] The Sun, spreading his rays, becomes the possessor of an attribute, (*viz.*, the lighter of the world); withdrawing his rays (at the hour of setting), he once more becomes an object divested of attributes. After the same manner, a person, abandoning all distinctions (attachments), and betaking himself to penances, at last enters the indestructible *Brahma* which is divested of all attributes.[31] By discerning Him who is without birth, who is the highest refuge of all righteous persons, who is self-born, from whom everything springs and unto whom all things return, who is unchangeable, who is without beginning, middle, and end, and who is certainty's self and supreme, a person attains to immortality (Emancipation).—' "[32]

SECTION CCVII.

"Yudhishthira said,—'O grandsire, O thou of great wisdom, I desire to hear in detail, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of everything but who has been created by none, who is called Vishnu (in consequence of his pervading everything), who is the origin of all creatures and unto whom all creatures return, who is known by the names of Nārāyana and Hrishikeça and Govinda and Keçava, and who is incapable of being vanquished by any one!'[1-2]

"Bhishma said,—'I have heard of this subject from Jamadagni's son Rāma while he discoursed on it, from the celestial *Rishi* Nārada, and from Krishna-Dwaipāyana.[3] Asita-Devala, O son, Vālmiki of austere penances, and Mārkandeya, speak of Govinda as the Most Wonderful and the Supreme.[4] Keçava, O chief of Bharata's race, is the divine and puissant Lord of all. He is called *Purusha*, and pervades everything, having made himself many.[5] Listen now, O Yudhishthira of mighty arms, to those attributes which great Brāhmanas say are to be met with in the high-souled wielder of *Çārnga*.[6] I shall also, O prince of men, recite to thee those acts which

persons conversant with old histories ascribe to Govinda.[7] He is said to be the Soul of all creatures, the high-souled one, and the foremost of all beings. He created (by his will) the fivefold elements, *viz.*, Wind, Light, Water, Space, and Earth.[8] That puissant Lord of all things, that high-souled one, that foremost of all beings, having created the Earth, laid himself down on the surface of the waters.[9] While thus floating upon the waters, that foremost of all beings, that refuge of every kind of energy and splendour, created Consciousness, the first-born of all beings in the universe.[10] We have heard that He created Consciousness along with the Mind,—Consciousness which is the refuge of all created things. That Consciousness upholds all creatures and both the past and the future.[11] After that great Being, O mighty-armed one, *viz.*, Consciousness, had sprung, an exceedingly beautiful lotus, possessed of effulgence like the Sun's, grew out of the navel of the Supreme Being (floating on the waters).[12] Then, O son, the illustrious and divine Brahman, the Grandsire of all creatures, sprang into existence from that lotus, irradiating all the points of the horizon with his effulgence.[13] After the high-souled Grandsire had, O mighty-armed one, thus sprung from the primeval lotus, a great *Asura* of the name of Madhu, having no beginning, started into birth, springing from the attribute of Darkness (*Tamas*).[14] The foremost of all Beings (*viz.*, the Supreme Divinity,) for benefiting Brahman, slew that fierce *Asura* of fierce deeds, engaged even then in the fierce act (of slaying the Grandsire).[15] From this slaughter, O son, (of the *Asura* named Madhu), all the gods and the Dānavas and men came to call that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).*[16] After this, Brahman created, by a fiat of his will, seven sons with Daksha completing the tale. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu,

* *Rishavam sarvasāttwām* literally means 'the bull of *Sáttwatas*.' Ordinarily, it is an appellation of Krishna, the prince of the *Sáttwatas* or Yādavas. Here, however, the word is used to signify persons prizing the attribute of Goodness; hence righteous persons.—T.

(and the already-mentioned Daksha).[17] The eldest born, *viz.*, Marichi, begat, by a fiat of his will, a son named Kaçyapa, full of energy and the foremost of all persons conversant with *Brahma*.[18] From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O chief of Bharata's race, was Daksha, the progenitor of creatures.*[19] Unto Daksha were first born three and ten daughters, O Bhārata, the eldest of whom was called Diti.[20] Marichi's son Kaçyapa, O sire, who was conversant with all duties and their distinctions, who was of righteous deeds and great fame, became the husband of those thirteen daughters.[21] The highly blessed Daksha (besides the three and ten already spoken of) next begat ten other daughters. That progenitor of creatures, *viz.* the righteous Daksha, bestowed these upon Dharma.[22] Dharma became father of the Vasus, the Rudras of immeasurable energy, the Viçwedevas, the Sāddhyas, and the Maruts, O Bhārata.[23] Daksha next begat seven and twenty other younger daughters. The highly blessed Soma became the husband of them all.[24] The other wives of Kaçyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants.[25] Aditi gave birth to the Ādityas, the foremost ones among the gods, and possessed of great strength. Amongst them Vishnu took birth in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all.[26] Through his prowess, the prosperity of the gods increased. The Dānavas were vanquished. The offspring of Diti were the Asuras.[27] Danu gave birth to the Dānavas having Viprachitti for their foremost. Diti gave birth to all the Asuras of great strength.[28]

"'The slayer of Madhu also created the Day and the Night, and the Seasons in their order, and the Morn and the Even.[29] After reflection, he also created the clouds, and all the (other) immobile and mobile objects. Possessed of abundant energy, he also created the Viçwas and the Earth with all things upon her.[30] Then the highly blessed and puissant Krishna,

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* *Prajāpati* literally means 'lord of creatures.' It is a name applied to those sons of Brahman who begat children.—T.

O Yudhishthira, once again created from his mouth a century of foremost Brāhmanas.[31] From his two arms, he created a century of Kshatriyas, and from his thighs a century of Vaiçyas. Then, O bull of Bharata's race, Keçava created from his two feet a century of Cudras.[32] Possessed of great ascetic merit, the slayer of Madhu, having thus created the four orders of men, made Dhātri (Brahman) the lord and ruler of all created beings.[33] Of immeasurable effulgence, Brahman became also the expositor of the knowledge of the Vedas. And Keçava made him called Virupāksha the ruler of the spirits and ghosts and of those female beings called the *Mātrikas* (mothers).[34] And he made Yama the ruler of the *Pitris* and of all sinful men.* The Supreme Soul of all creatures also make Kuvera the lord of all treasures.[35] He then created Varuna the lord of waters and governor of all acquatic animals. The puissant Vishnu made Vāsava the chief of all the deities.[36] In those times, men lived as long as they chose to live, and were without any fear of Yama.[37] Sexual congress, O chief of the Bharatas, was then not necessary for perpetuating the species. In those days, offspring were begotten by fiat of the will.[38] In the age that followed, *viz.*, Tretā, children were begotten by touch alone. The people of that age even, O monarch, were above the necessity of sexual congress.[39] It was in the next age, *viz.*, Dwāpara, that the practice of sexual congress originated, O king, to prevail among men. In the Kali age, O monarch, men have come to marry and live in pairs.[40]

" 'I have now told thee of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, speak to thee about the sinful creatures of the Earth. Listen to me!†[41] Those men, O king, are born in the southern region and are called An-

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* *Samavartin* is another name for Yama the punisher of the wicked.—T.

† *Nirapekshān* is explained by Nilakantha as *nirayameva ikshante tān*, *i. e.* those who have their gaze directed towards hell alone. The Burdwan translator takes it as indicative of houseless or nomadic habits; upon what authority, it is not plain.—T.

dhrakas, Guhas, Pulindas, Cavaras, Chuchukas, Madrakas.*[42] Those that are born in the northern region, I shall also mention. They are Yaunas, Kāmvojas, Gāndhāras, Kirātas, and Barbbaras.[43] All of them, O sire, are sinful, and move on this Earth, characterised by practices similar to those of Chāndālas and ravens and vultures.[44] In the Krita age, O sire, they were nowhere on Earth. It is from the Treta that they have had their origin and began to multiply, O chief of Bharata's race.[45] When the terrible period came, joining Treta and the Dwāpara, the Kshatriyas, approaching one another, engaged in battle.†[46]

" 'Thus, O chief of Kuru's race, this universe was started into birth by the high-souled Krishna. That observer of all the worlds, *viz.*, the celestial *Rishi* Nārada, has said that Krishna is the Supreme God.‡[47] Even Nārada, O king, admits the supremacy of Krishna, and his eternity, O mighty-armed chief of Bharata's race.¶[48] Thus, O mighty-armed one, is Keçava of unvanquishable prowess. That lotus-eyed one is not a mere man. He is inconceivable !' "[49]

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* K. P. Singha takes *Naravara* as the name of a tribe. Of course, it is a careless blunder.—T.

† I think K. P. Singha misunderstands this verse. All the texts agree in reading it in the same way. To take it, therefore, as implying that the sinful races, by warring with one another, suffered destruction is doing violence to the word *Rājānah.* There can be no doubt that *Sandhyākāla* means the period of junction between the two ages (Tretā and Dwāpara). It is called terrible. It was at this time that that dreadful famine occurred which compelled the royal sage Viçwāmitra to subsist on a canine haunch. *Vide ante.*—T.

‡ The correct reading is Mahātmanā (instrumental) implying *Krishna.* The Bengal reading *Mahātmavān* is vicious. K. P. Singha has rendered the verse correctly. The Burdwan translator, with Nilakantha's note before him (for he uses the very words of the commentator), adheres to the vicious reading and mistranslates the verse.—T.

¶ This verse evidently shows that there was dispute about Krishna's supremacy, as Professor Weber guesses. The Krishna-cult was at first confined among a small minority. Ciçupāla's and Jarāsandha's unwillingness to admit the divinity of Krishna distinctly points to this.—T.

Section CCVIII.

"Yudhishthira asked,—'Who were the first *Prajāpatis*, O bull of Bharata's race? What highly-blessed *Rishis* are there in existence and on which points of the compass do each of them dwell?'[1]

"Bhishma said,—'Hear me, O chief of the Bharatas, about what thou askest me! I shall tell thee who the *Prajāpatis* were and what *Rishis* are mentioned as dwelling on which point of the horizon.[2] There was at first one Eternal, Divine, and Self-born Brahman. The Self-born Brahman begat seven illustrious sons.[3] They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly-blessed Vaçishtha who was equal to the Self-born himself.[4] These seven sons have been mentioned in the *Purānas* as seven Brahmans. I shall now mention all the *Prajāpatis* who came after these.[5] In Atri's race was born the eternal and divine Varhi the ancient, who had penances for his origin. From Varhi the ancient sprang the ten *Prachetasas*.[6] The ten *Prachetasas* had one son between them, *viz.*, the Prajāpati called by the name of Daksha. This last has two names in the world, *viz.*, Daksha and Ka.[7] Marichi had one son called Kaçyapa. This last also has two names. Some call him Arishtanemi, and some Kaçyapa.[8] Atri had another son born of his loins, *viz.*, the handsome and princely Soma of great energy. He performed penances for a thousand celestial *Yugas*.[9] The divine Aryaman and they who were born unto him as his sons, O monarch, have been described as setters of commands, and creators of all creatures.[10] Caçavindu had ten thousand wives. Upon each of them their lord begat a thousand sons,[11] and so the tale reached ten hundred thousand. Those sons refused to call any body else save themselves as *Prajāpati*.[12] The ancient Brāhmanas bestowed an appelletion on the creatures of the world, derived from Caçavindu. That extensive race of the Prajāpati Caçavindu became in time the progenitor of the Vrishni race.[13] These that I have mentioned are noted as the illustrious *Prajāpatis*. After this, I shall

mention the deities that are the lords of the three worlds.[14] Bhaga, Ança, Aryyaman, Mitra, Varuna, Sāvitri, Dhātri, Vivaswat of great might,[15] Tashtri, Pushan, Indra, and Vishnu known as the twelfth,—these are the twelve Ādityas, all sprung from Kaçyapa.[16] Nāsatya and Daçra are mentioned as the two Açwins. These two are the sons of the illustrious Mārtanda, the eighth in the above tale.[17] These were called first the gods and the two classes of *Pitris*. Tashtri had many sons. Amongst them were the handsome and famous Viçwarupa,[18] Ajaikapāt, Ahi, Bradhna, Virupāksha, and Raivata. Then there were Hara and Vahurupa, Tryamvaka the chief of the Deities,[19] and Sāvitrya, Jayanta and Pināki the invincible. The highly blessed Vasus, eight in number, have formerly been enumerated by me.[20] These were reckoned as gods at the time of the Prajāpati Manu. These were at first called the gods and the *Pitris*.[21] Amongst the Siddhas and the Sāddhyas there were two classes in consequence of conduct and youth. The deities were formerly considered to be of two classes, *viz.*, the *Ribhus* and the *Maruts*.[22] Thus have the *Viçwas*, the gods, and the Açwins, been ennumerated. Amongst them, the Ādityas are Kshatriyas, and the Maruts are Vaiçyas.[23] The two Açwins, engaged in severe penances, have been said to be Cudras. The deities sprung from Angirasa's line have been said to be Brāhmanas. This is certain.[24] Thus have I told thee about the fourfold order among the gods. The person who, after rising from his bed at morn, recites the names of these deities,[25] becomes cleansed of all his sins whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakrita, Raivya, Arvāvasu, Parāvasu,[26] Ausija, Kākshivat, and Vala, have been said to be the sons of Angiras. These, and Kanwa son of the *Rishi* Medhātithi, and Varhishada,[27] and the well-known seven *Rishis* who are the progenitors of the three worlds, all reside in the East. Unmucha, Vimucha, Sastyātreya of great energy,[28] Pramucha, Idhmavāha, and the divine Dridavrata, and Mitrāvaruna's son Agastya of great energy,[29] these regenerate *Rishis* all reside in the South. Ushangu, Karusha, Dhaumya,

Parivyādha of great energy,[30] and those great *Rishis* called Ekata, Dwita, and Trita, and Atri's son, *viz.*, the illustrious and puissant Sāraswat,[31] these high-souled ones reside in the West. Ātreya, and Vaçishtha, and the great *Rishi* Kāçyapa,[32] and Gautama, Bharadwāja, and Viçwāmitra the son of Kuçika, and the illustrious son of the high-souled Richika,[33] *viz.*, Jamadagni,—these seven live in the North. Thus have I told thee about the great *Rishis* of fiery energy that live in the different points of the compass.[34] Those high-souled ones are the witnesses of the universe, and are the creators of all the worlds. Even thus do they dwell in their respective quarters.[35] By reciting their names one is cleansed of all one's sins. A person by sojourning to those points becomes cleansed of all his sins and succeeds in returning home in safety.' "[36]

SECTION CCIX.

"Yudhishthira said,—'O grandsire, O thou of great wisdom and invincible prowess in battle, I wish to hear in detail of Krishna who is immutable and omnipotent.[1] O bull among men, tell me truly everything about his great energy and the great feats achieved by him in days of old.[2] Why did that puissant one assume the form of an animal, and for achieving what particular act? Tell me all this, O mighty warrior!'[3]

"Bhishma said,—'Formerly, on one occasion, while out ahunting, I arrived at the hermitage of Mārkandeya. There I beheld diverse classes of ascetics seated by thousands.[4] The *Rishis* honored me by the offer of honey and curds. Accepting their worship, I reverentially saluted them in return.[5] The following that I shall recite was narrated there by the great *Rishi* Kaçyapa. Listen with close attention to that excellent and charming account.[6] In former days, the principal *Dānavas*, endued with wrath and cupidity, and mighty *Asuras* having Naraka for their first, numbering by hundreds and drunk with might,[7] and innumerable other *Dānavas* that were invincible in battle, became exceedingly

jealous of the unrivalled prosperity of the gods.[8] Oppressed (at last) by the *Dānavas*, the gods and the celestial *Rishis*, failing to obtain peace, fled away in all directions.[9] The denizens of heaven saw the Earth looking like one sunk in sore distress. Overspread with mighty *Dānavas* of terrible mein, the Earth seemed to be oppressed with a heavy weight. Cheerless and grief-stricken, she seemed as if going down into the nether depths.[10] The Adityas, struck with fear, repaired to Brahman, and addressing him, said,—How, O Brahman, shall we continue to bear these oppressions of the *Dānavas*?[11]—The Self-born answered them, saying,—I have already ordained what is to be done in this matter.[12] Endued with boons, and possessed of might, and swelling with pride, those senseless wretches do not know that Vishnu of invisible form,[13] that god incapable of being vanquished by the very deities all acting together, hath assumed the form of a boar. That Supreme Deity, rushing to the spot whither those wretches among *Dānavas*,[14] of terrible aspect, are dwelling in thousands below the Earth, will slay them all!—Hearing these words of the Grandsire, those foremost ones among the deities felt great joy.[15] Sometime after, Vishnu of mighty energy, encased in the form of a Boar, penetrating into the nether regions, rushed against those offspring of Diti.[16] Beholding that extraordinary creature, all the *Daityas*, uniting together and stupified by Time, quickly proceeded against it for exerting their strength, and stood surrounding it.[17] Soon after, they all rushed against that Boar and seized it simultaneously. Filled with rage they endeavoured to drag the animal from every side.[18] Those foremost of *Dānavas*, of huge bodies, possessed of mighty energy, swelling with strength, succeeded not, however, O monarch, in doing anything to that Boar.[19] At this they wondered much and then became filled with fear. Numbering in thousands, they regarded that their last hour had come.[20] Then that Supreme God of all the gods, having *yoga* for his soul and *yoga* for his companion, became rapt in *yoga*, O chief of the Bharatas, and began to utter tremendous roars, agitating, those Daityas and Dānavas.[21] All the worlds and the ten

points of the compass resounded with those roars, which, for this reason, agitated all creatures and filled them with fear.[22] The very gods with Indra at their head became terror-stricken. The whole universe became stilled in consequence of that sound. It was a dreadful time.[23] All mobile and immobile beings became stupified by that sound. The Dānavas, terrified by that sound,[24] began to fall down lifeless, paralysed by the energy of Vishnu. The Boar, with its hoofs, began to pierce those enemies of the gods, those denizens of the nether regions, and tear their flesh, fat, and bones.[25] In consequence of those tremendous roars, Vishnu came to be called by the name of *Sanātana*.*[26] He is also called *Padmanābha*. He is the foremost of *yogins*. He is the Preceptor of all creatures, and their supreme Lord. All the tribes of the gods then repaired to the Grandsire.[27] Arrived at the presence, those illustrious ones addressed the Lord of the universe, saying,—What sort of noise is this, O puissant one? We do not understand it. Who is this one, or whose is this sound at which the universe hath been stupified?[28] With the energy of this sound or of its maker, the gods and the Dānavas have all been deprived of their senses![29]—Meanwhile, O mighty-armed one, Vishnu in his porcine form hove in sight of the assembled gods, his praises hymned by the great *Rishis*.[30]

"'The Grandsire said,—That is the Supreme God, the Creator of all beings, the Soul of all creatures, the foremost of all *yogins*. Of huge body and great strength, he cometh here, having slain the foremost ones among the Dānavas.[31] He is the Lord of all beings, the master of *yoga*, the great ascetic, the Soul of all living beings. Be still, all of you! He is Krishna, the destroyer of all obstacles and impediments.†[32] That Supreme God, of immeasurable splendour, that great refuge of all blessings, having achieved a most

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* This is certainly a very fanciful etymology of the word *Sanātana* which ordinarily implies eternal.—T.

† *Atmā Atmanah* is explained by Nilakantha as *jibasya pāramārthikam swarupam*.—T.

difficult feat that is incapable of being accomplished by others, has returned to his own unmixed nature.*[33] It is He from whose navel the primeval lotus had sprung. He is the foremost of *yogins*. Of supreme soul, He is the creator of all beings. There is no need for sorrow or fear or grief, ye foremost of gods![34] He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who upholds all the worlds. These roars that have alarmed you are being uttered by that high-souled one.[35] Of mighty arms, He is the object of universal worship. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.—' "[36]

SECTION CCX.

"Yudhishthira said,—'Tell me, O sire, that high *yoga* by which, O Bhārata, I may obtain Emancipation! O foremost of speakers, I desire to know everything about that *yoga* truly.'[1]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between a preceptor and his disciple on the subject of Emancipation.[2] There was a regenerate preceptor who was the foremost of *Rishis*. He looked like a mass of splendour. Possessed of a high soul, he was firm in truth and a complete master of his senses.[3] Once on a time, a disciple of great intelligence and close attention, desirous of obtaining what was for his highest good, touched the preceptor's feet, and standing with joined hands before him, said,[4]—If, O illustrious one, thou hast been gratified with the worship I have offered thee, it behoveth thee to solve a great doubt of mine![5] Whence am I and whence art thou? Tell me this fully. Tell me also what is the final cause. Why also, O best of regenerate ones, when the material cause in all beings is the same, their origin and destruction happen in such dissimilar ways? It beseems thee, O thou of great learning, also to explain the object of the declarations in the Vedas (about the difference of rites in

* *Swamātmānam* is *Pratyakyāthātmyam*.—T.

respect of different classes of men), the meaning of the injunctions of the *Smritis* and of those injunctions which apply to all classes of men !*—[6-7]

" 'The preceptor said,—Listen, O disciple, O thou of great wisdom ! This that thou hast asked me is undisclosed in the very Vedas and is the highest subject for thought or discourse. It is called *Adhyātma* and is the most valuable of all branches of learning and of all sacred institutes.[8] Vāsudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (*viz.*, *Om*). He is Truth, Knowledge, Sacrifice, Renunciation, Self-restraint, and Righteousness.[9] Persons conversant with the Vedas know Him as All-pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, *Brahma*, Immutable.[10] Hear now from me the story of Him who took his birth in Vrishni's race. A Brāhmana should hear the greatness of that God of gods, *viz.*, Him called Vishnu of immeasurable energy, from the lips of Brāhmanas. A person of the royal order should hear it from persons of that order. One who is a Vaiçya should hear it from Vaiçyas, and a high-souled Cudra should hear it from Cudras.[11-12] Thou deservest to hear it. Listen now to the auspicious account of Krishna, that narrative which is foremost of all narratives. Vāsudeva is the Wheel of Time, without beginning and without end. Existence and Non-existence are the attributes by which His real nature is known.[13] The universe revolves like a wheel, depending upon that Lord of all beings. O best of men, Keçava, that foremost of all beings, is said to be that which is Indestructible, that which is Unmanifest, that which is Immortal, *Brahma*, and Immutable.[14] The highest of the high, and without change or deterioration himself, he created the *Pitris*, the gods, the *Rishis*, the *Yakshas*, the *Rākshasas*, the *Nāgas*, the *Asuras*, and human beings.[15] It is He who also created the Vedas and the eternal duties and customs of men. Hav-

* The sense is that when all men are equal in respect of their material cause, why are such differences in the *crutis* and the *smritis* about the duties of men ?—T.

ing reduced everything into non-existence, he once more, in the beginning of a (new) *yuga*, creates *Prakriti* (primordial matter).[16] As the diverse phenomena of the several seasons appear one after another according to the season that comes, after the like manner creatures start forth into existence at the beginning of every (celestial) *yuga*.[17] Corresponding with those creatures that start into life is the knowledge of rules and duties that have for their object the regulation of the world's course.*[18] At the end of every (celestial) *yuga* (when universal destruction sets in) the Vedas and all other scriptures disappear (like the rest). In consequence of the grace of the Self-born, the great *Rishis*, through their penances, first re-acquire the lost Vedas and the scriptures.[19] The Self-born (Brahman) first acquired the Vedas. Their branches called the *Angas* were first acquired by (the celestial preceptor) Vrihaspati. Bhrigu's son (Cukra) first acquired the science of morality that is so beneficial for the universe.[20] The science of music was acquired by Nārada; that of arms by Bharadwāja; the history of the celestial *Rishis* by Gargya; that of medicine by the dark-complexioned son of Atri.[21] Diverse other *Rishis*, whose names are connected therewith, promulgated diverse other sciences such as Nāya, (Vaiçeshika, Sānkhya, Pātanjala, &c.). Let that *Brahma* which those *Rishis* have indicated by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be adored.[22] Neither

* The meaning seems to be this: in the beginning of every celestial *yuga*, *i. e.*, when the Supreme Being awaking from sleep desires to create creatures anew, all creatures or beings start again into life. With such starting of every being, the rules that regulate their relations and acts also spring up, for without a knowledge of those rules, the new creation will soon be a chaos and come to an end. Thus when man and woman start into life, they do not eat each other but combine to perpetuate the species. With the increase of the human species, again, a knowledge springs up in every breast of the duties of righteousness and of the diverse other practices, all of which help to regulate the new creation till the Creator himself, at the end of the *yuga*, once mo re withdraws everything into himself.—T.

the gods nor the *Rishis* were (at first) able to apprehend *Brahma* which is without beginning and which is the highest of the high. Only the divine creator of all things, *viz.*, the puissant Nārāyana, had knowledge of *Brahma.*[23] From Nārāyana, the *Rishis,* the foremost ones among the deities and the *Asuras,* and the royal sages of old, derived the knowledge of that highest medicine for the cure of sorrow.[24] When primordial matter produces existences through the action of the primal energy, the universe with all its potencies begins to flow from it.[25] From one lighted lamp thousands of other lamps are capable of being lighted. After the same manner, primordial matter produces thousands of existent things. In consequence, again, of its infinity, primordial matter is never exhausted.[26] From the Unmanifest flows the Understanding determined by acts. The Understanding produces Consciousness. From Consciousness proceeds Space. From Space proceeds Wind.[27] From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These eight constitute primordial *Prakriti.* The universe rests on them.[28] From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, *viz.*, the Mind, forming the sixteenth, which is the result of their modification.[29] The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the lower duct, the organ of generation, the two arms, and speech, are the five organs of action.[30] Sound, touch, form, taste, and smell are the five objects of the senses, covering all things. The Mind dwells upon all the senses and their objects.[31] In the perception of taste, the Mind it is that becomes the tongue, and in speech it is the Mind that becomes words. Endued with the different senses, it is the Mind that becomes all the objects that exist in its apprehension.[32] These sixteen, existing in their respective forms, should be known as deities. These worship Him who creates all knowledge and dwells within the body.[33] Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire

or light;[34] and touch should be known as the attribute of the wind. This is the case with all creatures at all times.[35] The Mind, it has been said, is the attribute of existence. Existence springs from the Unmanifest (or *Prakriti*) which, every intelligent person should know, rests in That which is the Soul of all existent beings.[36] These existences, resting upon the supreme Divinity that is above *Prakriti* and that is without any inclination for action, uphold the entire universe of mobiles and immobiles.[37] This sacred edifice of nine doors* is endued with all these existences. That which is high above them, *viz.*, the Soul, dwells within it, pervading it all over. For this reason it is called *Purusha*.[38] The Soul is without decay and not subject to death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, possessed of attributes, subtile, and the refuge of all existences and attributes.[39] As a lamp discovers all objects great or small (irrespective of its own size), after the same manner the Soul dwells in all creatures as the principle of knowledge (regardless of the attributes or accidents of those creatures).[40] Urging the ear to hear what it hears, it is the Soul that hears. Similarly employing the eye, it is the Soul that sees. This body furnishes the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer, of all acts.[41] There is fire in wood, but it can never be seen by cutting open a piece of wood. After the same manner, the Soul dwells within the body, but it can never be seen by dissecting the body.[42] The fire that dwells in wood may be seen by employing proper means, *viz.*, rubbing the wood with another piece of wood. After the same manner, the Soul which dwells within the body may be seen by employing proper means, *viz.*, *yoga*.[43] Water must exist in rivers. Rays of light are always attached to the sun. After the same manner, the Soul has a body. This connection does not cease because of the constant succession of bodies that the Soul has to enter.†[44]

* *I. e.*, the body.—T.

† What is meant seems to be this: there can be no river without

In a dream, the Soul, endued with the fivefold senses, leaves the body and roves over wide areas. After the same manner, when death ensues, the Soul (with the senses in their subtile forms) passes out of one body for entering another.[45] The Soul is bound by its own former acts. Bound by its own acts done in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are very powerful in respect of their consequences.[46] How the owner of a human body, leaving off his body, enters another, and then again into another, how, indeed, the entire range of beings is the result of their respective acts (of past and present lives), I will presently tell you.' "[47]

Section CCXI.

"Bhishma said,—'All immobile and mobile beings, distributed into four classes, have been said to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.*[1] As a vast tree is ensconced within a small unblown *Açwatha* flower and becomes observable only when it comes out, even so birth takes place from what is unmanifest.[2] A piece of iron, which is inanimate, runs towards a piece of loadstone. Similarly, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a

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water. A river cannot exist without water. When a river is mentioned, water is implied. The connection between a river and water is not an accident but a necessary one. The same may be said of the sun and its rays. After the same manner, the connection between the Soul and the body is a necessary one and not an accident. The Soul cannot exist without a body. Of course, the ordinary case only is referred to here, for by *yoga*, one can dissociate the Soul from the body and incorporate it with *Brahma*.—T.

* The mind has no existence except as it exists in the Soul. The commentator uses the illustration of the second moon seen by the eye in water &c., for explaining the nature of the mind. It has no real existence as dissociated from the Soul.—T.

new life.*[3] Indeed, even as those propensities and possessions born of Ignorance and Delusion, and inanimate in respect of their nature, are united with the Soul when reborn, after the same manner, those other propensities and aspirations of the Soul that have their gaze directed towards *Brahma* become united with it, coming to it directly from *Brahma* itself.†[4] Neither earth, nor sky, nor heaven, nor things, nor the vital breaths, nor virtue and vice, nor anything else, existed before, save the Chit-Soul. Nor have they any necessary connection with even the Chit-Soul defiled by Ignorance.‡[5] The Soul

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* 'Swabhāvahetujā bhāvāh' is explained by the commentator as the virtuous and vicious propensities. (Swabhāva purvasamskāra ; sa eva heturyeshām karmanām tajjāh bhāvāh). 'All else,' of course, means Avidyā or Māyā, which flows directly from *Brahma* without being dependent on past acts. The meaning then is this: as soon as the Soul takes a new form or body, all the propensities and inclinations, as dependent on its past acts, take possession of it. Avidyā or Māyā also takes possession of it.—T.

† Both the vernacular translators have wrongly rendered this verse, notwithstanding the help they have derived from Nilakantha's gloss. The fact is, the gloss itself sometimes requires a gloss. Verses 3 and 4 are connected with each other. In verse 3, the speaker mentions two analogies, *viz.*, first, that of iron, which is inanimate, following the loadstone, and, second, of 'Swabhāvahetujā bhāvāh,' (meaning, as already explained, all such consequences as are born of the acts of previous lives), as also 'anyadapi,' *i. e.*, all else of a similar nature, meaning, of course, the consequences of 'Avidyā' or 'Māya' which flow directly from *Brahma* instead of former acts. In verse 4, reference is again made to 'avyaktajābhavāh,' meaning propensities and possessions born of 'Avidyā' or 'Māyā.' This is only a repetition, in another form, of what has already been stated in the second line of verse 3. The commentator explains this very clearly in the opening words of his gloss. *After* this comes the reference to the higher propensities and aspirations that are in the Soul. The grammar of the line is this: 'Tadvat kartuh kāranalakshanāh (bhāvāh) kāranāt abhisanghatāh.' The plain meaning, of course, is that like all the darker and indifferent propensities and possessions that come to the Soul in its new life, born of the acts of past lives, all the higher aspirations also of the Soul come to it from *Brahma* direct. The word 'kārana' is used in both instances for *Brahma* as the Supreme Cause of everything.—T.

‡ The sense is this: In the beginning there was nothing save the

is eternal. It is indestructible. It occurs in every creature. It is the cause of the Mind. It is without attributes. This universe that we perceive hath been declared (in the Vedas) to be due to Ignorance or Delusion. The Soul's apprehensions of form, &c., are due to past desires.*[6] The Soul, when it becomes endued with those causes (*viz.*, desires), is lead to the state of its being engaged in acts. In consequence of that condition, (for those acts again produce desires to end in acts anew and so on),—this vast wheel of existence revolves, without beginning and without end.†[7] The Unmanifest, *viz*, the Understanding with the desires), is the nave of that wheel.

Chit-Soul. Existent objects exist only because of Ignorance having defiled the Soul. Their connection again with the Soul is not absolute and necessary. That connection may be destroyed without the Soul losing anything. What is intended to be conveyed by this verse is that at first, *i. e.* before the creation, there was nothing, except *jiva* or the Soul with Knowledge alone for its indicating attribute. The things mentioned, *viz.*, Earth, &c., were not. Nor do they inhere to *jiva* with even Ignorance or Delusion for its indicating attribute, *i. e.*, to the *born* Soul. The born Soul may seem to manifest all those attributes, but it is really independent of or separate from them. Their connection with the Soul, as already said, is neither absolute nor eternal. In the next verse, the speaker explains the nature of those manifestations.—T.

* The connection between Earth, &c., with the Soul has before been said to be neither absolute nor eternal. Whence then that connection? In 6, it is said that all the apprehensions of the Soul with regard to earth, &c., are due to Ignorance or Delusion flowing directly from *Brahma* and assailing it thereafter. The apprehension of the Soul that it is a man or an animal, that it has a body, that it is acting, &c., are, to borrow the commentator's illustration, just like that of one's being a king in a dream who is not, however, really a king, or of one's being a child who is not, however, really a child. Being eternal or without beginning, its first existence under the influence of Delusion is untraceable. As long, again, as it has Knowledge alone for its attribute, it remains indestructible, *i. e.*, free from the mutations of existence. It occurs in every creature, *i. e.*, in man and beast.—T.

† The sense seems to be this: In consequence of desires the Soul manifests itself in some form of existence. In that state it acts. Those acts again lead to desires anew, which, in their turn, bring on new forms or states of existence. The circle of existence or life thus goes on, without beginning and without end.—T.

The Manifest, (*i. e.*, the body with the senses), constitutes its assemblage of spokes. The perceptions and acts from its circumference. Propelled by the quality of *Rajas* (Passion), the Soul presides over it (witnessing its revolutions).[8] Like oilmen pressing oilseeds in their machine, the consequences born of Ignorance, assailing the universe (of creatures) which is moistened by *Rajas*, press or grind it in that wheel.[9] In that succession of existences, the living creature, seized by the idea of Self in consequence of desire, engages in acts. In the union of cause and effect, those acts again become (new) causes.*[10] Effects do not enter into causes. Nor do causes enter into effects. In the production of effects, Time is the Cause.[11] The primordial essences (eight in number as mentioned before), and their modifications (sixteen in number), fraught with causes, exist in a state of union, in consequence of their being always presided over by the Soul.[12] Like dust following the wind that moves it, the creature-Soul, divested of body, but endued still with inclinations born of Passion and Darkness and with principles of causes constituted by the acts of the life that is over, moves on, following the direction that the Supreme Soul gives it.[13] The Soul, however, is never touched by those inclinations and propensities. Nor are these touched by the Soul that is superior to them. The wind, which is naturally pure, is never stained by the dust it bears away.†[14] As the wind is truly separate from the dust it bears away, even so, the man of wisdom should know, is the connection between that which is called existence or life and the Soul. No one should

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* The Cause is Ignorance. The Effect is the body and the senses or a particular form of existence. When the creature, in consequence of this union, engages in acts, these latter become causes for new states of existence.—T.

† The object of this verse is to reiterate the doctrine that the possession of the body and the senses, &c., does not alter the state of the Soul. The Soul is really unattached to these though it may apparently exist in a state of union with them, like the wind, which existing in a state of apparent union with the dust it bears away is even at such times pure by itself and as a substance, exists separately.—T.

take it that the Soul, in consequence of its apparent union with the body and the senses and the other propensities and beliefs and unbeliefs, is really endued therewith as its neccessary and absolute qualities. On the other hand, the Soul should be taken as existing in its own nature.[15] Thus did the divine *Rishi* solve the doubt that had taken possession of his disciple's mind. Notwithstanding all this, people depend upon means consisting of acts and scriptural rites for casting off misery and winning happiness.[16] Seeds that are scorched by fire do not put forth sprouts. After the same manner, if everything that contributes to misery be consumed by the fire of true knowledge, the Soul escapes the obligation of rebirth in the world.' "[17]

Section CCXII.

"Bhishma said,—'Persons engaged in the practice of acts regard the practice of acts highly. Similarly, those that are devoted to Knowledge do not regard anything other than Knowledge.[1] Persons fully conversant with the Vedas and depending upon the utterances contained in them, are rare. They that are more intelligent desire the path of abstention from acts as the better of the two, *viz.*, heaven and emancipation.*[2] Abstention from acts is observed by those that are possessed of great wisdom. That conduct, therefore, is laudable. The intelligence which urges to abstention from acts, is that by which one attains to Emancipation.[3] Possessed of body, a person, through folly, and endued with wrath and cupidity and all the propensities born of Passion and Darkness, becomes attached to all earthly objects.[4] One,

* The Vedas contain declarations of both kind, *i. e.*, they urge to action as also to abstention from action. The former is necessary as a stepping stone to the latter. Such men are rare as understand the declarations of the Vedas in this way and as conform by their conduct to those declarations thus. What is seen, on the other hand, is that some betake themselves to acts and some to abstention from acts. The second line of the verse has been expanded a little in the translation, following Nilakantha's gloss.—T.

therefore, who desires to destroy one's connection with the body, should never indulge in any impure act. On the other hand, one should create by one's acts a path for attaining to emancipation, without wishing for regions of felicity (in the next world).*[5] As gold, when united with iron, loses its purity and fails to shine, even so Knowledge, when existing with attachment to earthly objects and such other faults, fails to put forth its splendour.†[6] He who, influenced by cupidity and following the dictates of desire and wrath, practises unrighteousness, transgressing the path of righteousness, meets with complete destruction.‡[7] One who is desirous of benefiting oneself should never follow, with excess of attachments, earthly possessions represented by the objects of the senses. If one does it, wrath and joy and sorrow arise from one another (and make one miserable).[8] When every one's body is made up of the five original elements as also of the three attributes of Goodness, Passion, and Darkness, whom shall one adore and whom shall one blame with what words?[9] Only they that are fools become attached to the objects of the senses. In consequence of folly they do not know that their bodies are only modifications of earth.$[10] As a house made of earth is plastered over with earth, even so this body which is made of earth is kept from destruction by food which is only a modification of earth.[11] Honey and oil and milk and butter and meat and salt and treacle and grain of all kinds and fruit and roots are all modifications

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* *Deha-yāpanam* means destruction of the connection the body has with the soul. In the second line, the performance of acts is prescribed only as a preparation, for acts contribute to purity of the Soul. Acts should not, the speaker says, be performed from desire of fruit, *viz.*, heaven, by one desirous of Emancipation. K. P. Singha omits the first line of the verse, but gives the sense of the second line correctly. The Burdwan translator misunderstands the gloss he quotes and makes nonsense of the verse.—T.

† *Vipakkam* is explained by Nilakantha as *pākahinam*; and *apakka-kashāyākhyam* as *apakka-kashāye pumsi ākhyā upadeçah yasya tam &c.*—

‡ *Anuplavan* is *anusaran*; *ākramya* means *upamridya.*—T.

$ *Vijnāna* here means the loss or absence of knowledge.—T.

of earth and water.[12] Recluses living in the wilderness, giving up all longing (for rich and savoury food), take simple food, that is again unsavoury, for only supporting the body.[13] After the same manner, a person that dwells in the wilderness of the world, should be ready for labour and should take food for passing through life, like a patient taking medicine.*[14] A person of noble soul, examining all things of an earthly nature that come upon him, by the aid of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of obtaining tranquillity, should restrain his senses.[15-16] All creatures, stupified, in consequence of Ignorance, by the attributes of Goodness and Passion and Darkness, are continually revolving like a wheel.[17] All faults, therefore, that are born of Ignorance, should be closely examined and the idea of Self, which has its origin in Ignorance, and which is productive of misery, should be avoided.[18] The fivefold elements, the senses, the attributes of Goodness, Passion, and Darkness, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.†[19] As Time, under its own laws, always displays the phenomena of the seasons one after another, even so one should know that Consciousness in all creatures is the inducer of acts.‡[20] *Tamas* (from which proceeds Consciousness) should be known as productive of delusions. It is like

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* *Yāthārtham*, *i. e.*, for the true objects of his life, *viz.*, for acting righteously and accomplishing emancipation.—T.

† At first there was only *jiva* or the Soul having knowledge alone for its attribute. When it became clothed with Ignorance, the universe sprang up around it. Consciousness is due to that union of the Soul with Ignorance. Hence, all things rest on Consciousness, and Consciousness is the root of all sorrow.—T.

‡ The sense of this verse seems to be this: if all things rest on Consciousness which is an attribute of Ignorance or Delusion, why then this uniformity instead of the irregularity that characterises all perceptions in dreams? The answer is that the uniformity is the result of past-acts, of acts which are due to Consciousness. These produce uniformity of perceptions even as time, subject to its own laws, produces the phenomena of the seasons with uniformity.—T.

Darkness and is born of Ignorance. To the three attributes of Goodness, Passion, and Darkness are attached all the joys and sorrows (of creatures).[21] Listen now to those consequences that spring from the attributes of Goodness, Passion, and Darkness. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,—these are the consequences born of the attribute of Goodness. I shall now mention the consequences of Passion and Darkness.[22] Desire, wrath, error, cupidity, stupifaction, fear, and fatigue, belong to the attribute of Passion. Cheerlessness, grief, discontent, vanity, pride, and wickedness, all belong to Darkness.[23] Examining the gravity or lightness of these and other faults that dwell in the Soul, one should reflect upon each of them one after another (for ascertaining which of them exist, which have become strong or weak, which have been driven off, and which remain).'[24]

"Yudhishthira said,—'What faults are abandoned by persons desirous of Emancipation? What are those that are weakened by them? What are the faults that come repeatedly (and are, therefore, incapable of being got rid of)? What, again, are regarded as weak, through stupifaction, (and, therefore, as permissible)?[25] What, indeed, are those faults upon whose strength and weakness a wise man should reflect with the aid of intelligence and of reasons? I have doubts upon these subjects. Discourse to me on these, O grandsire!'[26]

"Bhishma said,—'A person of pure Soul, by extracting all his faults by their roots, succeeds in obtaining Emancipation. As an axe made of steel cuts a steel chain (and accomplishing the act becomes broken itself), after the same manner, a person of cleansed Soul, destroying all the faults that spring from Darkness and that are born with the Soul (when it is reborn), succeeds in dissolving his connection with the body (and attaining Emancipation).*[27] The qualities having

* I have expanded the last line for bringing out the meaning of the word *naçyati* clearly. Of course, I follow Nilakantha's explanation of the simile.—T.

their origin in Passion, those that spring from Darkness, and those stainless ones characterised by purity, (*viz.*, those included under the quality of Goodness), constitute as it were the seed from which all embodied creatures have grown. Amongst these, the attribute of Goodness alone is the cause through which persons of cleansed Souls succeed in attaining to Emancipation.[28] A person of cleansed soul, therefore, should abandon all the qualities born of Passion and Darkness. Then again when the quality of Goodness becomes freed from those of Passion and Darkness, it becomes more resplendent still.[29] Some say that sacrifices and other acts performed with the aid of *mantras*, and which certainly contribute to the purification of the Soul, are evil or cruel acts. (This view is not correct.) On the other hand, those acts are the chief means for dissociating the Soul from all worldly attachments, and for the observance of the religion of tranquillity.[30] Through the influence of the qualities born of Passion, all unrighteous acts are performed, and all acts fraught with earthly purposes as also all such acts as spring from desire are accomplished.[31] Through qualities born of Darkness, one does all acts fraught with cupidity and springing from wrath. In consequence of the attribute of Darkness, one embraces sleep and procrastination and becomes addicted to all acts of cruelty and carnal pleasure.[32] That person, however, who, possessed of faith and scriptural knowledge, is observant of the attribute of Goodness, attends only to all good things and becomes endued with (moral) beauty and a soul free from every taint.' "[33]

SECTION CCXIII.

"Bhishma said,—'From the attribute of Passion arises delusion or loss of judgment. From the attribute of Darkness, O bull of Bharata's race, arise wrath and cupidity and fear and pride. When all these are destroyed, one becomes pure.[1] By obtaining purity, a person succeeds in arriving at the knowledge of the Supreme Soul which is resplendent with effulgence, incapable of deterioration, without change,

pervading all things, having the unmanifest for his refuge, and the foremost of all the deities.[3] Invested in His *māyā*, men fall away from knowledge and become senseless, and in consequence of their knowledge being darkened, yield to wrath.*[3] From wrath, they become subject to desire. From desire spring cupidity and delusion and vanity and pride and selfishness. From such selfishness proceed various kinds of acts.†[4] From acts spring diverse bonds of affection and from those bonds of affection springs sorrow or misery and from acts fraught with joy and sorrow proceeds the liability to birth and death.‡[5] In consequence of the obligation of birth, the liability is incurred of a residence within the womb, due to the union of vital seed and blood. That residence is defiled with excreta and urine and phlegm, and always fouled with blood that is generated there.[6] Overwhelmed by thirst, the Chit-Soul becomes bound by wrath and the rest that have been enumerated above. It seeks, however, to escape those evils. In respect of this, women must be regarded as instruments which set the stream of Creation agoing.[7] By their nature, women are *Kshetra*, and men are *Kshetrajna* in respect of attributes. For this reason, persons of wisdom should not pursue women in especial (among other objects of the world).$[8] Indeed, women are like frightful *mantra*-

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* In the *Crutis* it is said that *Brahma* has two attributes, Vidyā (Knowledge), and Avidyā (Ignorance) with Māyā (delusion). It is in consequence of this Māyā that *chit-souls* or *jivas* become attached to worldly things. It is in consequenee of this Māya that persons, even when they understand that all is nought, cannot totally dissociate themselves from them.—T.

† *Māna* is explained by the commentator as worship of one's own self ; *Darpa* is freedom from all restraints ; and *Ahankāra* is a complete disregard of others and centering all thoughts on one's own self. Here *Ahankāra* is *not* Consciousness.—T.

‡ *Kritalakshanāh* is explained by the commentator as *Kritaswikārāh*.—T.

$ The force of the simile lies in this: *Prakriti* binds *Kshetrajna* or the Soul and obliges it to take birth, &c. Women are *Prakriti*, men are Souls. As the Soul should seek to avoid the contact of *Prakriti* and strive for emancipation, even so should men seek to avoid women. It should be added that women, in almost all the dialects of India

powers. They stupify persons reft of wisdom. They are sunk in the attribute of Passion. They are the eternal embodiment of the senses.*[9] In consequence of the keen desire that men entertain for women, offspring proceed from them, due to (the action of) the vital seed. As one casts off from one's body such vermin as take their birth there but as are not on that account any part of oneself, even so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality.[10] From the vital seed as from sweat (and other filth) creatures spring from the body, influenced by the acts of previous lives or in the course of nature. Therefore, one possessed of wisdom should feel no regard for them.†[11] The attribute of Passion rests on that of Darkness. The attribute of Goodness, again, rests on that of Passion. Darkness which is unmanifest overspreads itself on Knowledge, and causes the phenomena of Intelligence and Conciousness.‡[12] That knowledge possessing the attributes

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derived from Sanskrit, are commonly called *Prakriti* or symbols of *Prakriti*, thus illustrating the extraordinary popularity of the philosophical doctrine about *Prakriti* and *Purusha*.—T.

* *Kritya* is *mantra*-power or the efficacy of *Atharvan* rites. What is said here is that women are as frightful as *Atharvan* rites which can bring destruction upon even unseen foes. *Rajasi antarhitāh* means that they are sunk so completely in that attribute as to become invisible, *i. e.*, competely enveloped by that attribute.—T.

† The sense is this : parasitical vermin spring from sweat and other filth emited by the body. Children spring from the vital seed. In the former case, it is *Swabhāva* (nature) that supplies the active energy. In the latter, the undying inflnence of previous acts and propensities supply the active force. One's offspring, therefore, are like the parasitical vermin on one's body. Wisdom should teach disregard or indifference for either.—T.

‡ This is a repetition of what has been asserted in various forms before. *Rajas* (passion) is the cause of *Pravritti* or propensity for acts. *Sattwa* (goodness) is enlightenment or the higher aspirations that lead to *Brahma*. Both rest on *Tamas* (Darkness), the first immediately, the last mediately. *Chit* or *Jiva* is pure Knowledge. When overtaken by *Tamas* or *Avyakta*, it becomes clothed with that existence which is

of Intelligence and Conciousness has been said to be the seed of embodied Souls. That, again, which is the seed of such knowledge is called the *Jiva* (or *Chit*-Soul).* In consequence of acts and the virtue of time, the Soul goes through birth and repeated rounds of rebirth.[13] As in a dream the Soul sports as if invested with a body which, of course, is due to the action of the mind, after the same manner, it obtains in the mother's womb a body in consequence of attributes and propensities having (past) acts for their origin.[14] Whatever senses, while it is there, are awakened by past acts as the operating cause, become generated in Consciousness in consequence of the mind co-existing with attachments.†[15] In consequence of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, receives the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its longing after scent its organ of smelling.[16] From thoughts of touch it acquires the skin. In the same way the fivefold breaths are acquired by it, *viz.*, *Prāna Apāna*, *Vyāna*, *Udāna*, and *Samāna*, which contribute to keep the body agoing.[17] Encased in body with all limbs fully developed in consequence (as shown above) of past acts, the

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called life or which we realise in the world, the conditions of that life being Consciousness and Intelligence.—T.

* The *Chit* or Soul is all Knowledge. When overspread with Ignorance or Darkness, it becomes manifested by Intelligence and Consciousness, *i. e.*, assumes a form or body. Knowledge overspread by Darkness, therefore, or Knowledge with the attributes of Intelligence and Consciousness, is the cause of *Chit* or Soul or *Jiva* assuming a body. Such knowledge, therefore, is called the *seed* of the body. Then, again, the *tadvijam* (the second expression), *i. e*, the foundation on which knowledge overspread by ignorance (or knowledge with the attributes of intelligence and consciousness) rests, is, of course, pure Knowledge or *chit* or *jiva* or Soul as it existed before life. It is only another form of repeating a statement made several times before. Both the vernacular translators have misunderstood the last half of the second line.—T.

† The meaning, of course, is that while in the mother's womb, the Soul remembers the acts of past lives, and those acts influence and determine the growth of its senses as also the character it will display in its new life.—T.

Soul takes birth, with sorrow, both physical and mental, in the beginning, middle, and end.[18] It should be known that sorrow springs from the very fact of acceptance of body (in the womb). It increases with the idea of Self. From renunciation of these (attachments which are the cause of birth), sorrow meets with an end. He that is conversant with sorrow's end attains to Emancipation.*[19] Both the origin and the destruction of the senses rest in the attribute of Passion. The man of wisdom should act with proper scrutiny with the aid of the eye constituted by the scriptures.†[20] The senses of knowledge, even if they succeed in earning all their objects, never succeed in overwhelming the man that is without thirst. The embodied Soul, by making its senses weak, escapes the obligation of rebirth.‡' "[21]

SECTION CCXIV.

"Bhishma said,—'I shall now tell thee what the means are (for conquering the senses) as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by framing his conduct accordingly.[1] Amongst all living creatures man is said to be the foremost. Among men, those that are regenerate have been called the foremost; and amongst the regenerate,

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* I do not follow Nilakantha in his grammatical exposition of the second line. That exposition seems to be very farfetched. Besides, *tebhyah tyāgāt* for *teshām tyāgāt* is no violence to grammar, the use of the ablative in this sense not being unfrequent in these writings.—T.

† Women have before (*vide* verse 9 of this section) been said to be the embodiment of the senses and as *antarhitāh* in *Rajas* or Passion. The senses, therefore, are, it is concluded here, originated in *Rajas*. By the destruction, again, of *Rajas*, they may be destroyed. What is wanted, therefore, is the conquest of *Rajas* or Passion. This may be effected with the aid of the eye whose vision has been sharpened by scriptural knowledge.—T.

‡ After *indriyārthān*, as explained by the commentator, *prāpyāpi* is understood. There are two classes of *indriyas*, *viz*, those of knowledge and those for the performance of acts. *Escapes the obligation of rebirth*, *i. e.*, attains to Emancipation.—T.

they that are conversant with the Vedas.[2] These last are regarded as the souls of all living creatures. Indeed, those Brāhmanas that are conversant with the Vedas are regarded as all-seeing and omniscient. They are persons who have become conversant with *Brahma*.[3] As a blind man, without a guide, encounters many difficulties on a road, so has a person destitute of knowledge to encounter many obstacles in the world. For this reason those that are possessed of knowledge are regarded as superior to the rest.[4] Those that are desirous of acquiring virtue practise diverse kinds of rites according to the dictates of the scriptures. They do not, however, succeed in attaining to Emancipation, all that they gain being those good qualities of which I shall presently speak.*[5] Purity of speech, of body, and of mind, forgiveness, truth, steadiness, and intelligence,—these good qualities are displayed by righteous persons observant of both kinds of religion.[6] That which is called *Brahmacharyya* (religion of abstention or *yoga*) is regarded as the means of attaining to *Brahma*. That is the foremost of all religions. It is by the practice of that religion that one obtains the highest end (*viz.*, Emancipation).[7] *Brahmacharyya* is divested of all connection with the five vital breaths, mind, understanding, the five senses of perception, and the five senses of action. It is on that account free from all the perceptions that the senses give. It is heard only as a word, and its form, without being seen, can only be conceived.[8] It is a state of existence depending only on the mind. It is free from all connection with the senses. That sinless state should be attained to by the understanding alone.[9] He that practises it duly attains to *Brahma*; he that practises it half and half, attains to the

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* *Arthasāmanyam* is explained by Nilakantha as *phalasāmyam Mokshākhyam niratiçayam.* The Burdwan translator, while using the very words of the commentator, mistranslates this verse. The speaker desires to show the difference between the religion of *Pravritti* or acts and that of *Nivritti* or abstention from acts. Those that follow the former cannot attain to Emancipation. What they gain are certain good qualities mentioned in the next verse, which, however, are equally gained by the followers of the religion of *Nivritti*.—T.

condition of the gods; while he that practises it indifferently, takes birth among Brāhmanas and possessed of learning attains to eminence.[10] *Brahmacharyya* is exceedingly difficult to practise. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful.[11] One that has betaken oneself to that vow should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills all weak-minded men with Passion.[12] If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called *Krichcchra* and also pass three days in water.* If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three *Riks* by Aghamarshana.†[13] That wise man who has betaken himself to the practice of this vow should, with an extended and enlightened mind, burn the sins in his mind which are all due to the quality of Passion.[14] As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it.[15] The different kinds of juices, passing through the network of arteries, nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body.[16] Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form.[17] Like rivers filling the ocean at the proper season, all these ducts, containing juices, nourish the body.[18] Leading to the heart there is a duct called *Manovaha*. It draws from every part

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* The vow of *Krichcchra* consists of certain fasts. *Pass three days in water*, *i. e.*, stand in a tank or stream with water up to the chin.—T.

† The three *Riks* begin with *Ritancha Satyancha &c.* Every Brāhmana who knows his morning and evening prayers knows these three *Riks* well.—T.

of the human body the vital seed which is born of desire.[19] Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest).[20] As the butter that lies within milk is churned up by churning rods, even so the desires that are generated in the mind (by the sight or thought of women) draw together the vital seed that lies within the body.[21] In the midst of even our dreams passion having birth in imagination assails the mind, with the result that the duct already named, *viz., Manovahā*, throws out the vital seed born of desire.[22] The great and divine *Rishi* Atri is well conversant with the subject of the generation of the vital seed. The juices that are yeilded by food, the duct called *Manovaha*, and the desire that is born of imagination,—these three are the causes that originate the vital seed which has Indra for its presiding deity. The passion that aids in the emission of this fluid is, therefore, called *Indriya*.[23] Those persons who know that the course of vital seed is the cause of (that sinful state of things called) intermixture of castes, are men of restrained passions. Their sins are regarded to have been burnt off, and they are never subjected to rebirth.[24] He that betakes himself to action simply for the purpose of sustaining his body, reducing with the aid of the mind the (three) attributes (of Goodness, Passion, and Darkness) into a state of uniformity, and brings at his last moments the vital breaths to the duct called *Manovaha*, escapes the obligation of rebirth.*[25] The Mind is sure

* "With the aid of the mind" means *yoga*. *Dehakarmā* means one whose acts are undertaken only for the purpose of sustaining the body, *i. e.*, one who does no act that is not strictly necessary for supporting life; hence, as the commentator explains, one who is free from all propensities leading to external objects. *Manovaham prānān nudan*, *i. e.*, bringing or sending the vital breaths to the duct called *Manovaha* or *Sushumnā*. Though a physical act, its accomplishment becomes possible only by a long course of penances consisting in the withdrawal of the mind from external objects. "Reducing the (three) attributes to a state of uniformity," as explained by the commentator, means "arriving at "Nirvikalpa," *i. e.*, at that state of knowledge which is independent of the senses.—T.

to gain Knowledge. It is the Mind that takes the form of all things. The minds of all high-souled persons, attaining to success through meditation, become freed from desire, eternal, and luminous.*[26] Therefore, for destroying the mind (as mind), one should do only sinless deeds, and freeing oneself from the attributes of Passion and Darkness, one is sure to attain to an end that is very desirable.†[27] Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. A person, however, of ripe understanding succeeds, through the auspicious effects of past lives, in destroying his desires.‡[28] Such a person, by transcending the bonds of the body and the senses like a traveller crossing a path full of obstacles, and transgressing all faults he sees, succeeds in tasting the nectar (of Emancipation).' "[29]

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* The Knowledge here spoken of is that knowledge which is independent of the senses. What the speaker says is that such Knowledge is no myth but is sure to arise. When it arises, its possessor comes to know that the external world, &c., is only the mind transformed, like the sights seen and sounds heard and thoughts cherished in a dream. In the second line the results of that knowledge are declared. The mind of a Mahātmā is *mantra-siddha*, *i. e.*, has won success by the meditation of the initial *mantra* or *om*; it is *nitya*, *i. e.*, eternal, meaning probably that though the result of *Māyā* or *Avidyā*, it is no longer subject to rebirth; it is *virajas*, *i. e.*, free from desire and passion; and lastly it is *Jyotishmat* or luminous, meaning Omniscient and Omnipotent. The commentator cites a passage from Vaçishtha's treatise on *yoga* which declares the same results as consequent on the attainment of Knowledge. It is, of course, implied that in attaining to such a state, the mind as mind must be destroyed or merged into the Soul, and the Soul, with knowledge only for its attribute, must exist. In the previous verse emancipation after death has been spoken of. In this, *jivanmukti* or emancipation in life is referred to.—T.

† "Freeing oneself from the attributes of Passion and Darkness," *i. e.*, by practising the religion of abstention from acts.—T.

‡ *Ādatte* from *dā* meaning to cut or destroy. *Mānasamvalam*, as explained by the commentator, is *sankalpam*, *i. e*, desires or purposes. The man of ripe understanding, by doing this, attains to that knowledge which is not subject to decay with age. Hence, such knowledge is superior to knowledge acquired in the ordinary way.—T.

SECTION CCXV.

"Bhishma said,—'Living creatures, by being attached to objects of the senses which are always fraught with evil, become helpless. Those high-souled persons, however, who are not attached to them, attain to the highest end.[1] The man of intelligence, beholding the world overwhelmed with the evils constituted by birth, death, decrepitude, sorrow, disease, and anxieties, should exert for the attainment of Emancipation.[2] He should be pure in speech, thought, and body; he should be free from pride. Of tranquil soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object.[3] Again, if attachment be seen to possess the mind in consequence of compassion to creatures, he should, seeing that the universe is the result of acts, show indifference in respect of compassion itself.*[4] Whatever good acts are performed, or whatever sin (is perpetrated), the doer tastes the consequences. Hence, one should, in speech, thought, and deed, do only acts that are good.†[5] He succeeds in obtaining happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless.[6] Hence one, exercising one's intelligence, should dispose one's mind, after training it, on peace towards all creatures.‡[7] That man who

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* Compassion may sometimes lead to excess of attachment, as in the case of Bharata towards his little deer. The universe is the result of acts because acts determine the character of the life the soul assumes. In the case of Bharata, he was obliged to take birth as a deer in his next life in consequence of all his thoughts in the previous life having been centred on a deer.—T.

† K. P. Singha wrongly translates this verse. *Tat* should be supplied before *açnute*; there is a redundant *vā* in the first line. The Burdwan translator renders it correctly.—T.

‡ The *budhi* here refered to is intelligence cleansed by scriptures. *Samāhitam manah* is, as explained by the commentator, mind freed from anger and malice, &c., *i. e.*, properly trained.—T.

regards the practice of the virtues enumerated above as the highest duty, as conducive to the happiness of all creatures, and as destructive of all kinds of sorrow, is possessed of the highest knowledge, and succeeds in obtaining happiness. Hence (as already said), one should, exercising one's intelligence, dispose one's mind, after training it, on peace towards all creatures.[8] One should never think of doing evil to others. One should not covet what is far above one's power to attain. One should not turn one's thoughts towards objects that are non-existent. One should, on the other hand, direct one's mind towards knowledge by such persistent efforts as are sure to succeed.*[9] With the aid of the declarations of the *Çrutis* and of persistent efforts calculated to bring success, that Knowledge is sure to flow. One that is desirous of saying good words or observing a religion that is refined of all dross,[10] should utter only truth that is not fraught with any malice or censure. One that is possessed of a sound heart should utter words that are not fraught with dishonesty, that are not harsh, that are not cruel, that are not evil, and that are not characterised by garrulity. The universe is bound in speech. If disposed to renunciation (of all worldly objects) then should one proclaim,†[11-12] with a mind fraught with humility and a cleansed understanding, one's own evil acts.‡ He who betakes himself to action, impelled thereto by propensities fraught with the attribute of Passion,[13] obtains

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* "One should not covet &c.," like kingdoms and thrones in the case of ordinary men "Non-existent objects," such as sons and wives that are dead or that are unborn or unwed.—T.

† *Samsāra*, as explained by the commentator, means both this and the other world. It is bound in speech in this sense, *viz.*, that whatever is spoken is never destroyed and affects permanently both the speaker and the listener, so that not only in one life, but in the infinite course of lives, the speaker will be affected for good or for evil by the words that escape his lips. This fully accords with the discovery of modern science, so eloquently and poetically enunciated by Babbage, of the indestructibility of force or energy when once applied. How appalling is the sanction (which is *not* a myth) under which evil-speaking is forbidden !—T.

‡ Such self-disclosure destroys the effects of these acts and prevents their recurrence.—T.

much misery in this world and at last sinks into hell. One should, therefore, practise self-restraint in body, speech, and mind.[14] Ignorant persons bearing the burdens of the world are like robbers laden with their booty of straggling sheep (secreted from herds taken out for pasture). The latter are always regardful of roads that are unfavorable to them (owing to the presence of the king's watch).*[15] Indeed, as robbers have to throw away their spoil if they wish for safety, even so should a person cast off all acts dictated by Passion and Darkness if he is to obtain felicity.[16] Without doubt, a person that is without desire, free from the bonds of the world, contented to live in solitude, abstemious in diet, devoted to penances, and with senses under control,[17] that has burnt all his sorrows by (the acquisition of) knowledge, that takes a pleasure in practising all the particulars of *yoga* discipline, and that has a cleansed soul, succeeds, in consequence of his mind being withdrawn into itself, in attaining to *Brahma* or Emancipation.†[18] One endued with patience and a cleansed soul should, without doubt, control one's understanding. With the understanding (thus disciplined), one should next control one's mind, and then with the mind overpower the objects of the senses.[19] Upon the mind being thus brought under control and the senses being all subdued, the senses will become luminous and gladly enter into *Brahma*.[20] When one's senses are withdrawn into the mind, the result that occurs is that *Brahma* becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the attribute of pure existence, it comes to be regarded as transformed into *Brahma*.[21] Then again, one should never make a display of one's *yoga* power. On the other hand, one should always exert to restrain one's senses by practising the rules of *yoga*. Indeed,

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* Robbers laden with booty are always in danger of seizure. Even so unintelligent men bearing the burdens of life are always liable to destruction.—T.

† *Nishprachārena* means *Niruddhena* as explained by the commentator.—T.

one engaged in the practice of *yoga* rules should do all those acts by which one's conduct and disposition may become pure.*[22] (Without making one's *yoga* powers the means of one's subsistence) one should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, potherbs, half-ripe barley, flour of fried pulses, fruits, and roots, obtained in alms.†[23] Reflecting upon the characteristics of time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts.[24] One should not suspend an observance that has been begun. Like one slowly creating a fire, one should gradually extend an act that is prompted by knowledge. By doing so, *Brahma* gradually shines in one like the Sun.[25] The Ignorance which has Knowledge for its resting ground, extends its influence over all the three states (of waking, dreaming, and dreamless slumber). The Knowledge, again, that follows the Understanding, is assailed by Ignorance.‡[26] The evil-hearted person fails to obtain a knowledge of the Soul in consequence of taking it as united with the three states although in reality it transcends them all. When, however, he succeeds in apprehending the limits under

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* I adopt the reading *prakāçeta* and the interpretation that Nilakantha puts upon it.—T.

† K. P. Singha translates these words very carelessly. The Burdwan translator, by following the commentator closely, has produced a correct version. *Kulmàsha* means ripe grains or seeds of the Phaselous radiatus. *Pinyàka* is the cake of mustard seeds or sesamum after the oil has been pressed out. *Yāvaka* means unripe barley, or, as the commentator explains, raw barley powdered and boiled in hot water.—T.

‡ What is meant by the first line of the verse is this. The Soul had, before the creation, only Knowledge for its attribute. When Ignorance or Delusion, proceeding from Supreme *Brahma*, took possession of it, the Soul became an ordinary creature, *i. e*, consciousness, mind, &c., resulted. This Ignorance, therefore, established itself upon Knowledge and transformed the original character of the Soul. What is stated in the second line is that ordinary knowledge which follows the lead of the understanding is affected by ignorance, the result of which is that the Soul takes those things that really spring from itself to be things different from itself and possessing an independent existence.—T.

which the two, *viz.*, union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains to Emancipation.[27] When such an apprehension has been attained, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains *Brahma* which is eternal, deathless, immutable, and undeteriorating.' "[28]

Section CCXVI.

"Bhishma said,—'The *yogin* who wishes to always practise sinless *Brahmacharyya* and who is impressed with the faults attaching to dreams, should, with his whole heart, seek to abandon sleep.[1] In dreams, the embodied soul, affected by the attributes of Passion and Darkness, seems to become possessed of another body and move and act influenced by desire.*[2] In consequence of application for the acquisition of knowledge and of continued reflection and recapitulation, the *yogin* remains always awake. Indeed, the *yogin* can keep himself continually awake by devoting himself to knowledge.[3] On this topic it has been asked what is this state in which the embodied creature thinks himself surrounded by and engaged in objects and acts? True it is that the embodied being, with its senses really suspended, still thinks itself to be possessed of body with all the senses of knowledge and of action.[4] As regards the question started, it is said that that master of *yoga*, named Hari, comprehends truly how it happens. The great *Rishis* say that the explanation offered by Hari is correct and consistent with reason.[5] The learned say that it is in consequence of the senses being worn out with fatigue, dreams are experienced by all creatures. (Though the senses are suspended) the mind, however, never disappears (or becomes inactive) and hence arise dreams. This

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* The correct reading, I apprehend, is *upagatasprihah* and not *apagatasprihah*. Nilakantha is silent. All that he says is that the first verse has reference to *yogins*, the second to *yogins* and non-*yogins* alike. Both the vernacular translators adhere to *apagatasprihah*.—T.

is said by all to be their noted cause.[6] As the imaginings of a person that is awake and engaged in acts, are due only to the creative power of the mind, after the same manner the impressions in a dream appertain only to the mind.[7] A person with desire and attachment obtains those imaginings (in dreams) based upon the impressions of countless lives in the past. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions causes them to come forth from obscurity.*[8] Whichever among the three attributes of Goodness, Passion, and Darkness is brought about by the influence of past acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) display or indicate accordingly (in the way of images).†[9] After images have thus been produced, the particular attribute of Goodness or Passion or Darkness that may have been brought by past acts rises in the mind and conduces to its last result, *viz.*, happiness or misery.[10] Those images having wind, bile, and phlegm for their chief causes, which men apprehend through ignorance and in consequence of propensities fraught with Passion and Darkness, cannot, it has been said, be

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* I expand verse 8 a little for giving its meaning more clearly than a literal version would yield. All the impressions, it is said here, in dreams, are due either to the impressions of this life or those received by the mind in the countless lives through which it has passed. All those impressions, again, are well known to the Soul though memory may not retain them. Their reappearance in dreams is due to the action of the Soul which calls them up from the obscurity in which they are concealed. Avicena's theory of nothing being ever lost that is once acquired by the mind and the recollection of a past impression being due to a sudden irradiation of the divine light, was, it seems, borrowed from Hindu philosophy.—T.

† The sense is this: a particular attribute among the three, *viz.*, Goodness or Passion or Darkness, is brought to the mind by the influence of past acts of either this or any previous life. That attribute immediately affects the mind in a definite way. The result of this is that the elements in their subtile forms actually produce the images that correspond with or appertain to the affecting attribute and the manner in which it affects the mind.—T.

easily discarded.*[11] Whatever objects again a person perceives in the mind (while wakeful) through the senses in a state of perspicacity are apprehended by the mind in dreams while the senses are obscured in respect of their functions.†[12] The Mind exists unobstructedly in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they compose exist in the Soul.‡[13] In the state called dreamless slumber (*sushupti*), the manifest human body which, of course, is the door of dreams, disappears in the mind. Occupying the body the mind enters the Soul which is unmanifest and upon which all existent and non-existent things depend, and becomes transformed into a wakeful witness with certainty of apprehension. Thus dwelling in pure Consciousness which is the soul of all things, it is regarded by the learned as transcending both Consciousness and all things in the universe.$[14] That *yogin* who in consequence of desire covets any of the divine attributes (of Knowledge or Renunciation, &c.,) should

* Nothing less than *yoga* can discard or destroy them, for they really spring from desires generated by past acts.—T.

† The Bombay reading *Manohrishyan* is better.—T.

‡ Both the external and the internal worlds are due to Consciousness, which, in its turn, arises from delusion affecting the Soul. That which is called the Mind is only a product of the Soul. The world both external and internal, is only the result of Mind as explained in previous sections. Hence the Mind exists in all things. What is meant by all things existing in the Soul is that the Soul is omniscient and he who succeeds in knowing the Soul wins omniscience.—T.

$ The body is called the door of dreams because the body is the result of past acts, and dreams cannot take place till the Soul, through past acts, becomes encased in a body. What is meant by the body disappearing in the mind is that in dreamless slumber the mind no longer retains any apprehension of the body. The body being thus lost in the mind, the mind (with the body lost in it) enters the Soul, or becomes withdrawn into it. *Nidarçanam* is explained as *Nischitadarçanam Sākshirupam*. The sense of the verse is that in dreamless slumber the senses are withdrawn into the mind; the mind becomes withdrawn into the Soul. It is the Soul alone that then lives in its state of original purity, consciousness and all things which proceed from it disappearing at the time.—T.

regard a pure mind to be identical with the object of his desire. All things rest in a pure mind or soul.*[15] This is the result attained to by one who is engaged in penances. That *yogin,* however, who has crossed Darkness or ignorance, becomes possessed of transcending effulgence. When Darkness or ignorance has been transcended, the embodied Soul becomes Supreme *Brahma,* the cause of the universe.†[16] The deities have penances and Vedic rites. Darkness (or pride and cruelty), which is destructive of the former, has been adopted by the *Asuras.* This, *viz., Brahma,* which has been said to have Knowledge only for its attribute, is difficult of attainment by either the deities or the *Asuras.*[17] It should be known that the qualities of Goodness, Passion, and Darkness belong to the deities and the *Asuras.* Goodness is the attribute of the deities; while the two others belong to the *Asuras.*[18] *Brahma* transcends all those attributes. It is pure Knowledge. It is Deathlessness. It is pure effulgence. It is undeteriorating. Those persons of cleansed souls who know *Brahma* attain to the highest end.[19] One having knowledge for one's eye can say this much with the aid of reason and analogy. *Brahma* which is indestructible can be comprehended by only withdrawing the senses and the mind (from external objects into the soul itself).' "‡[20]

SECTION CCXVII.

"Bhishma said,—'He cannot be said to know *Brahma* who does not know the four topics (*viz.,* dreams, dreamless slumber, *Brahma* as indicated by attributes, and *Brahma* as

* *I. e.,* the mind becoming pure, he gains omniscience and omnipotence.—T.

† The Burdwan translator, using the very words of Nilakantha, jumbles them wrongly together and makes utter nonsense of both the original and the gloss.—T.

‡ *Brahma* cannot, as the commentator properly explains, be seized like a creature by the horns. All that one can do is to explain its nature by reason and analogy. It can be comprehended only in the way indicated, *i. e.,* by *Pratyāhāra.*—T.

transcending all attributes), as also what is Manifest (*viz.*, the body), and what is Unmanifest (the chit-soul), which the great *Rishi* (Nārāyana) has described as *Tattwam.**[1] That which is manifest should be known as liable to death. That which is unmanifest (*viz.*, the chit-soul) should be known as transcending death. The *Rishi* Nārāyana has described the religion of *Pravritti.*[2] Upon that rests the whole universe with its mobile and immobile creatures. The religion of *Nivritti* again leads to the unmanifest and eternal *Brahma.*†[3] The Creator (Brahman) has described the religion of *Pravritti. Pravritti* implies rebirth or return. *Nivritti*, on the other hand, implies the highest end.[4] The ascetic who desires to discriminate with exactitude between good and evil, who is always bent on understanding the nature of the Soul, and who devotes himself to the religion of *Nivritti*, attains to that high end.‡[5] One desirous of accomplishing this, should know both the Unmanifest and *Purusha* of which I shall speak presently. That, again, which is different from both the Unmanifest and *Purusha*, and which transcends them both,[6] and which is distinguished from all beings, should be particularly viewed by one possessed of intelligence.¶ Both *Prakriti* and *Purusha* are without

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* The commentator thinks that the *Rishi* alluded to in this verse is Nārāyana, the companion and friend of Nara, both of whom had their retreat on the heights of Vadari where Vyāsa afterwards settled himself. *Tattwa* here does not, the commentator thinks, mean a topic of discourse but that which exists in original purity and does not take its color or form from the mind. *Anāropitam rupam yasya tat.*—T.

† The religion of *Pravritti* consists of acts. It cannot liberate one from rebirth. The whole chain of existences, being the result of acts, rests upon the religion of *Pravritti.* The religion of *Nivritti*, on the other hand, or abstention from acts, leads to Emancipation or *Brahma.*—T.

‡ *Nidarçarkah* is explained by the commentator as equivalent to *drashtum ichcchan.*—T.

¶ *Avyakta* or Unmanifest is *Prakriti* or primordial matter both gross and subtile. That which transcends both *Prakriti* and *Purusha* is, of course, the Supreme Soul or *Brahma. Viçesham* is explained by the commentator as 'distinguished from everything else by its attributes.'—T.

beginning and without end. Both are incapable of being known by their likes.[7] Both are eternal and indestructible. Both are greater than the greatest (of beings). In these they are similar. There are points of dissimilarity again between them. (Of these I shall speak presently).[8] *Prakriti* is fraught with the three attributes (of Goodness, Passion, and Darkness). It is also engaged in creation. The true attributes of *Kshetrajna* (*Purusha* or the Soul) should be known to be different.*[9] *Purusha* is the apprehender of all the transformations of *Prakriti* (but cannot be apprehended himself.) He transcends (in respect of his original nature) all attributes. As regards *Purusha* and the Supreme Soul again, both of them are incomprehensible. In consequence again of both of them being without attributes by which they can be distinguished, both are highly distinguished from all else.†[10] A turbaned person has his head circled with three folds of a piece of cloth. (The person, however, is not identical with the turban he wears).[11] After the same manner the embodied Soul is invested with the three attributes of Goodness, Passion, and Darkness. But though thus invested, the Soul is not identical with those attributes.[12] Hence these four topics, which are covered by these fourfold considerations, should be understood.‡ One who understands all this is never stupified when one has to draw conclusions (in respect of all subjects of enquiry).[13] He that is desirous of attaining to high prosperity should become pure in mind, and betaking himself to austere practices in respect of the body and the senses, should devote himself to *yoga* without desire of fruits.[14] The

* *I. e.*, as the commentator explains, *Purusha* is non-creating and transcends the three attributes.—T.

† *Asamhatau* is explained by the commentator as *atyantaviviktau*. *Purushau* implies the two *Purushas*, *i. e.*, the Chit-Soul and the Supreme Soul.—T.

‡ The four topics are these: the points of resemblance between Prakriti and Purusha; the points of difference between them: the points of resemblance between *Purusha* and *Içwara*; and the points of difference between them. The four considerations that cover these topics are absence of beginning and end, existence as *chit* and in animation, distinction from all other things, and the notion of activity.—T.

universe is pervaded by *yoga* power secretly circulating through every part of it and illumining it brightly. The sun and the moon shine with effulgence in the firmament of the heart in consequence of *yoga* power.[15] The result of *yoga* is Knowledge. *Yoga* is talked of very highly in the world.* Whatever acts are destructive of Passion and Darkness constitute *yoga* in respect of its real character.[16] *Brahmacharyya* and abstention from injury are said to constitute *yoga* of the body ; while restraining mind and speech properly are said to constitute *yoga* of the mind.[17] The food that is obtained in alms from regenerate persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins born of Passion begin to fade.[18] A *yogin* subsisting upon such food finds his senses gradually withdrawn from their objects. Hence, he should take only that measure of food which is strictly necessary for the support of his body.[19] (Another advice that may be offered is that) that knowledge which one obtains gradually by mind devoted to *yoga* should cheerfully be made one's own during one's last moments by a forcible stretch of power.†[20] The embodied Soul, when divested of *Rajas*, (does not immediately attain to Emancipation but) assumes a subtile form with all the senses of perception and moves about in space. When his mind becomes unaffected by acts, he, in consequence of such renunciation, (loses that subtile form and) becomes merged in *Prakriti*, (without, however, yet attaining to *Brahma* or Emancipation which transcends *Prakriti*).‡[21] After the destruction of this gross body, one who through absence of heedlessness escapes from all the three bodies (*viz.*,

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* "Yoginastam prapaçyanti bhagavantam sanātanam"—even this is what people always say of *yoga* and *yogins*.—T.

† The commentator in a long note explains that what is really implied by this verse is that one should betake oneself to some sacred spot such a Kāçi for casting off one's life there. Death at Kāçi is sure to lead to Emancipation, for the theory is that Civa himself becomes the instructor and leads one to that high end.—T.

‡ 'When divested of *Rajas*,' *i. e.*, freed from the senses and the propensities derived from their indulgence.—T.

the gross, the subtile, and the *kārana*) succeeds in attaining to Emancipation.* The birth and death of creatures always depend upon the cause constituted by original Ignorance (or Avidyā).[22] When knowledge of *Brahma* arises, necessity no longer pursues the person. Those, however, that accept what is the reverse of truth (by believing that to be Self which is really not-Self) are men whose understandings are always taken up with the birth and death of all existent things. (Such people never dream even of Emancipation)†[23] Supporting their bodies by aid of patience, withdrawing their hearts (from all external objects) by the aid of their understanding, and withdrawing themselves from the world of senses, some *yogins* adore the senses in consequence of their subtility.‡[24] Some amongst them, with mind cleansed by *yoga*, proceeding according to (the stages indicated in) the scriptures and reaching the highest, succeed in knowing it by the aid of the understanding and dwell in that which is the highest and which without resting on any other thing rests

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* *Ādehāt* is explained by the commentator as *Dehapātāt*. *Dehāntāt* applies to the destruction of all the three bodies. By the destruction (after death) of the gross body is meant escape from the obligation of rebirth. The *kārana* body is a subtiler form of existence than the *Linga-çarira*: it is, of course, existence in *Prakriti* as mentioned in verse 21.—T.

† *Parapratyasarge* means on the rise of a knowledge of *Brahma*. *Niyati* is Necessity, in consequence of which *jiva* goes through an endless wheel of existences; *Bhāvāntaprabhavaprajnā* is *bhāvānāmantaprabhavayorevaprajnā yeshām*. The object of the verse is to show that such mistaken persons as take the body, the senses, &c., and all which are not-Self, to be Self, are always taken up with the idea that things die and are born, but that there is nothing like emancipation or a complete escape from rebirth.—T.

‡ 'By the aid of patience' is explained by the commentator as without leaving their seats and changing the *yoga* attitude, &c. 'Withdrawing themselves from the world of senses' means attaining to a state that is perfectly independent of the senses and, therefore, of all external objects. 'Adore the senses in consequence of their subtility,' as explained by the commentator, is thinking of *Prāna* and the *Indriyas* as Self or Soul. I do not understand how this amounts to the statement that such *yogins* attain to *Brahma*.—T.

on itself.*[25] Some worship *Brahma* in images. Some worship Him as existing with attributes. Some repeatedly realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible.†[26] Others who have burnt their sins by penances, attain to *Brahma* in the end. All these high-souled persons attain to the highest end.[27] With the eye of scripture one should observe the subtile attributes of these several forms, as distinguished by attributes, of *Brahma* that are (thus) worshipped by men. The *yogin* who has transcended the necessity of depending on the body, who has cast off all attachments, and whose mind is devoted to *yoga* abstraction, should be known as another instance of Infinity, as the Supreme Divinity, or as that which is Unmanifest.‡[28] They whose hearts are devoted to the acquisition of knowledge succeed first in freeing themselves from the world of mortals. Subsequently, by casting off attachments they partake of the nature of *Brahma* and at last attain to the highest end.[29]

" 'Thus have persons conversant with the Vedas spoken of the religion that leads to the attainment of *Brahma*. They who follow that religion according to the measure of their respective knowledge all succeed in obtaining the highest end.[30] Even those persons who succeed in acquiring a knowledge that is incapable of being shaken (by the assaults of scepticism) and that makes its possessors free from attach-

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* 'Proceeding according to (the stages indicated in) the scriptures' alludes to the well-known verses in the *Gitā*, beginning with *Indriyebhyah parāhyarthā* &c. The several stages, as mentioned in those verses, are as follows: "Superior to the senses are their objects. Superior to the objects is the mind. Superior to the mind is the understanding. Superior to the understanding is the Soul. Superior to the Soul is the Unmanifest. Superior to the Unmanifest is *Purusha* (*Brahma*). There is nothing above *Purusha*." *Dehāntam* is explained as that which is superior to *Avyakta* or Unmanifest, hence *Brahma* or *Purusha*.—T.

† A flash of lightning repeatedly realised becomes a mass of blazing light. Perhaps this is intended by the speaker.—T.

‡ In the Bengal texts, verse 28 is a triplet. In the second line the correct reading is *Dehāntam*.—T.

ments of every kind, attain to various high regions after death and become emancipate according to the measure of their knowledge.[31] Those persons of pure hearts who have imbibed contentment from knowledge, and who have cast off all desires and attachments, gradually approach in respect of their nature nearer and nearer to *Brahma* which has the unmanifest for his attribute, which is divine, and without birth and death.[32] Realising that *Brahma* dwells in their Souls, they become themselves immutable and have never to return (to the Earth). Attaining to that supreme state which is indestructible and eternal, they exist in felicity.[33] The knowledge with respect to this world is even this: it exists (in the case of erring persons). It does not exist (in the case of those who have not been stupified by error). The whole universe, bound up in desire, is revolving like a wheel.[34] As the fibres of a lotus-stalk overspread themselves into every part of the stalk, after the same manner the fibres of desire, which have neither beginning nor end, spread themselves over every part of the body.[35] As a weaver drives his threads into a cloth by means of his shuttle, after the same manner the threads that constitute the fabric of the universe are woven by the shuttle of Desire.[36] He who properly knows transformations of *Prakriti*, *Prakriti* herself, and *Purusha*, becomes freed from Desire and attains to Emancipation.*[37] The divine *Rishi* Nārāyana, that refuge of the universe, for the sake of compassion towards all creatures, clearly promulgated these means for the acquisition of immortality.' "[38]

SECTION CCXVIII.

"Yudhishthira said,—'By following what conduct, O thou that art conversant with all courses of conduct, did Janaka the ruler of Mithilā, versed in the religion of Emancipation, succeed in attaining to Emancipation, after casting off all worldly enjoyments?'[1]

* *Vikāra*, *Prakriti*, and *Purusha*, or Effects, their material Cause and the Supreme Soul.—T.

"Bhishma said,—'In this connection is cited the following old narrative of the particular conduct by which that ruler, thoroughly conversant with all courses of conduct, succeeded in achieving the highest felicity.[2] There was a ruler in Mithilā of the name of Janadeva of Janaka's race. He was ever engaged in reflecting upon the courses of conduct that might lead to the attainment of *Brahma*.[3] A century of preceptors always used to live in his palace, lecturing him upon the diverse courses of duty followed by people who had betaken themselves to diverse modes of life.*[4] Given to the study of the Vedas, he was not very well satisfied with the speculations of his instructors on the character of the Soul, and in their doctrines of extinction upon the dissolution of the body or of rebirth after death.[5] Once upon a time a great ascetic of the name of Panchaçikha the son of Kapilā, having roamed over the whole world, arrived at Mithilā.[6] Endued with correct conclusions in respect of all speculations about the diverse duties connected with renunciation, he was above all pairs of opposites (such as heat and cold, happiness and misery), and of doubts he had none.[7] He was regarded as the foremost of *Rishis*. Dwelling wherever he pleased, he desired to place before the reach of all men eternal felicity that is so difficult of attainment.[8] It seemed that he went about, amazing the world, having assumed the form of none else than that great *Rishi*, that lord of creatures, whom the followers of the Sānkhya doctrine knew by the name of Kapila.[9] He was the foremost of all the disciples of Āsuri and was called the undying. He had performed a mental Sacrifice that had lasted for a thousand years.*[10] He was firm in mind, and had completed all the rites and sacrifices that are enjoined in the scriptures and that lead to the attainment of *Brahma*. He was fully conversant with the

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* *Nānāpāshandavāshinah* is another reading which is noticed by the commentator. It is explained as 'censurers of diverse sects of Lokāyatikas.'—T.

† *Panchaçrotas* implies the mind which is said to have five currents.—T.

five sheathes that cover the Soul.* He was devoted to the five acts connected with the adoration of *Brahma*, and had the five qualities (of tranquillity, self-restraint, &c.). Known (as already said) by the name of Panchaçikha, he had approached one day a large concourse of *Rishis* following the Sānkhya doctrines and enquired of them about the highest object of human acquisition, *viz.*, the Unmanifest or that upon which the five *Purushas* or sheathes (already named) rest.†[11-12] For the sake of obtaining a knowledge of the Soul, Āsuri had enquired of his preceptor. In consequence of the latter's instructions and of his own penances, Āsuri understood the distinction between the body and the Soul and had acquired celestial vision.‡[13] In that concourse of ascetics, Āsuri made his exposition of the Immutable, One, and Indestructible *Brahma* which is seen in diverse forms.[14] Panchaçikha became a disciple of Āsuri. He lived on human milk. There was a certain Brāhmani of the name of Kapilā. She was the wife of Āsuri.$[15] Panchaçikha was accepted by her as a son and he used to suck her breasts. In consequence of this, he came to be known as the son of Kapilā and his understanding became fixed on *Brahma*.[16] All this, about the circumstances of his birth and those that led to his becoming the son of Kapilā, was said unto me by the divine *Rishi*.¶ The latter also told me about the omniscience

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* These are the *annamaya*, the *prānamaya*, the *manomaya*, the *vijnānamaya*, and the *ānandamaya*. For particulars, *vide* Wilson's Dict.—T.

† The verb used is *nyavedayat*, literally, 'represented,' *i. e.*, 'started' for discourse, or enquired into. The Burdwan translator renders it 'exposed' or 'promulgated.' which, I think, is incorrect.—T.

‡ The Burdwan translator makes a ridiculous blunder by supposing that Āsuri obtained this knowledge in consequence of the questions of his disciple. The fact is, *samprishtah*, as correctly explained by the commentator, means *samyak prishta praçno yasya*. K. P. Singha avoids the error.—T.

$ *Kutumvini* means a matron or the wife of a house-holder.—T.

¶ Either Mārkandeya or Sanatkumāra, according to the commentator.—T.

of Panchaçikha.[17] Conversant with all courses of duty, Panchaçikha, after having himself acquired high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to amaze that century of preceptors (by an exposition of his doctrine fraught) with abundant reasons.[18] Observing the talents of Kāpileya, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him in particular.[19] Then Kāpileya began to discourse unto Janaka, who had according to the ordinance bent his head unto him (as a disciple should) and who was fully competent to apprehend the sage's instructions, upon that high religion of Emancipation which is explained in Sānkhya treatises.[20] Setting forth in the first place the sorrows of birth, he spoke next of the sorrows of (religious) acts. Having finished that topic he explained the sorrows of all states of life ending even with that in the high region of the Creator.*[21] He also discoursed upon that Delusion for whose sake is the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.†[22] Sceptics say that when death (of the body) is seen and is a matter of direct evidence witnessed by all, they who maintain, in consequence of their faith in the scriptures, that something distinct from the body, called the Soul, exists, are necessarily vanquished in argument.[23] They also urge that one's death means the extinction of one's Soul, and that sorrow, decrepitude, and disease imply (partial) death of the Soul. He that maintains, owing to error, that the Soul is distinct from the body and exists after the loss of body, cherishes an opinion that is unreasonable.‡[24] If that be regarded as existent which does not

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* I slightly expand *Sarvanirvedam* according to the explanation given by Nilakantha. The Sānkhya doctrine proceeds upon the hypothesis that all states of life imply sorrow. To find a remedy for this, *i. e.*, to permanently escape all sorrow, is the end of that philosophy.—T.

† These are the characteristics of that Delusion under which man takes birth in this world and goes on living till he can permanently conquer all sorrow.—T.

‡ The construction of the first foot is *Atmano mrityuh Anātmā*,

really exist in the world, then it may be mentioned that the king, being regarded so, is really never liable to decrepitude or death. But is he, on that account, to be really believed to be above decrepitude and death ?*[25] When the question is whether an object exists or does not exist, and when that whose existence is asserted presents all the indications of non-existence, what is that upon which ordinary people rely in settling the affairs of life ?[26] Direct evidence is the root of both inference and the scriptures. The scriptures are capable of being contradicted by direct evidence. As to inference, its evidentiary effect is not much.[27] Whatever be the topic, cease to reason on inference alone. There is nothing else called *jiva* than this body.[28] In a banian seed is contained the capacity to produce leaves and flowers and fruits and roots and bark. From the grass and water that is taken by a cow are produced milk and butter, substances whose natures are different from that of the producing causes. Substances of different kinds when allowed to decompose in water for sometime produce spirituous liquors whose nature is quite different from that of those substances that produce them. After the same manner, from the vital seed is produced the body and its attributes, with the understanding, consciousness, mind, and other possessions. Two pieces of wood, rubbed together, produce fire. The stone called *Suryakānta*, coming in contact with the rays of the Sun, produces fire. Any solid metallic substance, heated in fire, dries up water when coming in contact with it. Similarly the material body produces the mind and its attributes of perception, memory, imagniation, &c. As the loadstone moves iron, similarly the senses are controlled by the mind.†[29] Thus reason the

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meaning the Soul's death (or that which is called death) is the Soul's extinction. Verse 24 recites the opinion of the sceptics, not that of the speaker. K. P. Singha mistranslates the verse. The Burdwan translator renders it correctly.—T.

* This and all the following verses are statements of the sceptic's arguments.—T.

† Verse 29 is highly terse. The words are grammatically unconnect-

sceptics. The sceptics, however, are in error. For the disappearance (of only the animating force) upon the body becoming lifeless (and not the simultaneous extinction of the body upon the occurrence of that event) is the proof (of the truth that the body is not the Soul but that the Soul is something separate from the body and outlives it certainly. If, indeed, body and Soul had been the same thing, both would have disappeared at the same instant of time. Instead of this, the dead body may be seen for sometime *after* the occurrence of death. Death, therefore, means the flight from the body of something that is different from the body). The supplication of the deities by the very men who deny the separate existence of the Soul is another good argument (for the proposition that the Soul is separate from the body or has an existence that may be independent of a gross material case. The deities to whom these men pray are incapable of being seen or touched. They are believed to exist in subtile forms. Really, if a belief in deities divested of gross material forms does no violence to their reason, why should the existence of an immaterial Soul alone do their reason such violence ?) Another argument against the sceptic is that his proposition implies a destruction of acts, (for if body and Soul die together, the acts also of this life would perish,—a conclusion which no man can possibly come to if he is to explain the inequalities of condition witnessed in the universe).*[30] These that have been mentioned, and that have material forms, cannot possibly be the

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ed with one another. Only a few substantives have been used. These represent the heads of the different arguments urged by sceptics for showing the non-existence of anything besides the body which is seen and felt. I have, of course, followed the commentator in his elaboration of the sense of the verse. There can be no doubt that the commentator is right.—T.

* Some idea may be formed by the English reader of the extreme terseness of these verses by attending to the elaborations contained within the parantheses above. The exigencies of English grammar as also of perspicuity have obliged me to use, even in the portions unenclosed, more words than what occur in the original Sanskrit. All these verses are *cruces* intended to stagger Ganeça.—T.

causes (of the immaterial Soul and its immaterial accompaniments of perception, memory, and the like). The identity of immaterial existences with objects that are material cannot be comprehended. (Hence objects that are themselves material cannot by any means be causes for the production of things immaterial).[31] Some are of opinion that there is rebirth and that it is caused by Ignorance, the desire for acts, cupidity, heedlessness, and adherence to other faults.[32] They say that Ignorance (Avidyā) is the soil. Acts constitute the seed that is placed in that soil. Desire is the water that causes that seed to grow. In this way they explain rebirth.[33] They maintain that that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another starts up immediately from it; and that when it is burnt by the aid of knowledge, the destruction of existence itself follows, or the person attains to what is called *Nirvana*.[34] This opinion also is erroneous. [This is the doctrine of the Buddists.] It may be asked that when the being that is thus reborn is a different one in respect of its nature, birth, and purposes connected with virtue and vice, why should it then be regarded to have any identity with the being that was? Indeed, the only inference that can be drawn is that the entire chain of existences of a particular being is not really a chain of connected links (but that existences in succession are unconnected with one another).*[35] Then, again, if the being that is the result

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* Both the vernacular translators have rendered this verse wrongly. The fact is, without clearly understanding either the text or the gloss, they have used bits of the gloss without being able to convey any intelligible idea. The gloss sometimes requires a gloss to make it intelligible. The commentator says that the theory of rebirth mentioned in verse 34 is that of the Sugatas or Buddhists. That theory is refuted in verse 35. The objection to the Buddhistic theory is that mere ignorance and *karma* cannot explain rebirth. There must be an indestructible Soul. This the Buddhists do not allow, for they believe that *Nirvâna* or annihilation is possible. The argument, as sketched, proceeds in the this way: the being that is the result of the rebirth is apparently a different being. What right have we to assert its identity with the being that existed before? Ignorance and *karma* cannot *create* a Soul

of a rebirth be really different from what it was in a previous phase of existence, it may be asked what satisfaction can arise to a person from the exercise of the virtue of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to concentre upon another person in another phase of existence (without the performer himself being existent to enjoy them) ?[26] Another result of the doctrine under refutation would be that one in this life may be rendered miserable by the acts of another in a previous life, or having become miserable may again be rendered happy. By seeing, however, what actually takes place in the world, a proper conclusion may be drawn with respect to the unseen.*[87] The separate Consciousness that is the result of rebirth is (according to what may be inferred from the Buddhistic theory of life) different from the Consciousness that had preceded it in a previous life. The manner, however, in which the rise or appearance of that separate Consciousness is explained by that theory does not seem to be consistent or reasonable. The Consciousness (as it existed in the previous life) was the very reverse of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be taken as the cause for the production of a second Consciousness appearing after the occurrence of the end. If, again, the very loss of the previous Consciousness be regarded as the cause of the production of the second Consciousness, then upon the death of a human body being brought about by a heavy bludgeon, a second body would arise from the body that is

though they may affect the surroundings of the Soul in its new birth. The objections to the Buddhistic theory become clearer in the verses that follow.—T.

* The sense is this : it is never seen in the world that the acts of one person affect for good or for evil another person. If Chaitra exposes himself to the night air, Maitra never catches cold for it. This direct evidence should settle the controversy about the unseen, *viz.*, whether the acts of one in a previous life can affect another in a subsequent life if there be no identity between the two beings in two lives.—T.

thus deprived of animation.*[38] Once more, their doctrine of extinction of life (or *Nirvāna* or *Sattwasankhaya*) is exposed to the objection that that extinction will become a recurring phenomenon like that of the seasons, or the year, or the *yuga*, or heat, or cold, or objects that are agreeable or disagreeable.†[39] If for the purpose of avoiding these objections, the followers of this doctrine assert the existence of a Soul that is permanent and unto which each new Consciousness attaches, they expose themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that brings about destruction, may in time be itself weakened and destroyed. If the supports of a mansion are weakened by time, the mansion itself is sure to fall down at last.‡[40] The senses, the mind, wind, blood, flesh, bones, (and all the constituents of the body), one after another, meet with destruction and enter each into its own productive cause.$[41] If again the existence of an

* It is needless to say that I have considerably elaborated the second line of the verse, as a literal rendering would have been entirely unintelligible. For example's sake I give that rendering ; "That which is separate Consciousness is also different. That from which it is, does not recommend itself."—T.

† If (as has already been said) the second Consciousness be the resulting effect of the loss or destruction itself of the previous Consciousness, then destruction is not annihilation, and, necessarily, after *Nirvana* has been once attained, there may be a new Consciousness or new birth, and thus, after having again attained to *Nirvāna* the same result may follow. The Buddhistic *Nirvāna*, therefore, cannot lead to that final Emancipation which is indicated in the Brāhmanical scriptures.—T.

‡ The Buddhists then, according to this argument, are not at all benefited by asserting the existence of a permanent Soul unto which each repeated Consciousness may inhere. The Soul, according to the Brāhmanical scriptures, has no attributes or possessions. It is eternal, immutable, and independent of all attributes. The affirmance of attributes with respect to the Soul directly leads to the inference of its destructibility, and hence the assertion of its permanency or indestructibility under such conditions is a contradiction in terms, according to what is urged in this verse.—T.

$ The commentator explains that the object of this verse is to point out that the senses, when destroyed, merge into their productive causes

eternal Soul be asserted that is immutable, that is the refuge of the understanding, consciousness, and other attributes of the usual kind, and that is dissociated from all these, such an assertion would be exposed to a serious objection, for then all that is usually done in the world would be unmeaning, especially with reference to the attainment of the fruits of charity and other religious acts. All the declarations in the *Çrutis* inciting to those acts, and all acts connected with the conduct of men in the world, would be equally unmeaning, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.*[42] Thus diverse kinds of speculations arise in the mind. Whether this opinion is right or that is right, there is no means of settling.[43] Engaged in reflecting on those opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories, become wholly taken up with them and are at last entirely lost in them.[44] Thus all men are rendered miserable by pursuits good or bad. The Vedas alone, bringing them back to the right path, guide them along it, like grooms conducting their elephants.†[45] Many men, with weakened minds, covet objects that are fraught with great happiness. These, however, have soon to meet with a much larger measure of sorrow, and then, forcibly torn from their

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or the substances of which they are the attributes. Of course, those causes or substances are the elements or primordial matter. This leads to the inference that though attributes may meet with destruction, yet the substances (of which they are attributes) may remain intact. This may save the Buddhist doctrine, for the Soul, being permanent and owning consciousness, &c., for its attributes, may outlive, like primordial matter, the destruction of its attributes. But the speaker urges that this doctrine is not philosophical and the analogy will not hold. Substance is conjunction of attributes. The attributes being destroyed, the substance also is destroyed. In European philosophy too, matter, as an unknown essence to which extension, divisility, &c., inhere, is no longer believed or considered as scientific.—T.

* Here the speaker attacks the orthodox Brāhmanical doctrine of the character of the Soul.—T.

† Possibly because they are based on Revelation.—T.

coveted meat, they have to own the sway of death.[46] What use has one, who is destined to destruction and whose life is unstable, with kinsmen and friends and wives and other possessions of this kind? He who encounters death after having cast off all these, passes easily out of the world and has never to return.[47] Earth, space, water, heat, and wind, always support and nourish the body. Reflecting upon this, how can one feel any affection for one's body? Indeed, the body, which is subject to destruction, has no joy in it.—Having heard these words of Panchaçikha that were free from deception, unconnected with delusion (because discouraging sacrifices and other Vedic acts), highly salutary, and treating of the Soul, king Janadeva became filled with wonder, and prepared himself to address the *Rishi* once more.' "[48-49]

Section CCXIX.

"Bhishma said,—'Janadeva of the race of Janaka, thus instructed by the great *Rishi* Panchaçikha, once more asked him about the topic of existence or non-existence after death.[1]

" 'Janaka said,—O illustrious one, if no person retains any knowledge after departing from this state of being, if, indeed, this is true, what then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance?[2] Behold, O foremost of regenerate persons, that if Emancipation be such, then all religious acts and vows end only in annihilation! Of what avail would then the distinction be between heedfulness and heedlessness?[3] If Emancipation means dissociation from all objects of pleasurable enjoyment or an association with objects that are not lasting, for what then would men cherish a desire for action, or, having set themselves to action, continue to devise the necessary means for the accomplishment of desired ends? What then is the truth (in connection with this topic)?'[4]—

"Bhishma continued,—'Beholding the king enveloped in thick darkness, stupified by error, and become helpless, the learned Panchaçikha tranquillised him by once more address-

ing him in the following words.[5]—In this (*viz.*, Emancipation) the consummation is not Extinction. Nor is that consummation any kind of Existence (that one can readily conceive). This that we see is a union of body, senses, and mind. Existing independently as also controlling one another, these go on acting.[6] The materials that constitute the body are water, space, wind, heat, and earth. These exist together (forming the body) according to their own nature. They disunite again according to their own nature.[7] Space and wind and heat and water and earth,—these five objects in a state of union constitute the body. The body is not one element.[8] Intelligence, stomachic heat, and the vital breaths, called *Prāna*, &c., that are all wind,—these three are said to be organs of action. The senses, the objects of the senses (*viz.*, sound, form, &c.), the power (dwelling in those objects) in consequence of which they become capable of being perceived, the faculties (dwelling in the senses) in consequence of which they succeed in perceiving them, the mind, the vital breaths called *Prāna*, *Apāna* and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.*[9] Hearing, touch, taste, vision, and scent,—these are the five senses. They have derived their attributes from the mind which, indeed, is their cause.[10] The mind, existing as an attribute of *Chit*, has three states, *viz.*, pleasure, pain, and absence of both pleasure and pain.[11] Sound, touch, form, taste, scent, and the objects to which they inhere,—these till the moment of one's death are causes for the production of one's knowledge.[12] Upon the senses rest all acts (that lead to heaven), as also renunciation (leading to the attainment of *Brahma*), and also the ascertainment of truth in respect of all topics of enquiry. The learned say that ascertainment (of truth) is the highest object of existence, and that it is the seed or root of Emancipation; and with respect to Intelligence, they say that that leads

* The first five are the effects of Intelligence; the vital breaths, of wind; and the juices and humours, of stomachic heat.—T.

to Emancipation and *Brahma.**[13] That person who regards this union of perishable attributes (called the body and the objects of the senses) as the Soul, feels, in consequence of such imperfection of knowledge, much misery that proves again to be unending.[14] Those persons, on the other hand, who regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow, for sorrow, in their case, stands in need of some foundation upon which to rest.[15] In this connection there exists the unrivalled branch of knowledge which treats of Renunciation. It is called *Samyagvadha.* I shall discourse to thee upon it. Listen to it for the sake of thy Emancipation.[16] Renunciation of acts is (laid down) for all persons who strive earnestly for Emancipation. They, however, who have not been taught correctly (and who on that account think that tranquillity may be attained without renunciation) have to bear a heavy burthen of sorrow.[17] Vedic sacrifices and other rites exist for renunciation of wealth and other possessions. For renunciation of all enjoyments, exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist penances and *yoga.* Renunciation, however, of everything, is the highest kind of renunciation.[18] This that I shall presently tell thee is the one path pointed out by the learned for that renunciation of everything. They that betake themselves to that path succeed in driving off all sorrow. They, however, that deviate from it reap distress and misery.†[19] First speaking of the five organs of knowledge having the mind for the sixth, and all of which dwell in the understanding, I shall tell thee of the five organs of action having strength for their sixth.[20] The two hands constitute two organs of action. The two legs are the two organs for moving from

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* Intelligence is called *avyaya* because it leads to Emancipation which is such. It is also called *mahat* because of its power to lead to *Brahma* which is *mahat.* *Tattwanischaya* is called the seed of Emancipation because it leads to Emancipation.—T.

† That path consists of *yoga.*—T.

one place to another. The sexual organ exists for both pleasure and the continuation of the species. The lower duct, leading from the stomach downwards, is the organ for expulsion of all used-up matter.[21] The organs of utterance exist for the expression of sounds. Know that these five organs of action appertain or belong to the mind. These are the eleven organs of knowledge and of action (counting the mind). One should quickly cast off the mind with the understanding.*[22] In the act of hearing, three causes must exist together, *viz.*, the two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell.†[23] These fifteen accidents or attributes are needed for the several kinds of perception indicated. Every man, in consequence of them, becomes conscious of three separate things in respect of those perceptions (*viz.*, a material organ, its particular function, and the mind upon which that function acts).[24] There are again (in respect of all perceptions of the mind) three classes, *viz.*, those that appertain to Goodness, those that appertain to Passion, and those that appertain to Darkness. Into them run three kinds of consciousness, including all feelings and emotions.[25] Raptures, satisfaction, joy, happiness, and tranquillity, arising in the mind from any perceptible cause or in the absence of any apparent cause, belong to the attribute of Goodness.[26] Discontent, regret, grief, cupidity, and vindictiveness, causeless or occasioned by any perceptible cause, are the indications of the attribute known as Passion.[27] Wrong judgment, stupefaction, heedlessness, dreams, and sleepiness, however caused, belong to the attribute of Darkness.[28] Whatever state of consciousness exists, with respect to either the body or the mind, united with joy or satisfaction, should be regarded as due to

* By casting off the mind one casts off the five organs of action. By casting off the understanding, one casts off the organs of knowledge with the mind.—T.

† *I. e.*, in each of these operations three causes must exist together.—T.

the quality of Goodness.[29] Whatever state of consciousness exists united with any feeling of discontent or cheerlessness should be regarded as occasioned by an accession of the attribute of Passion into the mind.[30] Whatever state, as regards either the body or the mind, exists with error or heedlessness, should be known as indicative of Darkness which is incomprehensible and inexplicable.[31] The organ of hearing rests on space; it is space itself (under limitations); Sound has that organ for its refuge. (Sound, therefore, is a modification of space). In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of space. But when sound is perceived, the organ of hearing and space do not long remain unknown. (By destroying the ear, sound and space may be destroyed; and, lastly, by destroying the mind, all may be destroyed).[32] The same is the case with the skin, the eyes, the tongue, and the nose constituting the fifth. They exist in touch, form, taste, and smell. They constitute the faculty of perception and they are the mind.*[33] Each employed in its own particular function, all the five organs of action and the five others of knowledge exist together, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth.[34] If it be said that these twelve do not exist together, then the consequence that would result would be that there would be death in dreamless slumber. But as there is no death in dreamless slumber, it must be conceeded that these twelve exist together as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is referred to in common speech is only a common form of speech with the vulgar for ordinary purposes of the world.[35] The dreamer, in consequence of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three attributes (of goodness, passion, and darkness), he regards

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* The inferenee is that the functions being destroyed, the organs are destroyed, and the mind also is destroyed, or, the mind being destroyed, all are destroyed.—T.

his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.*[36] That dissociation of the Soul from the understanding and the mind with the senses, which quickly disappears, which has no stability, and which the mind causes to arise only when influenced by darkness, is felicity that partakes, as the learned say, of the nature of darkness and is experienced in this gross body only. (The felicity of Emancipation certainly differs from it).†[37] Over the felicity of Emancipation also, the felicity, *viz.*, which is awakened by the inspired teaching of the Vedas and in which no one sees the slightest tincture of sorrow,—the same indescribable and truth-concealing darkness seems to spread itself (but in reality the felicity of Emancipation is unstained by darkness).‡[38] Like again to what occurs in dreamless slumber, in Emancipation also, subjective and objective existences (from Consciousness to objects of the senses, all included), which have their origin in one's acts, are all discarded. In some, that are overwhelmed

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* The commentator correctly explains that *nā* in *nānuparyyeta* is the Nom. sing. of *nri* (man), meaning here, of course, the dreamer. Nilakantha's ingenuity is certainly highly commendable.—T.

† *Uparamam* is *yugapadbhāvasya uchcchedam* or extinction of the state of association of the Soul with the understanding, the mind, and the senses. This dissociation of the Soul from the understanding, &c., is, of course, Emancipation. Emancipation, however, being eternal, the temporary dissociation of the Soul from the understanding, &c., which is the consequence of dreamless sleep, is the result of *Tamas* or Darkness. That dissociation is certainly a kind of felicity, but then it differs from the felicity of Emancipation, which is everlasting, and which is not experienced in the gross body.—T.

‡ In this verse the speaker points out that the felicity of Emancipation may at first sight seem to be like the felicity of dreamless sleep, but that is only an error. In reality the former is untouched or unstained by darkness. *Na krichcchramanupaçyati* is the reading I take, meaning "in which no one sees the slightest tincture of sorrow." The kind of sorrow referred to is the sorrow of duality or consciousness of knower and known. In Emancipation, of course, there cannot be any consciousness of duality. Both the vernacular versions are thoroughly unmeaning.—T.

by *Avidyā*, these exist, firmly grafted with them. Unto others who have transcended Avidyā and have won knowledge, they never come at any time.*[39] They that are conversant with speculations about the character of Soul and not-Soul, say that this sum total (of the senses, &c.,) is body (*kshetram*). That existent thing which rests upon the mind is called Soul (*kshetrajna*).[40] When such is the case, and when all creatures, in consequence of the well-known cause (which consists of ignorance, desire, and acts whose beginning cannot be conceived), exist, due also to their primary nature (which is a state of union between Soul and body), (of these two) which then is destructible, and how can that (*viz.*, the Soul,) which is said to be eternal, suffer destruction?†[41] As small rivers falling into larger ones lose their forms and names, and the larger ones (thus enlarged) rolling into the ocean, lose their forms and names too, after the same manner occurs that form of extinction of life called Emancipation.‡[42] This being the case, when *jiva*, which is characterised by attributes, is received into the Universal Soul, and when all

* In this verse the speaker again points out the similarity between dreamless sleep and Emancipation. In both *swakarmapratyayah Gunah* is discarded. *Gunah*, as explained by Nilakantha, means here the whole range of subjective and objective existences from Consciousness to gross meterial objects, *swakarmapratyayah* means *karmahetukāvirbhāva*, *i. e.*. having acts for the cause of their manifestation; this refers to the theory of rebirth on account of past acts.—T.

† The sense of this verse is this: all creatures are perceived to exist. That existence is due to the welf-known cause constitued by Avidyā and desire and acts. They exist also in such a way as to display a union between the body and Soul. For all common purposes of life we treat creatures that we perceive to be really existing. The question then that arises is—which (the body or the Soul) is destructible?—We cannot answer this question in any way we like, for "çwāçwato vā katham uchchedavān bhavet," (*i. e.*, how can the Soul, which is said by the learned to be Eternal, be regarded as destructible)? "Vartamāneshu" should be treated as "Laukikavyavāreshu" "Uchchedah" is, of course, equivalent to "Uchchedavān."—T.

‡ *I. e.*, the gross body disappears in the subtile; the subtile into the *kārana* (potential) form of existence; and this last into the Supreme Soul.—T.

its attributes disappear, how can it be the object of mention by differentiation ?[43] One who is conversant with that understanding which is directed towards the accomplishment of Emancipation and who heedfully seeks to know the Soul, is never soiled by the evil fruits of his acts even as a lotus leaf though dipped in water is never soaked by it.[44] When one becomes freed from the very strong bonds, many in number, occasioned by affection for children and spouses and love for sacrifices and other rites, when one casts off both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes incapable of differentiation.[45] When one has understood the declarations of the *Çrutis* that lead to correct inferences (about *Brahma*) and has practiced those auspicious virtues which the same and other scriptures inculcate, one may lie down at ease, setting at nought the fears of decrepitude and death. When both merits and sins disappear, and the fruits, in the form of joy and sorrow, arising therefrom, are destroyed, men, unattached to everything, take refuge at first on *Brahma* invested with personality, and then behold impersonal *Brahma* in their understandings.*[46] *Jiva* in course of its downwards descent under the influence of Avidyā lives here (within its cell formed by acts) after the manner of a silk-worm residing within its cell made of threads woven by itself. Like the freed silk-worm again that abandons its cell, *jiva* also abandons its house generated by its acts. The final result that takes place is that its sorrows are then destroyed like a clump of earth falling with violence upon a rocky mass.†[47] As

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* Merit and sin, and with them their effects in the form of happiness and misery both here and hereafter, are said to be destroyed when men become unattached to every thing and practise the religion of abstention or *nivritti*. The paraphrase of the second line is *asaktāh alepamākāçam āsthāya mahati alingameva paçyanti.* "Alepamākāçam āsthāya" is explained by the commentator as "Sagunam Brahma āsthāya."—T.

† *Urnanābha* is a generic term for all worms that weave threads from within their bellies. It does not always mean the spider. Here, it implies a silk worm. The analogy then becomes complete.—T.

the *Ruru* casting off its old horns or the snake casting off its slough goes on without attracting any notice, after the same manner a person that is unattached casts off all his sorrows.[48] As a bird deserts a tree that is about to fall down upon a piece of water and thus severing itself from it alights on a (new) resting place, after the same manner the person freed from attachments casts off both joy and sorrow and dissociated even from his subtile and subtiler forms attains to that end which is fraught with the highest prosperity.*[49] Their own ancestor Janaka, the chief of Mithilā, beholding his city burning in a conflagration, himself proclaimed,—*In this conflagration nothing of mine is burning!*[50]—King Janadeva, having listened to these words capable of yielding immortality and uttered by Panchaçikha, and arriving at the truth after carefully reflecting upon everything that the latter had said, cast off his sorrows and lived on in the enjoyment of great felicity.[51] He who reads this discourse, O king, that treats of emancipation and who always reflects upon it, is never pained by any calamity, and freed from sorrow, attains to emancipation like Janadeva the ruler of Mithilā after his meeting with Panchaçikha.' "[52]

Section CCXX.

"Yudhishthira said,—'By doing what does one acquire happiness, and what is that by doing which one meets with woe? What also is that, O Bhārata, by doing which one becomes freed from fear and sojourns here crowned with success (in respect of the objects of life)?'[1]

"Bhishma said,—'The ancients who had their understandings directed to the *Çrutis*, highly applauded the duty of self-restraint for all the orders generally but for the Brāh-

This body is the result of Avidyā and acts. When Avidyā and acts are destroyed, Emancipation is attained to.—T.

* *Nipatatyasaktah* is wrongly rendered by the Burdwan translator. K. P. Singha gives the sense correctly but takes *nipatati* for *utpatati.*—T.

manas in especial.[2] Success in respect of religious rites never occurs in the case of one that is not self-restrained. Religious rites, penances, truth,—all these are established upon self-restraint.[3] Self-restraint enhances one's energy. Self-restraint is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great results.[4] One that is self-restrained sleeps happily and wakes happily. He sojourns happily in the world and his mind always remains cheerful.[5] Every kind of excitement is quietly controlled by self-restraint. One that is not self-restrained fails in a similar endeavour. The man of self-restraint beholds his innumerable foes (in the form of lust, desire, and wrath, &c.), as if these dwell in a separate body.[6] Like tigers and other carnivorous beasts, persons destitute of self-restraint always inspire all creatures with dread. For controlling these men, the Self-born (Brahman) created kings.[7] In all the (four) modes of life, the practice of self-restraint is distinguished above all other virtues. The fruits of self-restraint are much greater than those obtainable in all the modes of life.[8] I shall now mention to thee the indications of those persons who prize self-restraint highly.* They are nobility, calmness of disposition, contentment, faith,[9] forgiveness, invariable simplicity, the absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures, frankness,[10] abstention from talk upon kings and men in authority, from all false and useless discourses, and from applause and censure of others. The self-restrained man becomes desirous of emancipation and, quietly bearing present joys and griefs, is never exhilarated or depressed by prospective ones.[11] Destitute of vindictiveness and all kinds of guile, and unmoved by praise and blame, such a man is well-behaved, has good manners, is pure of soul, has firmness or fortitude, and is a complete master of his passions.[12] Receiving honors in this world, such a man in after life goes to heaven. Causing all creatures to acquire what they cannot acquire without his

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* *Samudayah* is explained by the commentator as equivalent to *hetu*.—T.

aid, such a man rejoices and becomes happy.*[13] Devoted to universal benevolence, such a man never cherishes animosity for any one. Tranquil like the ocean at a dead calm, wisdom fills his soul and he is ever cheerful.[14] Possessed of intelligence, and deserving of universal reverence, the man of self-restraint never cherishes fear of any creature and is feared by no creature in return.[15] That man who never rejoices even at large acquisitions and never feels sorrow when overtaken by calamity, is said to be possessed of contented wisdom. Such a man is said to be self-restrained. Indeed, such a man is said to be a regenerate being.[16] Versed with the scriptures and endued with a pure soul, the man of self-restraint, accomplishing all those acts that are done by the good, enjoys their high fruits.[17] They, however, that are of wicked soul never betake themselves to the path respresented by benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality, and comfort.[18] Their path consists of lust and wrath and cupidity and envy of others and boastfulness. Subjugating lust and wrath, practising the vow of Brahmacharyya and becoming a complete master of his senses,[19] the Brāhmana, exerting himself with endurance in the austerest of penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.' "[20]

Section CCXXI.

"Yudhishthira said,—'The three regenerate classes, who are addicted to sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honor of the deities, from motives of obtaining children and heaven What, O grandsire, is the character of this act ?'[1]

"Bhishma said,—'Those who eat forbidden food without being observant of the sacrifices and vows ordained in the

* Giving food and clothes to the poor and needy in times of scarcity is referred to.—T.

Vedas are regarded as wilful men. (They are regarded as fallen even here). Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and induced by the desire of fruits in the shape of heaven and children, ascend to heaven but fall down on the exhaustion of their merits.'*[2]

"Yudhishthira said,—'Common people say that fasting is *tapa* (penance). Is fasting, however, really so, or is penance something different?'[3]

"Bhishma said,—'People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however, of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul.†[4] The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance. That is distinguished above all kinds of penance. He who betakes himself to such penance is regarded as one that is always fasting and that is always leading a life of *Brahmacharyya*.[5] Such a Brāhmana will become a *Muni* always, a deity evermore, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in the bosom of a family.[6] He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an adorer always of gods and guests.[7] Indeed, he will be regarded as one always subsisting on sacrificial remnants, as one ever devoted to the duty of hospitality, as one always full of faith, and as one ever worshipping gods and guests.'[8]

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* The reading I adopt is *Vrataluvdhāh*. If, however, the Bengal reading *vrataluptāh* be adopted, the meaning would be "such men are deceived by their vows," the sense being that though acquiring heaven and the other objects of their desire, yet they fall down upon exhaustion of their merit and never attain to what is permanent, *viz.*, emancipation, which is attainable by following the religion of *nirritti* only.—T.

† The object of Bhishma's two answers is to show that the giving of pain to others (sacrificing animals) is censurable, and the giving of pain to one's own self is equally censurable.—T.

"Yudhishthira said,—'How can one practising such penance come to be regarded as one that is always fasting or as one that is ever devoted to the vow of Brahmacharyya, or as one that is always subsisting upon sacrificial remnants or as one that is ever regardful of guests?'[9]

"Bhishma said,—'He will be regarded as one that is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything during the interval.[10] Such a Brāhmana, by always speaking the truth and by adhering always to wisdom, and by going to his wife only in her season and never at other times, becomes a *Brahmachārin* (celebate).[11] By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one that is always wakeful.[12] Know, O Yudhishthira, that that man who eats only after having fed his servants and guests becomes an eater always of ambrosia.[13] That Brāhmana who never eats till gods and guests are fed, wins, by such abstention, heaven itself.[14] He is said to subsist upon sacrificial remnants who eats only what remains after feeding the gods, the *Pitris*, servants, and guests.[15] Such men win numberless regions of felicity in next life. To their homes come, with Brahman himself, the gods and the *Apsaras*.[16] They who share their food with the deities and the *Pitris* pass their days in constant happiness with their sons and grandsons, and at last, leaving off this body, attain to a very high end.'"[17]

Section CCXXII.

"Yudhishthira said,—'In this world, O Bhārata, acts good and bad attach themselves to man for the purpose of producing fruits for enjoyment or endurance.[1] Is man, however, to be regarded as their doer or is he not to be regarded so? Doubt fills my mind with respect to this question. I desire to hear this in detail from thee, O grandsire!'[2]

"Bhishma said,—'In this connection, O Yudhishthira, is

cited the old narrative of a discourse between Prahlāda and Indra.[3] The chief of the *Daityas, viz.*, Prahlāda, was unattached to all worldly objects. His sins had been washed away. Of respectable parentage, he was possessed of great learning. Free from stupifaction and pride, ever observant of the quality of goodness, and devoted to various vows,[4] he took praise and censure equally. Possessed of self-restraint, he was then passing his time in an empty chamber. Conversant with the origin and the destruction of all created objects mobile and immobile,[5] he was never angry with things that displeased him and never rejoiced at the accession of objects that were agreeable. He cast an equal eye upon gold and a clump of earth.[6] Steadily engaged in study of the Soul and in acquiring Emancipation, and firm in knowledge, he had arrived at fixed conclusions in respect of truth.[7] Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary chamber with his senses under complete control, Cakra approached him, and desirous of awakening him, said these words:[8]—O king, I behold all those qualities permanently residing in thee by which a person wins the esteem of all![9] Thy understanding seems to be like that of a child, free from attachment and aversion. Thou knowest the Soul. What, thinkest thou, is the best means by which a knowledge of the Soul may be attained?[10] Thou art now bound in cords, fallen off from thy former position, brought under the sway of thy foes, and divested of prosperity. Thy present circumstances are such as may well inspire grief. Yet how is it, O Prahlāda, that thou dost not indulge in grief?[11] Is this due, O son of Diti, to the acquisition of wisdom or is it on account of thy fortitude? Behold thy calamities, O Prahlāda, and yet thou seemest like one that is happy and tranquil![12]—Thus urged by Indra, the chief of the Daityas, endued with firmness and with determinate conclusions in respect of truth, replied unto the former in these sweet words indicative of great wisdom.[13]

"'Prahlāda said,—He who is unacquainted with the origin and the destruction of all created objects, is, in consequence

of such ignorance, stupified. He, however, who is conversant with these two things, is never stupified.[14] All kinds of entities and non-entities come into being or cease in consequence of their own nature. No kind of personal exertion is needed (for the production of such phenomena).*[15] In the absence, therefore, of personal exertion, it is evident that no personal agent exists for the production of all this that we perceive. But though (in reality) the person (or the *chit*) never does anything, yet (through the influence of Ignorance) a consciousness in respect of agency overspreads itself on it.[16] He who regards himself as the doer of acts good or bad, possesses a wisdom that is vitiated. Such a person is, according to my judgment, unacquainted with the truth.†[17] If, O Cakra, the being called person were really the actor, then all acts undertaken for his own benefit would certainly be crowned with success. None of those acts would be defeated.[18] Among even persons struggling their utmost the suspension of what is not desired and the occurrence of what is desired are not to be seen. What becomes then of personal exertion?[19] In the case of some, we see that without any exertion on their part, what is not desired is suspended and what is desired is accomplished. This then must be the result of Nature.[20] Some persons again are seen to present extraordinary aspects, for though possessed of superior intelligence they have to solicit wealth from others that are vulgar in features and endued with little intelligence.[21] Indeed, when all qualities, good or bad, enter a person, urged by Nature, what ground is there for one to boast (of one's superior possessions)?[22] All these flow from Nature. This is my settled conclusion. Even Emancipation and knowledge of self, according to me, flow from the same source.[23]

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* Existence comes into being and ceases. Non-existence also comes into being and ceases. This is the grammatical construction. The words, of course, imply only the appearance and disappearance of all kinds of phenomena.—T.

† This refers to the theory set forth in the previous sections about the Soul's real inactivity amidst its seeming activity in respect of all acts.—T.

"'In this world all fruits, good or bad, that attach themselves to persons, are regarded as the result of acts. I shall now discourse to thee in full on the subject of acts. Listen to me.[24] As a crow, while eating some food, proclaims the presence of that food (to the members of its species) by its reapeated cawing, after the same manner all our acts only proclaim the indications of Nature.[25] He who is acquainted with only the transformations of Nature but not with Nature that is supreme and exists by herself, feels stupifaction in consequence of his ignorance. He, however, who undersands the difference between Nature and her transformations is never stupified.[26] All existent things have their origin in Nature. In consequence of one's certainty of conviction in this respect, one would never be affected by pride or arrogance.[27] When I know what the origin is of all the ordinances of morality and when I am acquainted with the instability of all objects, I am incapable, O Cakra, of indulging in grief. All this is endued with an end.[28] Without attachments, without pride, without desire and hope, freed from all bonds, and dissociated from everything, I am passing my time in great happiness, engaged in beholding the appearance and disappearance of all created objects.[29] For one that is possessed of wisdom, that is self-restrained, that is contented, that is without desire and hope, and that beholds all things with the light of self-knowledge, no trouble or anxiety exists, O Cakra![30] I have no affection or aversion for either Nature or her transformations. I do not behold any one now who is my foe nor any one who is mine own.[31] I do not, O Cakra, at any time covet either heaven, or this world, or the nether regions. It is not the case that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy felicity. Hence I desire nothing.[32]

"'Cakra said,—Tell me the means, O Prahlāda, by which this kind of wisdom may be attained and by which this kind of tranquillity may be made one's own. I solicit thee!—[33]

"'Prahlāda said,—By simplicity, by heedfulness, by cleansing the Soul, by mastering the passions, and by waiting

upon aged seniors, O Cakra, a person succeeds in attaining to Emancipation.[34] Know this, however. that one acquires wisdom from Nature, and that the acquisition of tranquillity also is due to the same cause. Indeed, everything else that thou perceivest is due to Nature.—'[35]

"Thus addressed by the lord of the *Daityas*, Cakra became filled with wonder, and commended those words, O king, with a cheerful heart.[36] The lord of the three worlds then, having worshipped the lord of the *Daityas*, took his leave and proceeded to his own abode.'"[37]

SECTION CCXXIII.

"Yudhishthira said,—'Tell me, O grandsire, by adopting what sort of intelligence may a monarch, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this Earth!'[1]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Vāsava and Virochana's son Vali.[2] One day Vāsava, after having subjugated all the *Asuras*, repaired to the Grandsire and joining his hands bowed to him and enquired after the whereabouts of Vali.[3]—Tell me, O Brahman, where may I now find that Vali whose wealth continued undiminished even though he used to give it away as largely as he wished![4] He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water (for the use of all). I do not find where he now is. Indeed, O Brahman, tell me where I may find Vali now![5] Formerly it was he who used to illumine all the points of the compass (as Surya) and to set (when evening came). Casting off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahman, where I may find that chief of the *Asuras* now!—[6]

"'Brahman said,—It is not becoming in thee, O Maghavat, to thus enquire after Vali now! One should not, however, speak an untruth when one is questioned by another. For

this reason I shall tell thee the whereabouts of Vali.[7] O lord of Cachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his speices may now be staying in an empty apartment![8]—

"'Cakra said,—If, O Brahman, I happen to meet with Vali in an empty apartment, shall I slay him or spare him? Tell me how I shall act!—[9]

"'Brahman said,—Do not, O Cakra, injure Vali! Vali does not deserve death. Thou shouldst, on the other hand, O Vāsava, solicit instruction from him about morality, O Cakra, as thou pleasest!'[10]—

"Bhishma continued,—'Thus addressed by the divine Creator, Indra roamed over the Earth, seated on the back of Airāvata and attended by circumstances of great splendour.[11] He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty apartment, clothed in the form of an ass.[12]

"'Cakra said,—Thou art now, O Dānava, born as an ass subsisting on chaff as thy food. This thy order of birth is certainly a low one. Dost thou or dost thou not grieve for it?[13] I see what I had never seen before, *viz.*, thyself brought under the sway of thy enemies, divested of prosperity and friends, and shorn of energy and prowess.[14] Formerly thou usedst to make progresses through the worlds, with thy train consisting of thousands of vehicles and thousands of kinsmen, and to move along, scorching everybody with thy splendour and counting us as nought![15] The Daiteyas, looking up to thee as their protector, lived under thy sway! Through thy power, the Earth used to yeild crops without waiting for tillage. Today, however, I behold thee overtaken by this dire calamity! Dost thou or dost thou not indulge in grief for this?[16] When formerly thou usedst, with pride reflected in thy face, to divide on the eastern shores of the ocean thy vast wealth among thy kinsmen, what then was the state of thy mind?[17] Formerly, for many years, when blazing with splendour, thou usedst to sport, thousands of celestial damsels used to dance before thee.[18] All of them were adorned with garlands of lotuses and all

had companions bright as gold. What, O lord of Dānavas, was the state of thy mind then and what is it now?[19] Thou hadst a very large umbrella made of gold and adorned with jewells and gems. Full two and forty thousand Gandharvas used in those days to dance before thee.*[20] In thy sacrifices thou hadst a stake that was very large and made entirely of gold. On such occasions thou wert to give away millions upon millions of kine. What, O Daitya, was the state of thy mind then?[21] Formerly, engaged in sacrifice, thou hadst gone round the whole Earth, following the rule of the hurling of the *Çamyā*. What was the state of thy mind then?†[22] I do not now behold that golden jar of thine, nor that umbrella of thine, nor those fans! I behold not also, O king of the *Asuras*, that garland of thine which was given to thee by the Grandsire!—[23]

"'Vali said,—Thou seest not now, O Vāsava, my jar and umbrella and fans. Thou seest not also my garland, that gift of the Grandsire.[24] Those precious possessions of mine about which thou askest are now buried in the darkness of a cave. When my time comes again, thou wilt surely behold them again![25] This conduct of thine, however, does not become thy fame or birth. Thyself in prosperity, thou desirest to mock me that am sunk in adversity![26] They that have acquired wisdom, and have won contentment therefrom, they that are of tranquil souls, that are virtuous and good among creatures, never grieve in misery nor rejoice in happiness.[27] Led, however, by a vulgar intelligence, thou indulg-

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* The Burdwan translator renders the second line as "six thousand Gandharvas used to dance before thee the seven kinds of dance."—T.

† Both the vernacular translators have misunderstood this verse. A *çamyā* is explained as a little wooden cone measuring about six and thirty fingers' breadth in altitude. What Vali did was to go round the Earth (*anuparyyagāh, i. e., parihrityagatavān*) throwing or hurling a *çamyā*. When thrown from a particular point by a strong man, the *çamyā* clears a certain distance. This space is called a *Devayajana*. Vali went round the globe, performing sacrifices upon each such Devayajana.—T.

est in brag, O Purandara! When thou shalt become like me thou shalt not then indulge in speeches like these!—' "[28]

Section CCXXIV.

"Bhishma said,—'Once more, laughing at Vali who was sighing like a snake, Cakra addressed him for saying something more pointed than what he had said before.*[1]

"'Cakra said,—Formerly, attended by a train consisting of thousands of vehicles and kinsmen, thou usedst to make thy progresses, scorching all the worlds with thy splendour and regarding us as nought.[2] Thou art now, however, deserted by both kinsmen and friends. Beholding this miserable plight that has overtaken thee, dost thou or dost thou not indulge in grief?[3] Formerly all the worlds were under thy sway and great was thy joy. I ask, dost thou or dost thou not indulge in grief now, for this fall of thine in respect of external splendour?—[4]

"'Vali said,—Considering all this to be transitory,—due, indeed, to the course of time,—I do not, O Cakra, indulge in grief! These things have an end.[5] These bodies that creatures have, O chief of the celestials, are all transitory. For that reason, O Cakra, I do not grieve (for this asinine form of mine). Nor is this form due to any fault of mine.[6] The animating principle and the body come into existence together, in consequence of their own nature. They grow together, and meet with destruction together.[7] Having obtained this form of existence I have not been permanently enslaved by it. Since I know this, I have no cause for sorrow in consequence of that knowledge.[8] As the final resting place of all rivers is the ocean, even so the end of all embodied creatures is death. Those persons that know this well are never stupified, O wielder of the thunder-bolt![9] They, however, who, overwhelmed with Passion and loss of judgment, do not know this, they whose understanding is

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* *Pravyāhārāya* is explained by the commentator as *prakrishtoktaye*.—T.

lost, sink under the weight of misfortune.[10] A person who acquires a keen understanding succeeds in destroying all his sins. A sinless person acquires the attribute of Goodness, and having acquired it becomes cheerful.[11] They, however, that deviate from the attribute of Goodness, and obtain repeated rebirths, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses.[12] Success or the reverse, in respect of the attainment of all objects of desire, life or death, the fruits of action that are represented by pleasure or pain, I neither dislike nor like.[13] When one slays another, one slays only that other's body. That man, who thinks that it is he who slays another, is himself slain. Indeed, both of them are ignorant of the truth, *viz.*, he who slays and he who is slain.*[14] That person, O Maghavat, who having killed or vanquished any one brags of his manliness, should know that he is not the actor but that the act (of which he boasts) has been accomplished by a real agent (who is different).[15] When the question comes as to who is it that causes the creation and the destruction of things in the world, it is generally regarded that some person (who has himself been caused or created) has caused the act (of creation or destruction). Know, however, that the person who is so regarded has (as already said) a creator.[16] Earth, light or heat, space, water, and wind constituting the fifth—from these do all creatures spring. (When this is known to me) what sorrow can I feel (for this change in my condition)?[17] One that is possessed of great learning, one that

* I follow Nilakantha's gloss in rendering this verse. *Hatam* is explained as *nirjivam-deham, i. e.*, the body divested of Soul. 'He who slays another is himself slain' means that a person who regards his own self as the slayer is steeped in ignorance, for the Soul is never an actor. By thinking that he is the actor a person invests his Soul with the attributes of the body and the senses. Such a man (as already said) is *Hatah* or slain (*i. e.*, steeped in ignorance). Comparing this with verse 19 of Sec. II of the *Gitā*, we find that the same thing is asserted there in a slightly different way. 'He who regards the Soul as the slayer and he who regards it as slain are both mistaken. The Soul does not slay nor is slain.'—T.

has not much of learning, one that is possessed of strength, one that is destitute of strength, one that is possessed of personal beauty, and one that is very ugly, one that is fortunate and one that is not blessed by fortune,[18] are all swept away by Time, which is too deep to be fathomed, by its own energy. When I know that I have been vanquished by Time, what sorrow can I feel (for this alteration in my circumstances)?[19] One that burns anything burns a thing that has been already burnt. One that slays, only slays a victim already slain. One that is destroyed has been before destroyed. A thing that is acquired by a person is that which is already arrived and intended for his acquisition.[20] This Time is like an ocean. There is no island in it. Where, indeed, is its other shore? Its boundary cannot be seen. Reflecting even deeply, I do not behold the end of this continuous stream that is the great ordainer of all things and that is certainly celestial.[21] If I did not understand that it is Time that destroys all creatures, then, perhaps, I would have felt the emotions of joy and pride and wrath, O lord of Cachi![22] Hast thou come here to condemn me, having ascertained that I am now bearing the form of an ass that subsits upon chaff and that is now passing his days in a lonely spot remote from the habitations of men?[23] If I wish, even now I can assume various awful forms beholding any one of which thou wouldst beat a hasty retreat from my presence.[24] It is Time that gives everything and again takes away everything. It is Time that ordains all things. Do not, O Cakra, brag of thy manliness.[25] Formerly, O Purandara, on occasions of my wrath everything used to become agitated. I am acquinted, however, O Cakra, with the eternal attributes of all things in the world.[26] Do thou also know the truth. Do not suffer thyself to be filled with wonder. Affluence and its origin are not under one's control.[27] Thy mind seems to be like that of a child. It is the same as it was before. Open thy eyes, O Maghavat, and adopt an understanding established on certitude and truth.[28] The gods, men, the *Pitris*, the *Gandharvas*, the snakes, and the *Rākshasas*, were all under my sway in days gone by.

Thou knowest this, O Vāsava![29] Their understandings stupified by ignorance, all creatures used to flatter me, saying,—Salutations to that point of the compass whither Virochana's son Vali may now be staying![30]—O lord of Cachi, I do not at all grieve when I think of that honor (which is no longer paid to me). I feel no sorrow for this fall of mine! My understanding is firm in this respect, *viz.*, that I will live obedient to the sway of the Ordainer.[31] It is seen that some one of noble birth, possessed of handsome features, and endued with great prowess, lives in misery, with all his counsellers and friends. This happens because of its having been ordained.*[32] Similarly, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Cakra, to live in happiness with all his counsellers and friends. This also happens because of its having been ordained.[33] An auspicious and beautiful woman, O Cakra, is seen to pass her life in misery. Similarly, an ugly woman with every inauspicious mark is seen to pass her days in great happiness.[34] That we have now become so is not due to any act of ours, O Cakra! That thou art now so is not due, O wielder of the thunderbolt, to any act of thine?[35] Thou hast not done anything, O thou of a hundred sacrifices, in consequence of which thou art now enjoying this affluence. Nor have I done anything in consequence of which I have now been divested of affluence. Affluence and its reverse come one after another.[36] I now behold thee blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the deities, and thus roaring at me.[37] This would never be but for the fact of Time standing near after having assailed me. Indeed, if Time had not assailed me I would have today killed thee with only a blow of my fists notwithstanding the fact of thy being armed with the thunder.[38] This, however, is not the time for putting forth my prowess. On the other hand, the time that has come is for adopting a behaviour of peace and tranquillity.

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* Compare this with the saying usually credited to Napoleon that St. Helena was written in the book of Fate.—T.

It is Time that establishes all things. Time works upon all things and leads them to their final consummation.*[39] I was the worshipped lord of the Dānavas. Burning all with my energy, I used to roar in strength and pride. When Time hath assailed even myself, who is there whom he will not assail?[40] Formerly, O chief of the deities, singly I bore the energy of all the twelve illustrious Ādityas with thyself amongst them.[41] It was I that used to bear up water and then to shower it as rain, O Vāsava! It was I that used to give both light and heat unto the three worlds.[42] It was I that used to protect and it was I that used to destroy. It was I that gave and it was I that took. It was I that used to bind and it was I that used to unbind. In all the worlds I was the one puissant master.[43] That sovereign sway which I had, O chief of the celestials, is no more. I am now assailed by the forces of Time. Those things, therefore, are no longer seen to shine in me.[44] I am not the doer (of acts that are apparently done by me). Thou art not the doer (of acts done by thee). None else, O lord of Cachi, is the doer (of those acts). It is Time, O Cakra, that protects or destroys all things.†[45] Persons conversant with the Vedas say that Time (Eternity) is *Brahma*. The fortnights and months are his body. That body is invested with days and nights as its robes. The seasons are his senses. The year is his mouth.[46] Some people, in consequence of their superior intelligence, say that all this (*viz.*, the entire universe) should be conceived as *Brahma*. The Vedas, however, teach, that the five sheathes that invest the Soul should be regarded as *Brahma*.[47] *Brahma* is deep and inaccessible like a vast ocean of waters. It hath been said that it hath neither beginning nor end, and that it is both indestructible and destructible.‡[48] Though it is without attributes by itself,

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* The original, if literally rendered, would be 'Time cooks everything.'—T.

† *Bhujyante* is explained by the commentator as equivalent to *pālyante* or *samhriyante*.—T.

‡ *Brahma* is indestructible as *jiva* or Soul, and is destructible as displayed in the form of not-Self.—T.

yet it enters all existent objects and as such assumes attributes. Those persons that are conversant with truth regard *Brahma* as eternal.[49] Through the action of Ignorance, *Brahma* causes the attribute of materiality to invest the Chit or Soul which is immaterial spirit (having knowledge only for its attribute). That materiality, however, is not the essential attribute of the Soul, for upon the appearance of a knowledge of the true cause of everything, that materiality ceases to invest the Soul.*[50] *Brahma* in the form of Time is the refuge of all creatures. Where wouldst thou go transcending that Time? Time or *Brahma*, indeed, cannot be avoided by running nor by staying still.[61] All the five senses are incapable of perceiving *Brahma*. Some have said that *Brahma* is Fire; some that he is Prajāpati;[62] some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some that he is the Evening;[63] and some that he is the Moment. Thus diverse people speak diversely of him who is single. Know that he is Eternity, under whose sway are all things.[64] Many thousands of Indras have passed away, O Vāsava, each of whom was possessed of great strength and prowess. Thou also, O lord of Cachi, shalt have to pass away after the same manner.[65] Thee, too, O Cakra, that art possessed of swelling might and that art the chief of the deities, when thy hour comes, all-powerful Time will extinguish![66] Time sweeps away all things. For this reason, O Indra, do not brag! Time is incapable of being quieted by either thee or me or by those gone before us![67] This regal prosperity that thou hast attained and that thou thinkest to be beyond compare, had formerly been possessed by me. It is unsubstantial and unreal. She does not dwell long in one place.[68] Indeed, she had dwelt in thousands of Indras before thee, all of whom, again, were very much superior to thee! Unstable as she is, deserting me she

* I expand verse 50 for giving its sense as a literal version would be unintelligible.—T.

hath now approached thee, O chief of the deities![59] Do not, O Cakra, indulge in such brag again! It behooveth thee to become tranquil! Knowing thee to be full of vanity, she will very soon desert thee!—' "[60]

Section CCXXV.

"Bhishma said,—'After this, he of a hundred sacrifices beheld the goddess of Prosperity, in her own embodied form that blazed with splendour, issue out of the form of the high-souled Vali.[1] The illustrious chastiser of Pāka, beholding the goddess blazing with radiance, addressed Vali in these words, with eyes expanded in wonder.[2]

" 'Cakra said,—O Vali, who is this one, thus shining with splendour, thus decked with head-plumes, thus adorned with golden bracelets on her upper arms, and thus emitting a halo of glory on all sides in consequence of her energy that is issuing out of thy body.'—[3]

" 'Vali said,—I do not know whether she is an *Asura* damsel or a celestial one or a human one. Thou mayst or mayst not ask her thyself. Do what pleases thee!—[4]

" 'Cakra said,—O thou of sweet smiles, who art thou that art possessed of such radiance and adorned with plumes that thus issuest from the body of Vali! I do not know thee! Kindly tell me thy name![5] Who, indeed, art thou that thus standest here as Māyā herself, blazing with thy own splendour, after having deserted the lord of the *Daityas*? O, tell me this as I question thee![6]—

" 'Cree said,—Virochana did not know me. This Vali also that is the son of Virochana knows me not. The learned called me by the name of *Dusshahā*.* Some knew me by the name of *Vidhitsā*.†[7] I have other names also, O Vāsava! They are *Bhuti*, *Lakshmi*, and *Çree*.‡ Thou knowest me not, O Cakra, nor doth any one among the deities know me![8]

* One that is borne with great difficulty.—T.

† Literally, the desire for action; hence abundance or plenty that is the result of action or labour.—T.

‡ All these names imply plenty and prosperity.—T.

" 'Cakra said,—O lady that is difficult of being borne, why do you desert Vali now after having lived in him for a long time? Is it due to any act of mine or is it due to any act that Vali has done?—[9]

" 'Cree said,—Neither the Creater nor the Ordainer rules me. It is Time that moves me from one place to another. Do not, O Cakra, disregard Vali!—[10]

" 'Cakra said,—For what reason, O goddess adorned with plumes, do you desert Vali? Why also do you approach me (for living in me)? Tell me this, O thou of sweet smiles![11]—

" 'Cree said,—I live in truth, in gifts, in good vows, in penances, in prowess, and in virtue! Vali hath fallen off from all these.[12] Formerly he was devoted to the Brāhmanas. He was truthful and had controlled his passions. Latterly, however, he began to cherish feelings of animosity towards the Brāhmanas and touched clarified butter with soiled hands.*[13] Formerly he was always engaged in the performance of sacrifices. At last, blinded by ignorance and afflicted by Time he began to boast before all persons, saying that his adorations towards me were ceaseless.[14] Deserting him (for these faults) I shall henceforth, O Cakra, dwell in thee! Thou shouldst bear me without heedlessness, and with penances and prowess.—[15]

" 'Cakra said,—O thou that dwellest amid lotuses, there is not a single person among gods, men, and all creatures, that can bear thee for ever!—[16]

" 'Cree said,—Truly, O Purandara, there is none among gods, *Gandharvas*, *Asuras*, or *Rakshasas*, that can bear me for ever!—[17]

" 'Cakra said,—O auspicious lady, tell me how I should conduct myself so that thou mayst dwell in me always! I shall certainly obey thy behests. It behooveth thee to answer me truly!—[13]

" 'Cree said,—O chief of the deities, I shall tell thee as to how I may be enabled to dwell in thee always! Divide me

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* *I. e.*, with hands not washed after rising from his meals or while going on with his meals.—T.

into four parts according to the ordinance laid down in the Vedas !—[19]

"'Cakra said,—I shall assign thee habitations according to their strength and power in bearing thee. As regards myself, I shall always take care, O Lakshmi, that I may not offend thee in any way ![20] Amongst men, the Earth, that progenitrix of all things, bears them all. She shall bear a fourth part of thyself. I think she hath the strength to do it !—[21]

"'Cree said,—Here, I yield up a quarter of myself. Let it be established on the Earth. Do thou, after this, make a proper disposition, O Cakra, for my second quarter !—[22]

"'Cakra said,—The waters, among men, in their liquid form, do various services to human beings. Let the waters bear a fourth part of thy person. They have the strength to bear a portion of thine ![23]

"'Cree said,—I yield up another quarter of mine that is to be established in the waters. Do thou, after this, O Cakra, assign a proper place for my third quarter !—[24]

"'Cakra said,—The Vedas, the sacrifices, and the deities are all established in Fire. Fire will bear thy third quarter. when it is placed therein.—[25]

"'Cree said,—Here I yeild up my third quarter which is to be placed in Fire. Do thou, O Cakra, after this, assign a proper place for my last quarter !—[26]

"'Cakra said,—They that are good among men, devoted to Brāhmanas, and truthful in speech, may bear thy fourth quarter. The good have the power to bear it !—[27]

"'Cree said,—Here, I yeild up my fourth quarter that is to be placed among the good. My portions thus assigned to different creatures, do thou continue to protect me, O Cakra !—[28]

"'Cakra said,—Listen to these words of mine ! I have thus distributed thee among different creatures. Those among creatures that will offend against thee shall be chastised by me.—The chief of the Daityas, *viz.*, Vali, thus deserted by Cree, then said these words.[29]

"'Vali said,—At present the Sun shines as much in the

east as in the west, and as much in the north as in the south.[30] When, however, the Sun, withdrawing himself from all sides, will shine only upon the region of Brahman that is situate in the middle of Sumeru, then will again occur a great battle between the gods and the *Asuras*, and in that fight I shall certainly vanquish all of you![31] When the Sun, withdrawing himself from all sides, will shine fixedly upon only the region of Brahman, then will again occur a great battle between the gods and the *Asuras*, and in that fight I shall surely conquer all of you!*—[32]

" 'Cakra said,—Brahman hath commanded me, saying that I should never kill thee. It is for this reason, O Vali, that I do not hurl my thunderbolt upon thy head![33] Go whithersoever thou wishest, O chief of the Daityas! O great *Asura*, peace to thee! No time will come when the Sun will shine from only the meridian.[34] The Self-born (Brahman) hath before this ordained the laws that regulate the Sun's motions. Giving light and heat to all creatures, he goes on ceaselessly.[35] For six months he travels in a northward course and then for the other six in a southward course. The Sun travels by these courses (one after another), creating winter and summer for all creatures!—'[36]

"Bhishma continued,—'Thus addressed by Indra, O Bhārata, Vali the chief of the *Daityas* proceeded towards the south. Purandara proceeded towards the north.[37] The thousand eyed Indra, after having listened to this speech of Vali which was characterised by an entire absence of pride, then ascended the skies.' "[38]

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* The commentator explains that according to the Paurānic theory, the world stands all around the mountains of Meru. The region of Brahman stands on its top. The Sun travels round Meru and shines over all the directions or points of the compass. This happens in the age called the *Vaivaswata Manwantara* (the age or epoch of Manu the son of Vivaswat). But after the lapse of this age, when the *Sāvarnika Manwantara* comes, the sun will shine upon only the region on the top of Meru, and all around there will be darkness.—T.

Section CCXXVI.

"Bhishma said,—'In this connection is also cited the old narrative of the discourse between him of a hundred sacrifices and the *Asura* Namuchi, O Yudhishthira.[1] When the *Asura* Namuchi, who was conversant with the birth and the death of all creatures, was sitting, divested of prosperity but untroubled at heart like the vast ocean in perfect stillness, Purandara addressed him these words :[2]—Fallen off from thy place, bound with cords, brought under the sway of thy foes, and divested of prosperity, dost thou, O Namuchi, indulge in grief or passest thou thy days cheerfully ?—[3]

" 'Namuchi answered,—By indulging in such sorrow as cannot be warded off one only wastes one's body and gladdens one's foes. Then, again, no one can lighten another's sorrow by taking any portion of it upon oneself. For these reasons, O Cakra, I do not indulge in sorrow. All this that thou seest hath one end.*[4] Indulgence in sorrow destroys personal comeliness, prosperity, life, and virtue itself, O chief of the deities ![5] Without doubt, suppressing that sorrow which comes upon oneself and which is born of an improper disposition of the mind, one possessed of true knowledge should reflect in one's mind of that which is productive of the highest good and which dwells in the heart itself.†[6] When one sets one's mind upon what is for one's highest good, without doubt, the result that takes place is that one's objects are all accomplished.‡[7] There is One ordainer, and no second. His control extends over the being that lies within the womb. Controlled by the great Ordainer I go on as He sets me on, like water running along a downward path.[8]

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* *I. e.*, all things are destructible instead of being eternal.—T.

† The commentator explains that *Hriddyam* means *Hritstham swarupam*. By *Kallyānam*, of course, *Moksha* or Emancipation is intended.—T.

‡ As explained in previous verses, one striving to attain Emancipation must set himself to *yoga*. As a consequence of *yoga*, one acquires (without wishing for them) many wonderful powers. The accomplishment of one's objects then follows as a matter of course.—T.

Knowing what is existence and what emancipation, and understanding also that the latter is superior to the former, I do not, however, strive for attaining to it. Doing acts that tend towards the direction of virtue and also those that tend towards the opposite direction, I go on as He sets me on.[9] One gets those things that are ordained to be got. That which is to happen actually happens.[10] One has repeatedly to reside in such wombs in which one is placed by the Ordainer. One has no choice in the matter.[11] That person is never stupified, who when placed in any particular condition, accepts it as that which he was ordained to be placed in.[12] Men are affected by pleasure and pain that come by turns in course of Time. There is no personal agency (in the matter of pleasure or pain to any one). In this lies sorrow, *viz.*, that he that dislikes sorrow regards himself as the actor.*[13] Amongst *Rishis*, gods, great *Asuras*, persons fully conversant with the three Vedas, and ascetics in the forest, who is there whom calamities do not approach? Those, however, that are conversant with the Soul and the not-Soul never fear calamities.[14] The person of wisdom, naturally standing immovable like Himavat, never gives way to wrath; never suffers himself to be attached to the objects of the senses; never languishes in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never gives way to grief.[15] That person is a very superior one whom even great success cannot gladden and even dire calamities connot stupify, and who bears pleasure and pain, and that which is between them both, with an unmoved heart.[16] Into whatever condition a person may fall, he should summon cheerfulness without yielding to sorrow. Indeed, even

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* The sense is this: a wise man never regards himself as the actor; and hence never feels sorrow. Whatever sorrow overtakes him he views unmoved and takes it as the result of what had been ordained. Not so the foolish man. He deems himself to be the actor and looks upon sorrow as the result of his own acts. Hence, he cannot view it unmoved. Sorrow, therefore, lies in one's regarding oneself as the actor; the true view being that one instead of being an actor is only an instrument in the hands of the grat Ordainer.—T.

thus should one drive off from one's self one's swelling grief that is born in one's mind and that is (if not dispelled) sure to give pain.[17] That assembly of learned persons engaged in the discussion of duties based upon both the *Çrutis* and the *Smritis* is not a good assembly,—indeed, that does not deserve to be called by the name of assembly,—entering which a wicked man does not become penetrated with fear (born of his wicked deeds). That man is the foremost of his species who having dived into an enquiry after righteousness succeeds in acting according to the conclusions to which he arrives.*[18] The acts of a wise man are not easily comprehensible. He that is wise is never stupified when afflictions come upon him. Even if he falls away from his position like Gautama in his old age, in consequence of the direst calamity, he does not suffer himself to be stupified.†[19] By any of these, viz., *mantras*, strength, energy, wisdom, prowess, behaviour, conduct, or the affluence of wealth, can a person acquire that which has not been ordained to be acquired by him? What sorrow then is there for the non-acquisition of that upon which one has set one's heart?[20] Before I was born, they that have the matter in their hands had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me?[21] One obtains only that which has been ordained to be obtained. One goes thither wither it was ordained that one is to go. Those sorrows and joys only are obtained that are ordained to be obtained.[22] That man who, knowing this fully, does not suffer himself

* The object of this verse is to show that right conclusions in respect of duties are very rare.—T.

† This is a hard hit. The listener, *viz.*, Indra, had violated, under circumstances of the most wicked deception, the chastity of Gautama's spouse Ahalyā. Gautama had to punish his wife by converting her into a stone. This punishment, however, reacted upon Gautama inasmuch as it put a stop to his leading any longer a life of domesticity. In spite of such a dire affliction Gautama did not suffer his cheerfulness to depart from his heart. The effect of the allusion is to tell Indra that the speaker is not like him but like Gautama, *i. e.*, that Namuchi was not the slave of his passions but that he was the master of his senses and the heart.—T.

to be stupified, and who is contented under both happiness and sorrow, is regarded as the foremost of his species.—' "[23]

SECTION CCXXVII.

"Yudhishthira said,—'What, indeed, is good for a man that is sunk in dire distress, when loss of friends or loss of kingdom, O monarch, has occurred?[1] In this world, O bull of Bharata's race, thou art the foremost of our instructors! I ask thee this. It behooveth thee to tell me what I ask!'[2]

"Bhishma said,—'For one that has been divested of sons and wives and pleasures of every kind and wealth, and that has been plunged into dire distress, fortitude is of the highest good, O king! The body is never emaciated of one that is always possessed of fortitude.[3] Griefiessness bears happiness within it, and also health that is a superior possession. In consequence again of this health of body, one may again acquire prosperity.[4] That wise man, O sire, who adheres to a course of righteous conduct (while afflicted by distress) succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects.[5] In this connection is once more cited the old narrative of the discourse between Vali and Vāsava, O Yudhishthira![6] After the battle between the gods and the *Asuras*, in which a large number of *Daityas* and *Dānavas* fell, had come to an end, Vali became king. He was deceived by Vishnu who once more established his sway over all the worlds. He of a hundred sacrifices was once more invested with the sovereignty of the deities.[7] After the rule of the deities had thus been re-established, and the four orders of men had been re-established in the practice of their respective courses of duty, the three worlds once more swelled with prosperity, and the Self-born became glad of heart.[8] At that time, accompanied by the Rudras, the Vasus, the Ādityas, the Açwins, the celestial *Rishis*, the *Gandharvas*, the *Siddhas*, and other superior orders of beings, the puissant[9] Cakra, seated in splendour on his four-tusked prince of elephants, called Airāvata, made a progress through all the worlds.[10]

One day, while thus engaged, the wielder of the thunderbolt beheld Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the prince of Dānavas, he approached him.[11] Beholding the chief of the deities, *viz.*, Indra, thus seated on the back of Airāvata and surrounded by the several orders of the celestials, the prince of the Daityas showed no signs of sorrow or agitation.[12] Indra also, seeing Vali staying unmoved and fearless, addressed him from the back of his foremost of elephants, saying,[13]—How is it, O Daitya, that thou art so unmoved? Is it due to thy heroism or to thy having waited with reverence upon aged persons? Is it due to thy mind having been cleansed by penances? To whatever cause it may be due, this frame of mind is certainly very difficult of attainment.[14] Hurled from a position that was certainly the highest, thou art now divested of all thy possessions and thou hast been brought under the sway of thy foes! O son of Virochana, what is that by having recourse to which thou dost not grieve although the occasion is for grief?[15] Formerly, when thou wert invested with the sovereignty of thy own order, unrivalled pleasures were thine. Now, however, thou art divested of thy wealth and jewels and sovereignty. Tell us why thou art so unmoved.[16] Thou wert before this a god, seated on the throne of thy sire and grandsires. Beholding thyself stript today by thy foes, why dost thou not grieve?[17] Thou art bound in Varuna's noose and hast been struck with my thunderbolt. Thy wives have been taken away and thy wealth also. Tell us why thou dost not indulge in grief![18] Divested of prosperity and fallen away from affluence, thou indulgest not in grief! This, indeed, is something that is very remarkable! Who else, O Vali, than one like thee, could venture to bear the burthen of existence after being shorn of the sovereignty of the three worlds?[19]—Hearing without any pain these and other cutting speeches that Indra addressed to him, asserting the while his own superiority over him, Vali the son of Virochana fearlessly answered his interrogator, saying the following words.[20]

"'Vali said,—When calamities have oppressed me, O

Cakra, what dost thou gain by such brag now? Today I behold thee, O Purandara, stand before me with the thunderbolt upraised in thy hand![21] Formerly, however, thou couldst not bear thyself so. Now thou hast by some means gained that power. Indeed, who else than thou could utter such cruel speeches?[22] That person who, though able to punish, shows compassion towards a heroic foe vanquished and brought under his sway, is truly a very superior individual.[23] When two persons fight, victory in the battle is certainly dubious. One of the two certainly becomes victorious, and the other becomes vanquished.[24] O chief of the deities, let not thy disposition be such! Do not imagine that thou hast become the sovereign of all creatures after having conquered all with thy might and prowess![25] That we have become so is not, O Cakra, the result of any act of ours.* That thou hast become so, O wielder of the thunderbolt, is not the result of any act of thine![26] What I am now thou wilt be in the future. Do not disregard me, thinking that thou hast done an exceedingly difficult feat.[27] A person obtains happiness and misery one after another in course of Time. Thou hast, O Cakra, obtained the sovereignty of the universe in course of Time but not in consequence of any especial merit in thee![28] It is Time that leads me on in his course. That same Time leads thee also onward. It is for this that I am not what thou art today, and thou also art not what we are!*[29] Dutiful services done to parents, reverential worship of deities, due practice of any good quality,—none of these can bestow happiness on any one.[30] Neither knowledge, nor penances, nor gifts, nor friends, nor kinsmen, can rescue one that is afflicted by Time.[31] Men are incapable of averting, by even a thousand means, an impending calamity. Intelligence and strength go for nothing in such cases.[32] There is no rescuer of men that are afflicted by Time's course. That thou, O Cakra, regardest thyself as the actor lies at the root of all sorrow.[33]

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* The *we* here is the pronoun of dignity, applying to the speaker only and not to both the speaker and the listener.—T.

If the ostensible doer of an act is the real actor thereof, that doer then would not himself be the work of some one else, (*viz.*, the Supreme Being). Hence, because the ostensible doer is himself the product of another, that another is the Supreme Being above whom there is nothing higher.[34] Aided by Time I had vanquished thee. Aided by Time thou hast vanquished me. It is Time that is the mover of all beings that move. It is Time that destroys all beings.[35] O Indra, in consequence of thy intelligence being of the vulgar species thou seest not that destruction awaits all things! Some, indeed, regard thee highly as one that has acquired by his own acts the sovereignty of the universe.[36] For all that, how can one like us that know the course of the world, indulge in grief in consequence of having been afflicted by Time, or suffer our understanding to be stupified, or yield to the influence of error?[37] Shall my understanding or that of one like me, even when we are overwhelmed by Time, coming in contact with a calamity, suffer itself to be destroyed like a wrecked vessel at sea?*[38] Myself, thyself, and all those who will in future become the chiefs of the deities, shall have, O Cakra, to go the way along which hundreds of Indras have gone before thee![39] When thy hour matures itself, Time will surely destroy thee like me,—thee that art now so invincible and that now blazest with unrivalled splendour![40] In Time's course many thousands of Indras and of deities have been swept off *yuga* after *yuga*. Time, indeed, is irresistible![41] Having attained to thy present position, thou regardest thyself very highly, even as the Creator of all beings, the divine and eternal Brahman![42] This position of thine had been attained by many before thee. With none did it prove stable or unending. In consequence, however, of a foolish understanding, thou alone regardest it to be immutable and eternal.[43] Thou trustest in that which is not deserving of trust. Thou deemest that to be eternal which is not eternal. O chief of the deities, one that is

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* The sentence is an interrogative one. The Burdwan translator mistakes the meaning. K. P. Singha is correct.—T.

overwhelmed and stupified by Time really regards oneself after this manner.[44] Led by folly thou regardest thy present regal prosperity to be thine. Know, however, that it is never stable in respect of either thee or me or others.[45] It had belonged to innumerable persons before thee. Passing over them it has now become thine. It will stay with thee, O Vāsava, for sometime and then prove its instability. Like a cow abandoning one drinking ditch for another, it will surely desert thee for somebody else.[46] So many sovereigns have gone before thee that I venture not to make an enumeration. In the future also, O Purandara, innumerable sovereigns will rise after thee.[47] I do not behold those rulers now that had formerly enjoyed this Earth with her trees and plants and gems and living creatures and waters and mines.[48] Prithu, Aila, Maya, Bhima, Naraka, Camvara, Açwagriva, Puloman, Swarbhānu, whose standard was of immeasurable height, Prahrāda, Namuchi, Daksha, Vipprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha,[49-50] Satyepsu, Rishava, Vāhu, Kapilāçwa, Virupaka, Vāna, Kārttaçwara, Vahni, Viçwadangshtra, Nairiti,[51] Sankocha, Varitāksha, Varāha, Açwa, Ruchiprabha, Viçwajit, Pratirupa, Vrishānda, Vishkara, Madhu,[52] Hiranyakaçipu, the Dānava Kaitabha, and many others that were Daiteyas and Dānavas and Rākshasas,[53] these and many more unnamed, belonging to remote and remoter ages, great Daityas and foremost of Dānavas, whose names we have heard,[54]—indeed, many foremost of Daityas of former times,—have gone away, leaving the Earth. All of them were afflicted by Time. Time proved stronger than all of them.[55] All of them had worshipped the Creator in hundreds of sacrifices. Thou art not the one person that hast done so. All of them were devoted to righteousness and all of them always performed great sacrifices.[56] All of them were capable of sojourning through the skies, and all were heroes that never showed their backs in battle. All of them had very strong frames and all had arms that resembled heavy bludgeons.[57] All of them were masters of hundreds of illusions, and all could assume any form they wished. We have never heard that having

engaged in battle any of them had ever sustained a defeat.[58] All were firm observers of the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were possessors of great learning.[59] Possessed of great might, all of them had acquired the highest prosperity and affluence. But none of those high-souled sovereigns had the least tincture of pride in consequence of sovereignty.[60] All of them were liberal, giving unto each what each deserved. All of them behaved properly and duly towards all creatures.[61] All of them were the offspring of Daksha's daughters. Endued with great strength, all were lords of the creation. Scorching all things with their energy, all of them blazed with splendour. Yet all of them were swept off by Time.[62] As regards thee, O Cakra, it is evident that when thou shalt have, after enjoying the Earth, to leave her, thou wilt not be able to control thy grief![63] Cast off this desire that thou cherishest for objects of affection and enjoyment. Cast off this pride that is born of prosperity. If thou actest in this manner, thou wilt then be able to bear the grief that attends the loss of sovereignty.[64] When the hour of sorrow comes, do not yield to sorrow. Similarly, when the hour of joy comes, do not rejoice. Disregarding both the past and the future, live contentedly with the present.[65] When Time that never sleeps came upon me that had always been heedful of my duties, turn thy heart to the ways of peace, O Indra, for that same Time will very soon come over thee![66] Thou piercest me with thy words, and thou seemest to be bent upon inspiring dread in me. Indeed, finding me collected, thou regardest thy own self very highly.[67] Time had first assailed me. It is even now behind thee. I was at first vanquished by Time. It was for that reason that thou didst afterwards succeed in vanquishing me for which thou roarest in pride thus![68] Formerly, when I happened to become angry, what person was there on Earth that could stand before me in battle? Time, however, is stronger. He has overwhelmed me. It is for this reason, O Vāsava, that thou art able to stand before me! Those thousand (celestial years), that are the measure

of thy sway, will surely come to an end.[69] Thou shalt then fall and thy limbs will become as miserable as mine now even though I am possessed of mighty energy. I have fallen away from the high place that is occupied by the sovereign of the three worlds. Thou art now the actual Indra in heaven.[70] In this delightful world of living beings, thou art now, in consequence of Time's course, an object of universal adoration. Canst thou say what is that by having done which thou hast become Indra today and what also is that by having done which we have fallen off from the position we had?[71] Time is the one creator and destroyer. Nothing else is cause (in the universe for the production of any effect). Decline, fall, sovereignty, happiness, misery, birth, and death,[72]—a learned person by encountering any of these neither rejoices nor indulges in sorrow. Thou, O Indra, knowest us. We also, O Vāsava, know thee![73] Why then dost thou brag in this fashion before me, forgetting, O shameless one, that it is Time that has made thee what thou art? Thou didst thyself witness what my prowess was in those days![74] The energy and might I used to display in all my battles, furnish sufficient evidence. The Ādityas, the Rudras, the Sāddhyas, the Vasus,[75] and the Maruts, O lord of Cachi, were all vanquished by me. Thou knowest it well thyself, O Cakra, that in the great encounter between the gods and the *Asuras*,[76] the assembled deities were quickly routed by me by the fury of my attack. Mountains with their forests and the denizens that lived in those forests, were repeatedly hurled by us.[77] Many were the mountain summits with craggy edges that I broke on thy head. What, however, can I do now? Time is incapable of being resisted.[78] If it were not so, do not think that I would not have ventured to kill thee with that thunderbolt of thine with even a blow of my fist. The present, however, is not the hour with me for the display of prowess. The hour that has come is such that I should adopt tranquillity now and tolerate everything. It is for this reason, O Cakra, that I put up with all this insolence of thine. Know, however, that I am less able to bear insolence than even thou.[79]

Thou braggest before one who, upon his time having been matured, is surrounded on all sides by Time's conflagration and bound strongly in Time's cords.[80] Yonder stands that dark individual who is incapable of being resisted by the world. Of fierce form, he stands there, having bound me like an inferior animal bound with cords.[81] Gain and loss, happiness and misery, lust and wrath, birth and death, captivity and release,—these all one encounters in Time's course.[82] I am not the actor. Thou art not the actor. He is the actor who, indeed, is omnipotent. That Time ripens me (for throwing me down) like a fruit that has appeared on a tree.[83] There are certain acts by doing which one person obtains happiness in Time's course. By doing those very acts another obtains misery in the course of Time.[84] Versed as I am with the virtues of Time, it behooves me not to indulge in grief when it is Time that has assailed me. It is for this reason, O Cakra, that I do not grieve. Grief cannot do us any good. The grief of one that indulges in grief never dispels one's calamity. On the other hand, grief destroys one's power. It is for this that I do not indulge in grief!—'[85-86]

"Thus addressed by the chief of the *Daityas*, he of a hundred sacrifices, *viz.*, the puissant and thousand-eyed chastiser of Pāka, restrained his wrath and said these words:—[87]

"'Cakra said,—Beholding this upraised arm of mine, equipt with the thunderbolt, and those nooses of Varuna, who is there whose understanding would not be agitated, including the very Destroyer himself that compasses the death of all beings?[88] Thy understanding, however, so firm and so endued with visions of the truth, hath not been agitated! O thou of invincible prowess, verily, thou art unmoved today in consequence of thy fortitude![89] Beholding all things in this universe to be fleeting, who is there in it, endued with body, that would venture to repose confidence on either his body or all the objects of his desire?[90] Like thyself I also know that this universe is not eternal, and that it has been thrown into Time's conflagration that is dreadful

though hidden from the veiw, that is continuously burning, and that is truly endless.[91] Every one is assailed here by Time. Nothing among beings that are subtile or gross enjoys an immunity from Time's sway. All things are being cooked in Time's cauldren.[92] Time has no master. Time is ever heedful. Time is always cooking all things within itself. No one who has once entered the domain of Time which is ceaselessly going on, can escape therefrom.[93] All embodied beings may be heedless of Time, but Time is heedful and is broad awake behind them. No one has ever been seen to have driven off Time from him.[94] Ancient and eternal, and the embodiment of justice, Time is uniform in respect of all living creatures. Time cannot be avoided, and there is no retrogression in its course.[95] Like a usurer adding up his interest, Time adds up its subtile portions represented by *kalās*, and *lavas*, and *kāshthās*, and *kshanas*, and months, and days and nights.[96] Like the current of a river washing away a tree whose roots are reached by it, Time, getting at him who says,—*This I will do today but this other act I will do tomorrow*—sweeps him away.[97] Time sweeps away one and men exclaim—*I saw him a little while before! How has he died?*[98]—Wealth, comforts, rank, prosperity, all fall a prey to Time. Approaching every living creature, Time snatches away his life. All things that proudly raise their heads high are destined to fall down.[99] That which is existent is only another form of the non-existent. Every thing is transitory and unstable. Such a conviction is, however, difficult to come at.[100] Thy understanding, so firm and endued with true vision, is unmoved. Thou dost not, even mentally, realise what thou wert sometime before![101] Time that is strong, assailing the universe, cooks it within itself and sweeps away everything without consideration of seniority of years or the reverse. For all that, one that is being dragged by Time is unconscious of the noose thrown round one's neck.[102] People, attached to jealousy and vanity and cupidity, to lust, wrath, and fear, to desire, heedlessness, and pride, suffer themselves to be stupified.[103] Thou, however, art acquainted with the truth of existence. Thou

art possessed of learning and endued with wisdom and penance. Thou beholdest Time as clearly as if it were an emblic myrobalan on the palm of thy hand![104] O son of Virochana, fully conversant art thou with the topic of Time's conduct! Thou art well versed in all branches of knowledge. Thou art of cleansed Soul and a thorough master of thy passions. Thou art, for this, an object of affection with all persons endued with wisdom.[105] Thou hast, with thy understanding, fully comprehended the whole universe. Though thou hast enjoyed every kind of happiness, thou wert never attached to anything, and hence thou hast not been stained by anything.[106] The qualities of Passion and Darkness do not soil thee for thou hast conquered thy senses. Thou waitest only upon thy Soul which is divested of both joy and sorrow.[107] The friend of all creatures, without animosity, with thy heart set upon tranquillity, beholding thee thus, my heart is inclined to compassion towards thee.[108] I do not desire to afflict an enlightened person like thee by keeping him in an enchained condition. Abstention from injury is the highest religion. I feel compassion towards thee.[109] These nooses of Varuna, with which thou hast been bound, will loosen in Time's course in consequence of the misconduct of men. Blessed be thou, O great *Asura*![110] When the daughter-in-law will set the aged mother-in-law to work, when the son, through delusion, will command the sire to work for him,[111] when Cudras will have their feet washed by Brāhmanas and have sexual congress fearlessly with women of regenerate families,[112] when men will discharge the vital seed into forbidden wombs, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the deities will begin to be borne upon forbidden vessels,[113] when all the four orders will transgress all restraints, then these bonds of thine will begin, one by one, to loosen![114] From us thou hast no fear. Wait quietly. Be happy. Be divested of all sorrow. Let thy heart be cheerful. Let no illness be thine![115]—Having said these words unto him, the divine Indra, having the prince of

elephants for his vehicle, left that spot. Having vanquished all the *Asuras*, the chief of the deities rejoiced in gladness and became the one sole lord of all the worlds.[116] The great *Rishis* hymned the praises of that lord of all mobile and immobile creatures. The deity of fire once more began to bear the libations of clarified butter that were poured (by all) into his visible form, and the great god took charge of the nectar that was committed to his care.[117] His praises hymned by the foremost of Brāhmanas engaged in sacrifices, the lord Indra, blazing with splendour, his wrath pacified, and his heart tranquillised, became gladdened, and returning to his own abode in heaven, began to pass his days in great happiness.*' "[118]

Section CCXXVIII.

"Yudhishthira said,—'Tell me, O grandsire, the indications of future greatness and future fall in respect of a person!'[1]

"Bhishma said,—'The mind itself, blessed be thou, indicates the premonitory symptoms of one's future prosperity and future fall.[2] In this connection is cited the old story of the discourse between Cree and Cakra. Listen to it, O Yudhishthira![3] The great ascetic Nārada, of energy whose effulgence is as immeasurable as *Brahma* itself, with sins all destroyed, capable of beholding through the prosperity of his penances both this and the other world at once, and the equal of the celestial *Rishis* dwelling in the region of the Creator, roved according to his pleasure through the triple world.[4-5] One day, rising up at dawn, he wished to perform his ablutions, and for that purpose went to the river Gangā as she issued out of the pass known by the name of Dhruva, and plunged into the stream.†[6] At that time the thousand-

* These things had not happened for many days in consequence of the wickedness of the *Asuras*. With the victory of Indra, sacrifices returned, and with them universal peace.—T.

† The words are '*Dhruvadwārabhavām*. The commentator is silent. Probably a Himālayan pass. The Vernacular translators think it is

eyed Indra also, the wielder of the thunder-bolt, and the slayer of Camvara and Pāka, came to the very shore where Nārada was.[7] The *Rishi* and the deity, both of souls under perfect command, finished their ablutions, and having completed their silent recitations, sat together.[8] They employed the hour in reciting and listening to the excellent narratives told by the great celestial *Rishis* descriptive of many good and high deeds. Indeed, with concentrated attention the two were engaged in such pleasant discourse on ancient history.*[9] While sitting there they beheld the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and hymned his praises.[10] Just at that time they beheld in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as blazing fire and that seemed to be a second star of day. And they saw, O Bhārata, that that luminous object was gradually approaching towards them both.[11] Riding upon Vishnu's vehicle adorned with Gadura and Surya himself, that object blazed forth with unrivalled splendour, and seemed to illumine the three worlds.[12] The object they saw was none other than Crce herself, attended by many Apsarās endued with splendid beauty. Indeed, she looked like a large solar disc herself, possessed of effulgence resembling that of fire.[13] Adorned with ornaments that looked like veritable stars, she wore a wreath that resembled a garland of pearls. Indra saw that goddess called Padmā having her habitation in the midst of lotuses.[14] Descending from her foremost of cars, that unrivalled lady began to approach towards the lord of the three worlds and the calestial *Rishi* Nārada.[15] Followed

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the region of the Pole-star that is intended. Dhruva is a name of Brahman the Creator. It may mean, therefore, the river as it issues out of Brahman's *loka* or region. The Paurānic myth is that issuing from the foot of Vishnu the stream enters the Kamandalu of Brahman and thence to the Earth.—T.

* The reader of Lord Lytton's works may, in this connection, be reminded of the discourse between *Mejnour* and the neophyte introduced to him by Zanoni, in course of their evening rambles over the ridges of the Appenines.—T.

by Nārada, Maghavat also proceeded towards that lady. With joined hands, he offered himself up to her,[16] and versed as he was with all things, he worshipped her with reverence and sincerity never surpassed. The adorations over, the lord of celestials, O king, addressed Cree in the following words.[17]

" 'Cakra said,—O thou of sweet smiles, who, indeed, art thou and for what business hast thou come here? O thou of fair brows, whence dost thou come and whither wilt thou proceed, O auspicious lady?—[18]

" 'Cree said,—In the three worlds full of the seeds of auspiciousness, all creatures, mobile and immobile, strive with their whole hearts to win an association with me.[19] I am that Padmā, that Cree decked with lotuses, who sprung from the lotus that blooms at the touch of the rays of Surya, for the prosperity of all creatures.[20] I am called Lakshmi, Bhuti, and Cree, O slayer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability![21] I am Patience, I am Success, and I am Prosperity. I am Swāhā, I am Swadhā, I am Reverence, and I an Fate, and I am Memory.[22] I dwell at the van and on the standards of victorious and virtuous sovereigns, as also in their homes and cities and dominions.[23] I always reside, O slayer of Vala, with those foremost of men, *viz.*, heroes panting after victory and unretreating from battle.[24] I also reside for ever with persons that are firmly attached to virtue, that are endued with great intelligence, that are devoted to *Brahma*, that are truthful in speech, that are possessed of humility, and that are liberal.[25] Formerly I dwelt with the *Asuras* in consequence of my disposition of being bound by truth and merit. Seeing, however, that the *Asuras* have assumed adverse natures, I have left them and wish to reside in thee!—[26]

" 'Cakra said,—O thou of fair face, in consequence of what behaviour of the *Asuras* didst thou dwell with them? What didst thou see there for which thou hast come hither, having deserted the *Daityas* and the *Dānavas*?—[27]

" 'Cree said,—I attach myself steadfastly to those that are devoted to the duties of their own order, to those that never fall away from patience, to those that take a pleasure in

walking along the path which leads to heaven.[28] I always reside with those that are distinguished for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for worship of *Pitris*, deities, preceptors, seniors, and guests.[29] Formerly the Dānavas used to keep their abodes clean, to keep their women under control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to restrain their passions, to be obedient to the Brāhmanas, and to be truthful in speech.[30] They were full of faith; they kept their wrath under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their spouses; they were never jealous.[31] Formerly they never assailed one another, filled with wrath. They were all contented and never felt pain at the sight of other people's affluence and prosperity.[32] They were all charitable and economical; of repectable conduct, and endued with compassion. They were exccessively inclined to grace, possessed of simplicity of conduct, steadfast in faith, and had their passions under complete control.[33] They used to keep their servants and counsellers contented, and were grateful and endued with sweet speech. They used to serve every one as each deserved in consequence of his position and honor. They were endued with shame. They were of rigid vows.[34] They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and auspicious unguents. They were also given to adorn their persons duly. They were observant of fasts and penances, were trustful, and utterers of Vedic hymns.[35] The Sun never rose upon them while they lay asleep. They never outslept the moon. They always abstained from curds and pounded barley.[36] They used every morning to look at clarified butter and other auspicious articles, and with senses withdrawn they used to recite the Vedas and worship Brāhmanas with gifts.[37] Their discourse was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day.[38] They always used to take pleasure in showing compassion for the distressed, the helpless, the aged, the weak,

the sick, and women, and enjoyed all their possessions by sharing these with them.[39] They always used to assure and comfort the agitated, the cheerless, the anxious, the terrified, the diseased, the weak and emaciated, the robbed, and the afflicted.[40] They followed the dictates of virtue and never injured one another. They were ready and well-disposed for action of every kind (that deserved to be accomplished). They used to serve and wait with reverence upon seniors and aged individuals.[41] They duly worshipped *Pitris*, deities, and guests, and ate every day what was left after gratifying these. They were firmly devoted to truth and penances.[42] None amongst them ate singly any food that was good, and none had congress with other people's wives. As regards compassion, they behaved towards all creatures as towards their own selves.[43] They never allowed the emission of the vital seed into empty space, into inferior animals, into forbidden wombs, or on sacred days.[44] They were always distinguished for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, for forgiveness.[45] And, O puissant one, truth, charity, penance, purity, compassion, soft speeches, and absence of animosity towards friends,—all these were always in them.[46] Slumber, procrastination, fretfulness, envy, and want of foresight, discontent, melancholy, cupidity, never assailed them.[47] In consequence of the *Dānavas* having been distingushed for these good qualities, I dwelt with them from the beginning of the creation for many *yugas* together.[48] Times were altered, and that alteration brought about an alteration in the character of the *Dānavas*. I saw that virtue and morality deserted them and that they began to own the sway of lust and wrath.[49] Persons, though themselves inferior in attainments, began to cherish animosities towards seniors in age possessed of superior qualifications, and while the latter, possessed of virtue and merit, used to speak upon proper topics in the midst of assemblies, the former began to ridicule or laugh at them.[50] When reverend seniors in age came, the younger individuals, seated at their ease, refused to adore the former by rising up and saluting them with respect.[51] In the pre-

sence of sires, sons began to exercise power (in matters that concerned sires alone). They that were not in receipt of wages accepted service and shamelessly proclaimed the fact.[52] Those amongst them that succeeded in amassing great wealth by doing unrighteous and censurable deeds came to be held in esteem.*[53] During the night they began to indulge in loud screams and shrieks. Their *homa* fires ceased to send bright and upward flames. Sons began to lord it over sires, and wives dominated over husbands.[54] Mothers, fathers, aged seniors, preceptors, guests, and guides ceased to command respect for their superior status. People ceased to bring up with affection their own offspring but began to desert them.[55] Without giving away the defined portion in alms and reserving the fixed portion for offering it unto the gods, every one ate what he had. Indeed, without offering their goods to the deities in sacrifices and without sharing them with the *Pitris*, the gods, guests, and reverend seniors, they apropriated them to their own use shamelessly.[56] Their cooks no longer professed any consideration for purity of mind, deed, and word. They ate what had been left uncovered.[57] Their corn lay scattered in yards, exposed to devastation by crows and rats. Their milk remained exposed, and they began to touch clarified butter with hands unwashed after eating.†[58] Their spades, domestic knives, baskets, and dishes and cups of white brass, and other utensils began to lie scattered in their houses.[59] Their housewifes abstained from looking after these. They no longer attended to the repairs of their houses and walls. Tethering their animals they abstained from giving them food and drink.‡[60] Disregard-

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* K. P. Singha wrongly translates this verse.—T.

† It is difficult to give to non-Hindoo peoples the idea of what is *uchcchishta*. The hand becomes *uchcchishta* when set to food that is being eaten. Without washing that hand with pure water, it is never used by a Hindoo for doing any work. The food that remains in a dish after some portion of it has been eaten is *uchcchishta*. The idea is peculiar to Hindooism and is not to be seen among other races or peoples in the world.—T.

‡ *Yavasa* is pasture grass.—T.

ing children that only looked on, and without having fed their dependants, the *Dānavas* ate what they had.[61] They began to prepare *pāyasa* and *kriçara* and dishes of meat and cakes and *çashkuli* (not for gods and guests) but for their own selves, and commenced to eat the flesh of animals not killed in sacrifices.*[62] They used to sleep even after sun had risen. They made night of their morns. Day and night, disputes and quarrels waxed in every house of theirs.[63] They that were not respectable amongst them no longer showed any respect for those that deserved respect while the latter were seated in any place. Fallen off from their defined duties, they ceased to reverence those that had betaken themselves to the woods for leading a life of peace and divine contemplation. Intermixture of castes freely commenced among them. They ceased to attend to purity of person or mind.[64] Brāhmanas learned in the Vedas ceased to command respect among them. Those again that were ignorant of the *Richs* were not condemned or punished. Both were treated on a footing of equality,—those, that is, that deserved respect and those that deserved no respect.[65] Their servant girls became wicked in behaviour, and began to wear necklaces of gold and other ornaments and fine robes, and used to remain in their houses or go away before their very eyes.[66] They began to derive great pleasure from sports and diversions in which their women were dressed as men and their men as women.[67] Those amongst their ancestors that were affluent had made gifts of wealth unto deserving persons. The descendants of the donors, even when in prosperous conditions, began to resume, for their unbelief, those gifts.[68] When difficulties threatened the accomplishment of any purpose and friend sought the counsel of friend, that purpose was frustrated by the latter even if he had any interest of the slightest value to subserve by frustrating it.[69] Amongst even their better classes have appeared traders and dealers in goods,

* *Pāyasa* is a kind of pudding prepared of rice boiled in sugared milk. *Kriçara* is milk, sesamum, and rice. *Cashkuli* is a sort of pie, made of rice or barley boiled in sugared water.—T.

intent upon taking the wealth of others. The Cudras amongst them have taken to the practice of penances.[70] Some amongst them have begun to study, without making any rules for regulating their hours and food. Others have begun to study, making rules that are useless. Disciples have abstained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friendly companions.[71] Fathers and mothers are worn out with work, and have abstained from indulging in festivities. Parents in old age, divested of power over sons, have been forced to beg their food of the latter.[72] Amongst them, even persons of wisdom, conversant with the Vedas, and resembling the ocean itself in gravity of deportment, have begun to betake themselves to agriculture and such other pursuits. Persons who are illiterate and ignorant have begun to be fed at *Çrāddhas*.[73]* Every morning, disciples, instead of approaching preceptors for making dutiful enquiries, for ascertaining what acts awaited accomplishment, and for seeking commissions which they are to discharge, are themselves waited upon by preceptors who discharge those functions.[74] Daughters-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and summoning their husbands lecture and rebuke them.[75] Sires, with great care, seek to keep sons in good humour, or, dividing through fear their wealth among children, live in woe and affliction.†[76] Even persons enjoying the friendship of the victims, beholding the latter deprived of wealth in conflagrations or by robbers or by the king, have begun to indulge in laughter from feelings of mockery.[77] They have become ungrateful and unbelieving and sinful and addicted to adulterous congress with even the spouses of their preceptors. They have betaken themselves to eating forbidden food. They have transgressed all bounds and restraints. They have become divested of that

* No merit attaches to the act of feeding an illiterate person.—T.

† The correct reading is *Vyabhajat*. The Bengal reading *vyabhayat* would imply a tautology, for the second line would then give the same meaning as the first.—T.

splendour which had distinguished them before.[78] In consequence of these and other indications of wicked conduct and the reversal of their former nature, I shall not, O chief of the gods, dwell among them any longer.[79] I have, therefore, come to thee of my own accord. Receive me with respect, O lord of Cachi! Honored by thee, O chief of the celestials, I shall receive honor from all other deities.[80] There where I reside, the seven other goddesses with Jayā for their eighth, who love me, who are inseparably associated with me, and who depend upon me, desire to live.[81] They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who forms the eighth, *viz.*, Jayā, occupies the foremost place amongst them, O chastiser of Pāka.[82] All of them and myself, having deserted the *Asuras*, have come to thy domains. We shall henceforth reside among the deities who are devoted to righteousness and faith.—[83]

"'After the goddess had said so, the celestial *Rishi* Nārada, and Vāsava the slayer of Vritra, for gladdening her, offered her a joyful welcome.[84] The god of wind,—that friend of Agni,—then began to blow gently through heaven, bearing delicious odors, refreshing all creatures with whom he came into contact, and contributing to the felicity of every one of the senses.[85] All the deities, (hearing the news) assembled together in a pure and desirable spot and waited there in expectation of beholding Maghavat seated with Lakshmi beside him.[86] Then the thousand-eyed chief of the gods, accompanied by Cree and his friend the great *Rishi*, and riding upon a splendid car drawn by green horses, came into that assembly of the celestials, receiving honor from all.[87] Then the great *Rishi* Nārada, whose prowess was known to all the celestials, observing a sign that the wielder of the thunderbolt made and which Cree herself approved of, welcomed the advent of the goddess there and proclaimed it as exceedingly auspicious.[88] Heaven's firmament became clear and bright and began to shower nectar upon the region of the self-born Grandsire. The celestial kettle-drums, though struck by none, began to beat, and all the points of the horizon, becoming clear, seemed ablaze with splendour.[89]

Indra began to pour rain upon crops that commenced to appear each at its proper season. No one then deviated from the path of righteousness. The Earth became adorned with many mines filled with jewels and gems, and the chaunt of Vedic recitations and other melodious sounds swelled up on the occasion of that triumph of the celestials.[90] Human beings, endued with firm minds, and all adhering to the auspicious path that is trod by the righteous, began to take pleasure in Vedic and other religious rites and acts. Men and gods and *Kinnaras* and *Yakshas* and *Rakshas* all became endued with prosperity and cheerfulness.[91] Not a flower,—what need then be said of fruits,—dropped untimely from a tree even if the god of wind shook it with force. All the kine began to yield sweet milk whenever milked by men, and cruel and harsh words ceased to be uttered by any one.[92] They who, from desire of advancement, approach before assemblies of Brāhmanas, and read this narrative of the glorification of Cree by all the deities with Indra at their head,—deities that are competent to grant every wish,—succeed in winning great prosperity.[93] These then, O chief of the Kurus, are the foremost indications of prosperity and adversity. Urged on by thee, I have told thee all. It behooves thee to bear thyself according to the instructions conveyed herein, understanding them after careful reflection!' "[94]

Section CCXXIX.

"Yudhishthira said,—'By what disposition, what course of duties, what knowledge, and what energy, does one succeed in attaining to *Brahma* which is immutable and which is beyond the reach of primordial nature?'*[1]

"Bhishma said,—'One that is engaged in the practice of the religion of *nivritti*, that eats abstemiously, and that has his senses under complete control, can attain to *Brahma* which

* Everything else is liable to be affected by primordial nature. Only the Supreme Soul cannot be affected. Hence, *Brahma* is often said to be "above *Prakriti*." *Prakriti*, here, is of course used in its largest sense.—T.

is immutable and which is above primordial nature.[2] In this connection is cited the old narrative, O Bhārata, of the discourse between Jaigishavya and Asita.[3] Once on a time Asita-Devala addressed Jaigishavya who was possessed of great wisdom and fully acquainted with the truths of duty and morality.[4]

" 'Devala said,—Thou art not gladened when praised. Thou dost not give way to wrath when blamed or censured. What, indeed, is thy wisdom? Whence hast thou got it? And what, indeed, is the refuge of that wisdom?—'[5]

"Bhishma said,—'Thus questioned by Devala, the pure Jaigishavya of austere penances, said those words of high import, fraught with full faith, and profound sense.[6]

" 'Jaigishavya said,—O foremost of *Rishis*, I shall tell thee of that which is the highest end, that which is the supreme goal, that which is tranquillity, in the estimation of all persons of righteous acts.[7] They, O Devala, who behave uniformly towards those that praise them and those that blame them, they who conceal their own vows and good acts,[8] they who never indulge in recriminations, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to return injury for injury received, are said to be men possessed of wisdom.*[9] They never grieve for what is yet to come. They are concerned with only what is before them and act as they should. They never indulge in sorrow for what is past or even call it to their minds.[10] Possessed of power and regulated minds, they do at their pleasure, according to the way in which it should be done, what waits for them to do in respect of all objects, O Devala, if solicited regardfully thereto.†[11] Of mature knowledge, of great wisdom, with wrath

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* The second line of verse 8, and the last clause of the first line of verse 9, are wrongly rendered by both the Vernacular translators. K. P. Singha omits certain portions, while the Burdwan translator, as usual, writes nonsense. The verb is *nihnuvanti*, meaning 'conceal,' *i. e.*, 'do not brag of.' The verb *vadishyanti* is to be repeated after *ahite hitam*. For *hitam ahitam* may be read by way of antithesis.—T.

† K. P. Singha mistranslates this verse.—T.

under complete control, and with their passions kept under sway, they never do an injury to any one in thought, word, or deed.[12] Destitute of envy, they never injure others, and possessed of self-control, they are never pained at the sight of other people's prosperity.[13] Such men never indulge in exaggerated speeches, or set themselves in praising others, or in speaking ill of them. They are again never affected by praise and blame uttered by others in respect of them.[14] They are tranquil in respect of all their desires, and are engaged in the good of all creatures. They never give way to wrath, or indulge in transports of joy, or injure any creature.[15] Untying all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others.[16] They have no foes nor are they the foes of other creatures. Indeed, men that can live in this way can pass their days for ever in happiness.[17] O best of regenerate ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, succeed in winning joy, while they who fall off from the path of righteousness are afflicted by anxieties and sorrow.[18] I have now betaken myself to the path of righteousness. Decried by others, why shall I get annoyed with them, or praised by others, why shall I be pleased ?[19] Let men obtain whatsoever objects they please from whatsoever pursuits in which they engage ! (I am indifferent to acquisitions and losses). Praise and blame are unable to contribute to my advancement or the reverse.[20] He that has understood the truths of things becomes gratified with even disregard as if it were ambrosia. The man of wisdom is truly annoyed with regard as if it were poison.[21] He who is freed from all faults sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, suffers destruction.[22] Those men of wisdom who seek to attain to the highest end, succeed in obtaining it by observing conduct such as this.[23] The man who has vanquished all his senses is regarded to have performed all the sacrifices. Such a person attains to the highest rung, *viz.*, that of *Brahma*, which is eternal and which transcends the reach of primordial nature.[24] The very

gods, the *Gandharvas*, the *Piçāchas*, and the *Rākshāsas*, cannot reach the rung which is his who has attained to the highest end.' "[25]

Section CCXXX.

"Yudhishthira said,—'What man is there who is dear to all, who gladdens all persons, and who is endued with every merit and every accomplishment ?'[1]

"Bhishma said,—'In this connection I shall recite to thee the words that Keçava, asked by Ugrasena, said unto him on a former occasion.[2]

" 'Ugrasena said,—All persons seem to be very solicitous of speaking of the merits of Nārada. I think that celestial *Rishi* must really be possessed of every kind of merit. I ask thee, tell me this, O Keçava !—[3]

" 'Vāsudeva said,—O chief of the Kukuras, listen to me as I mention in brief those good qulities of Nārada with which I am acquainted, O king ! Nārada is as learned in the scriptures as he is good and pious in his conduct.[4] And yet, on account of his conduct, he never cherishes pride that makes one's blood so hot. It is for this reason that he is worshipped everywhere.[5] Discontent, wrath, levity, and fear, these do not exist in Nārada. He is free from procrastination, and possessed of courage. For this he is worshipped everywhere.[6] Nārada deserves the respectful worship of all. He never falls back from his words through desire or cupidity. For this he is worshipped everywhere.[7] He is fully conversant with the principles that lead to the knowledge of the soul, disposed to peace, possessed of great energy, and a master of his senses. He is free from guile, and truthful in speech. For this he is worshipped with respect everywhere.[8] He is distinguished by energy, by fame, by intelligence, by knowledge, by humility, by birth, by penances, and by years. For these he is everywhere worshipped with respect.[9] He is of good behaviour. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and

malice. For this he is everywhere worshipped with respect.[10] He is certainly always employed in doing good to all people. No sin dwells in him. He never rejoices at other people's misfortunes. For this he is everywhere worshipped with respect.[11] He always seeks to conquer all earthly desires by listening to Vedic recitations and attending to the *Purānas.* He is a great renouncer and he never disregards any one.* For this he is everywhere worshipped with respect.[12] He casts an equal eye on all; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is agreeable to the hearer. For this he is everywhere worshipped with respect.[13] He is possessed of great learning in the scriptures. His conversation is varied and delightful. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has conquered wrath and cupidity. For this he is everywhere worshipped with respect.[14] He has never quarelled with any one for any subject connected with profit or pleasure. All faults have been torn away by him. For this he is everywhere worshipped with respect.[15] His devotion (to *Brahma*) is firm. His soul is blameless. He is well versed in the *Çrutis.* He is free from cruelty. He is beyond the influence of delusion or faults. For this he is worshipped everywhere with respect.[16] He is unattached to all such things as are objects of attachment (for others). For all that he seems to be attached to all things.† He is never long subject to the influence of any doubt. For this he is every-

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* The Burdwan translator misunderstands the word *anavajnātā.* K. P. Singha skips over it.—T.

† The sense is this: though really unattached, he seems to be attached. In this there is especial merit. A man doing the duties of a householder, without, however, being attached to wife and children and possessions, is a very superior person. Such a one has been compared to a lotus leaf, which, when dipt in water, is never soaked or drenched by it. Some, seeing the difficulty of the combat, fly away. In this there is little merit. To face all objects of desire, to enjoy them, but all the while to remain so unattached to them as not to feel the slightest pang if dissociated from them, is more meritorious.—T.

where worshipped with respect.[17] He has no yearning for objects connected with profit and pleasure. He never glorifies his own self. He is free from malice. He is mild in speech. For this he is everywhere worshipped with respect.[18] He observes the hearts, different from one another, of all men, without blaming any of them. He is well versed in all matters connected with the origin of things.[19] He never disregards or shows hatred for any kind of science. He lives according to his own standard of morality. He never suffers his time to pass away fruitlessly. His soul is under his control. For this he is everywhere worshipped with respect.[20] He has toiled in subjects that deserve the application of toil. He has earned knowledge and wisdom. He is never satiated with *yoga*. He is always attentive and ready for exertion. He is ever heedful. For this he is everywhere worshipped with respect.[21] He has never to feel shame for any deficiency of his. He is very attentive. He is always engaged by others in accomplishing what is for their good. He never divulges the secrets of others. For this he is everywhere worshipped with respect.[22] He never yields to transports of joy on occasions of making even valuable acquisitions. He is never pained at losses. His understanding is firm and stable. His soul is unattached to all things. For this he is everywhere worshipped with respect.[23] Who, indeed, is there that will not love him who is thus possessed of every merit and accomplishment, who is clever in all things, who is pure in body and mind, who is entirely auspicious, who is well versed with the course of time and its opportuneness for particular acts, and who is well acquainted with all agreeable things?—' "[24]

Section CCXXXI.

"Yudhishthira said,—'I desire, O thou of Kuru's race, to know what the origin and what the end is of all creatures; what the nature of their meditation is and what their acts; what the divisions are of time, and what the allotted periods of life in the respective epochs![1] I desire also to know in

full the truth about the genesis and the conduct of the world; the arrival of creatures into the world and the manner of their going on. Indeed, whence their creation and destruction?[2] O best of virtuous persons, if thou art minded to favor us, do tell us this about which I ask thee![3] Having heard before this the excellent discourse of Bhrigu unto the regenerate sage Bharadwāja which thou didst recite, my understanding, purged of ignorance,[4] has become exeedingly attached to *yoga*, and withdrawn from worldly objects rests upon heavenly purity. I ask thee about the subject, therefore, once more. It behooves thee to discourse to me (more elaborately)!'[5]

"Bhishma said,—'In this connection I shall recite to thee an old narrative of what the divine Vyāsa said unto his son Cuka when the latter had questioned the former.[6] Having studied the illimitable Vedas with all their branches and the Upanishads, and desirous of leading a life of *Brahmacharyya* in consequence of his having earned excellence of religious merit,[7] Cuka addressed these very questions, about which his doubts had not been solved, to his father the island-born *Rishi* who had removed (by study and contemplation) all doubts connected with the topic of the true import of duties.[8]

"'Cuka said,—It behooveth thee to tell me who the Creator is of all beings, as fixed by a knowledge of time,* and what the duties are that should be accomplished by a Brāhmana![9]

"'Bhishma said,—Unto his son who had questioned him, the sire, having a knowledge of both the past and the future, conversant with all duties and endued with omniscience, thus discoursed on the subject.[10]

"'Vyāsa said,—Only *Brahma*, which is without beginning and without end, unborn, blazing with effulgence, above decay, immutable, indestructible, inconceivable, and transcending knowledge, exists before the Creation.†[11] The

* "Kālajnānena nishthitam" are the words of the original. Vyāsa's answer is taken up with assigning limits to the successive periods of Creation and Non-existence, or the durations of Brahman's wakeful and sleeping periods.—T.

† *Agre* is explained by the commentator as *srishteh prāk*.—T.

Rishis, measuring time, have named particular portions by particular names. Five and ten winks of the eye make what is called a *Kāshthā*. Thirty *Kāshthās* would make what is called a *Kalā*. Thirty *Kalās*, with the tenth part of a *Kalā* added, make what is known as a *Muhurta*. Thirty *Muhurtas* make up one day and night. Thirty days and nights are called a month, and twelve months are called a year.[12-13] Persons conversant with mathematical science say that a year is made up of two *ayanas* (dependent on the sun's motion), *viz.*, the northern and the southern.[14] The sun makes the day and the night for the world of man. The night is for the sleep of all living creatures, and the day is for the doing of action.[15] A month of human beings is equal to a day and night of the *Pitris*. That division (as regards the *Pitris*) consists in this: the lighted fortnight (of men) is their day which is for the doing of acts; and the dark fortnight is their night for sleep.[16] A year (of human beings) is equal to a day and night of the gods. The division (as regards the gods) consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the deities, and the half year for which the sun travels from the latter to the former is their night.[17] Computing by the days and nights of human beings about which I have told thee, I shall speak of the day and night of Brahman and his years also.[18] I shall, in their order, tell thee the number of years, that are (thus) for different purposes computed differently, in respect of the Krita, the Tretā, the Dwāpara, and the Kali *yugas*.[19] Four thousand years (of the deities) is the duration of the first or Krita age. The morning of that epoch consists of four hundred years and its evening is of four hundred years. (The total duration, therefore, of the Krita *yuga* is four thousand and eight hundred years of the deities).[20] As regards the other *yugas*, the duration of each gradually decreases by a quarter in respect of both the substantive period with the conjoining portion and the conjoining portion itself. (Thus the duration of the Tretā is three thousand years and its morning extends for three hundred years and its evening for three hundred.

The duration of the Dwāpara also is two thousand years, and its morning extends for two hundred years and its evening also for two hundred. The duration of the Kali *yuga* is one thousand years, and its morning extends for one hundred years and its evening for one hundred).*[21] These periods always sustain the never-ending and eternal worlds. They who are conversant with *Brahma*, O child, regard this as Immutable *Brahma*.[22] In the Krita age all the duties exist in their entirety, along with Truth. No knowledge or object came to men of that age through unrighteous or forbidden means.†[23] In the other *yugas*, duty, ordained in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness grows in consequence of theft, untruth, and deception.[24] In the Krita age, all persons are free from disease and crowned with success in respect of all their objects, and all live for four hundred years. In the Tretā, the period of life decreases by a quarter.[25] It has also been heard by us that, in the succeeding *yugas*, the words of the Vedas, the periods of life, the blessings (uttered by Brāhmanas), and the fruits of Vedic rites, all decrease gradually.[26] The duties set down for the Krita *yuga* are of one kind. Those for the Tretā are otherwise. Those for the Dwāpara are different. And those for the Kali are otherwise. This is in accordance with that decline that marks every succeeding *yuga*.[27] In the Krita, Penance occupies the foremost place. In the Tretā, Knowledge is

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* The *Krita* extends in all for 4,800 years. The Tretā for 3,600; the Dwāpara for 2,400; and the Kali for 1,200. These are, however, the years of the deities. Verses 15–17 and 20–21 occur in Manu, Chap. I.—T.

† This verse occurs in Manu, corresponding with 81 of Chap. I. The reading, however, in Manu is slightly different, for the last clause is *Manushyānupavartate*. In rendering verse 23, I take this reading and follow Medhātithi's gloss. If Nilakantha's gloss and the reading in both the Bengal and the Bombay texts be followed, the passage would run thus.—"No instruction or precept of that age ran along unrighteous ways, since that was the foremost of all ages." Nilakantha explains *parah* as *sa cha parah*. K. P. Singha skips over the difficulty and the Burdwan translator, as usual, gives an incorrect version.—T.

foremost. In Dwāpara, Sacrifice has been said to be the foremost. In the Kali *yuga*, only Gift is the one thing that has been laid down.[28] The learned say that these twelve thousand years (of the deities) constitute what is called a *yuga*. A thousand such *yugas* compose a single day of Brahman.*[29] The same is the duration of Brahman's night. With the commencement of Brahman's day the universe begins to start into life. During the period of universal dissolution the Creator sleeps, having recourse to *yoga*-meditation. When the period of slumber expires, He awakes.[30] That then which is Brahman's day extends for a thousand such *yugas*. His night also extends for a thousand similar *yugas*. They who know this are said to know the day and the night.[31] On the expiry of His night, Brahman, waking up, modifies the indestructible *chit* by causing it to be overlaid with Avidyā. He then causes Consciousness to spring up, whence proceeds Mind which is identical with the Manifest.' "†[32]

Section CCXXXII.

"'Vyāsa said,—*Brahma* is the effulgent seed from which, existing as it does by itself, hath sprung the whole universe consisting of two kinds of being, viz., the mobile and the immobile.‡[1] At the dawn of His day, waking up, He creates

* The total comes up to 12,000 years. These constitute a *Devayuga*. A thousand Devayugas compose a day of Brahman. Verse 28 occurs in Manu, Chap. I.—T.

† The reader who has gone through the previous Sections can have no difficulty in understanding this. The external world is nothing but Mind transformed. Mind, therefore, is spoken of here as *Vyaktātmaka* or that which is the soul of the *vyakta* or that is manifest, or that which is the *vyakta*, or between which and the *vyakta* there is no difference whatever. Some of the Bengal texts do not conclude Section 231 with the 32nd verse but go on and include the whole of the 232nd Section in it. This, however, is not, to be seen in the Bombay texts, as also in some of the texts of Bengal that I have seen.—T.

‡ 'Tejomayam' is explained by the Commentator as 'Vāsanāmayam' or having the principle of desire or wish within it, otherwise Creation could not take place. 'Yasya' is used for 'yatah.'—T.

with the help of Avidyā this universe. At first springs up that which is called Mahat. That Mahat is speedily transformed into Mind which is the soul of the Manifest.*[2] Overwhelming the Chit, which is effulgent, with Avidyā, Mind creates seven great beings.† Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its principal indications, begins to create diverse kinds of objects by modifications of itself. First springs from it Space. Know that its property is Sound.[3-4] From Space, by modification, arises the bearer of all scents, *viz.*, the pure, and mighty Wind. It is said to possess the attribute of Touch.[5] From Wind also, by modification, springs Light endued with effulgence. Displayed in beauty, and called also Cukram, it starts into existence thus, possessing the attribute of Form.[6] From Light, by modification, arises Water having Taste for its attribute. From Water springs Earth having Scent for its attribute. These are said to represent initial creation.‡[7] These, one after another, acquire the attributes of the immediately preceding ones from which they have sprung. Each has not only its own special attribute but each succeeding one has the attributes of all the preceding ones. (Thus Space has only Sound for its attribute. After Space comes Wind, which has, therefore, both Sound and Touch for its attributes. From Wind comes Light or Fire, which has Sound, Touch, and Form for its attributes. From Light is Water, which has Sound, Touch, Form, and Taste for its attributes. From Water is Earth, which has Sound, Touch, Form, Taste, and Scent for its attributes).[8] If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would fall into an error, for Scent is the attribute of Earth though

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* By Mahat is meant Pure or Subtile Intelligence. The Manifest starts into existence from Mind or has Mind for its soul. Hence, as explained in previous Sections, Mind is called 'Vyaktātmakam.'—T.

† These seven great Beings or entities are Mahat, the same speedily transformed into Mind, and the five elemental entities of Space, &c.—T.

‡ Verse 4, 5, 6, and 7 occur in Manu, corresponding with the latter's 75, 76, 77, and 78 of Chap. I.—T.

it may exist in a state of attachment with Water and also Wind.[9] These seven kinds of entities, possessing diverse kinds of energy, at first existed separately from one another. They could not create objects without all of them coming together into a state of commingling.[10] All these great entities coming together, and commingling with one another, form the constituent parts of the body which are called limbs.*[11] In consequence of the combination of those limbs, the sum total, invested with form and having six and ten constituent parts, becomes what is called the body. (When the gross body is thus formed), the subtile Mahat, with the unexhausted residue of acts, then enters that combination called the gross body.†[12] Then the original Creator of all beings, having by his Māyā divided Himself, enters that subtile form

* Chit or Jiva is called *Purusha* or resider in body, because when overlaid with Avidyā by the Supreme Soul, it is not possible for it to exist in any other way than by being invested with a covering or case made of primordial matter determined by the power of acts. Here, however, it means limbs or *avayavam.*—T.

† What is stated in verses 10, 11, and 12 is this: the seven great entities, in their gross form, are unable, if separate, to produce anything. They, therefore, combine with one another. Thus uniting, they first form the 'āçrayanam' of 'carira,' *i. e.*, the constituent parts of the body. They, at this stage, must be known by the name of *Purusha* or *avayava*, *i. e.*, mere limbs. When these limbs again unite, then 'murtimat shodacātmakam cariram bhavati,' *i. e.*, the full body, possessed of form and having the six and ten attributes, comes into existence. Then the subtile *Mahat* and the subtile *bhuts*, with the unexhausted residue of acts, enter it. The plural form 'mahānti' is used because, as the Commentator explains, 'pratipurusham mahatādinām bhinnatwapratipādanārtham,' *i. e.*, the same 'mahat,' by entering each different form, apparently becomes many. Thus there are two bodies, one gross, and the other subtile called 'linga çarira.' The residue of acts is thus explained: all creatures enjoy or suffer the effects of their good and bad acts. If, however, the consequences of acts good and bad be all exhausted, there can be no rebirth. A residue, therefore, remains, in consequence of which rebirth becomes possible. Creation and destruction, again, are endlessly going on. The beginning of the *first* Creation is inconceivable. The Creation here described is one of a series. This is further explained in the verses that follow.—T.

for surveying or overlooking everything. And inasmuch as he is the original Creator of all beings he is on that account called the Lord of all beings.*[13] It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman he creates the worlds of the gods, the *Rishis*, the *Pitris*, and men;[14] the rivers, the seas and the oceans, the points of the horizon, countries and provinces, hills and mountains, and large trees, human beings, *Kinnaras*, *Rākshasas*, birds, animals domestic and wild, and snakes.[15] Indeed, he creates both kinds of existent things, *viz.*, those that are mobile and those that are immobile; and those that are destructible and those that are indestructible. Of these created objects each obtains those attributes which it had during the previous Creation;[16] and each, indeed, obtains repeatedly the same attributes at every subsequent Creation. Determined in respect of character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness, or untruthfulness, each creature, at every new creation, obtains that particular attribute which it had cherished before. It is in consequence of this that that particular attribute attaches to it.[17] It is the Ordainer himself who attaches variety to the great entities (of Space, Earth, &c.), to the objects of the senses (such as form, &c.), and to size or bulk of existent matter, and appoints the relations of creatures with those multiform entities.[18] Amongst men who have devoted themselves to the science of things, there are some who say that, in the production of

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* The six and ten parts are the five gross *bhutas*, and the eleven senses of knowledge and action including mind. The great creatures are the tanmātrā of the gross elements, *i. e.*, their subtile forms. At first the gross body (with the principle of growth) is formed. Into it enters the subtile body or the linga-çarira. At first (as already said) the gross elements come together. Then the subtile ones with the residue of acts. Then enters the Soul which is *Brahma* itself. The Soul enters into the subtile form for witnessing, or surveying. All creatures are only manifestations of that Soul due to the accident of Avidyā or Māyā. *Tapas* means, as the Commentator explains, *ālochana*.—T.

effects, Exertion is supreme. Some learned persons say that Destiny is supreme, and some that it is Nature which is the agent.[19] Others say that Acts flowing from (personal) exertion, and Destiny, produce effects, aided by Nature. Instead of regarding any of these as singly competent for the production of effects, they say that it is the union of all three that produces all effects.[20] As regards this subject,* some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some that it is not that the reverse of both are not. These, of course, are the contentions of those that depend on Acts, with reference to objects. They, however, whose vision is directed to truth regard *Brahma* as the cause.†[21] Penance is the highest good for living creatures. The roots of penance are tranquillity and self-restraint. By penance one obtains all things that one wishes for in one's mind.[22] By penance one attains to that Being who creates the universe. He who (by penance) succeeds in attaining to that Being becomes the puissant master of all beings.[23] It is by penance that the *Rishis* are enabled to read the Vedas ceaselessly. At the outset the Self-born caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end, to (spring up and) flow on (from preceptor to disciple). From those sounds have sprung all kinds of actions.[24] The names of the *Rishis*, all things that have been created, the varieties of form seen in existent things, and the course of all actions, have their origin in the Vedas.‡[25]

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* *I. e.*, this variety of Being and this variety of relations.—T.

† *Anubhe* is explained as *ubhayavyatiriktam*. *Sattwasthāh* are those that depend upon the realiy existent, *i. e.*, those that regard *Brahma* as the sole cause competent for the production of all effects.—T.

‡ It is exceedingly difficult to understand the true meaning of these verses. A verbal translation is not calculated to bring out the sense. Apparently, the statement that all things are contained in the Vedas is nonsense. In reality, however, what is intended to be said is that as the Vedas are Speech or Words, the Creator had to utter words symbolizing his ideas before creating anything. It is remarkable that there is a close resemblance between the spirit of the first chapter of Genesis with what is contained in the *çrutis* on the subject of Crea-

Indeed, the Supreme Master of all beings, in the beginning, created all things from the words of the Vedas. Truly, the names of the *Rishis*, and all else that has been created, occur in the Vedas. Upon the expiration of his night (*i. e.*, at the dawn of his day), the Increate Brahman creates, from prototypes that existed before, all things which are, of course, well-made by Him.*[26] In the Vedas hath been indicated the topic of the Soul's Emancipation, along with the ten means constituted by study of the Vedas, adoption of the domestic mode of life, penances, observance of duties common to all the modes of life, sacrifices, performance of all such acts as lead to pure fame, meditation which is of three kinds, and that kind of emancipation which is called success (*Siddhi*) attainable in this life.†[27] That incomprehensible *Brahma* which has been declared in the words of the Vedas, and which has been indicated more clearly in the Upanishadas by those who have an insight into the Vedas, can be realised by

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tion. Let there be Earth, and there was Earth, says the inspired poet of Genesis. Nilakantha cites exactly similar words from the *çrutis* as those which Brahman uttered for creating the Earth, such as,—"Bhuriti vyāharan sa Bhumimasrijat." Then the four modes of life with the duties of each, the modes of worship, &c., were also indicated; hence, all acts also are in the Vedas which represent the original words of *Brahma*.—T.

* All things are *Sujāta* or well-made by him. In Genesis it is said that God uttered particular words and particular objects sprang into existence, and He saw that they were *good*.—T.

† The first line contains only technical terms. *Nāma* means *Rig-veda*. Hence, it stands for study of all the Vedas. *Bheda* stands for half, *i. e.*, for the wife, who must be associated with her husband in all religious acts. *Tapah* is penance; hence it stands for all kinds of observances like *chāndrāyana*, and modes of life, *vānaprastha*, &c., *Karma* means such acts as the saying of morning and evening prayers, &c. *Yajna* is sacrifice like *yotishtoma*, &c. *Akhyā* means such acts as lead to good fame, like the digging of tanks, the making of roads, &c. *Aloka*, meaning meditation, is of three kinds. Lastly, comes *Siddhi*, meaning that emancipation which is arrived at by one during this life. The instrumental plural *kramaih* should be construed as "daçabhih kramaih nāmadibhi sahitā Vedeshu prochyate" K. P. Singha has correctly rendered the verse, omitting reference to *Siddhi*. The Burdwan translator has totally misunderstood it.—T.

gradually following the practices referred to above.*[28] Unto a person who thinks he has a body, this consciousness of duality, fraught again with that of pairs of opposites, is born only of acts in which he is engaged. (That consciousness of duality ceases during dreamless slumber or when Emancipation has been attained.) That person, however, who has attained to Emancipation, aided by his knowledge, forcibly drives off that consciousness of duality.[29] Two *Brahmas* should be known, *viz.*, the *Brahma* represented by sound (*i. e.*, the Vedas), and secondly that which is beyond the Vedas and is supreme. One that is conversant with *Brahma* represented by sound succeeds in attaining to *Brahma* that is Supreme.[30] The slaughter of animals is the sacrifice laid down for the Kshatriyas. The growing of corn is the sacrifice laid down for the Vaiçyas. Serving the three other orders is the sacrifice laid down for the Cudras. Penances (or worship of *Brahma*) is the sacrifice laid down for the Brāhmanas.[31] In the Krita age the performance of sacrifices was not necessary. Such performance became necessary in the Tretā age. In the Dwāpara, sacrifices have begun to fall off. In the Kali, the same is the case with them.[32] In the Krita age, men, worshipping only one *Brahma*, looked upon the *Richs*, the *Sāmans*, the *Yajushes*, and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practiced only *yoga* by means of penances.[33] In the Tretā age, many mighty men appeared that swayed all mobile and immobile objects.[34] (Though the generality of men in that age were not naturally inclined to the practice of righteousness yet those great leaders forced them to such practice.) Accordingly, in that age, the Vedas, and sacrifices, and the distinctions between the several orders, and the four modes of life,

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* *Gahanam* is explained by the commentator as *duravagāham Brahma*; *vedavādeshu* means, according to him, the rites and observances laid down in the Vedas. It is better, however, to take it literally, *i. e.*, for the words of the Vedas. *Vedānteshu* means 'in the Upanishads,' which come *after* the Vedas. Both the Vernacular translators have misunderstood this verse.—T.

existed in a compact state. In consequence, however, of the decrease in the period of life in Dwāpara, all these, in that age, fall off from that compact condition.[35] In the Kali age, all the Vedas become so scarce that they may not be even seen by men. Afflicted by iniquity, they suffer extermination along with the rites and sacrifices laid down in them.[36] The righteousness which is seen in the Krita age is now visible in such Brāhmanas as are of cleansed souls and as are devoted to penances and the study of the scriptures.[37] As regards the other *yugas*, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observant of the practices of their respective orders, and conversant with the ordinances of the Vedas, are led by the authority of the scriptures, to betake themselves from motives of advantage and interest to sacrifices and vows and sojourns to sacred waters and spots.*[38] As in the season of rains a large variety of new objects of the immobile order are caused to come forth into life by the showers that fall from the clouds, even so many new kinds of duty or religious observances are brought about in each new *yuga*.[39] As the same phenomena reappear with the reappearance of the seasons, even so, at each new Creation the same attributes appear in each new Brahman and Hara.[40] I have, before this, spoken to thee of Time which is without beginning and without end, and which ordains this variety in the universe. It is that Time which creates and swallows up all creatures.[41] All the in-

* This verse is, no doubt, pleonastic. The Commentator interprets it in the way I have rendered it. *Yathādharmam*, according to him, means 'without transgressing acts and duties consistent with virtue;' 'yathāgamam' means 'following the authority of the scriptures;' 'vikriyate' implies 'do from motives of advantage and gain.' The sense seems to be that in the three other *yugas* men, without absolutely abandoning virtue, perform good acts and Vedic sacrifices and rites and scriptural vows and observances, from motives of low gain and not because as a preparation for Emancipation. Thus in even the Kali age, Vedic rites are not absolutely unknown. The motive, however, from which these are undertaken is connected with some low or sordid gain.—T.

numerable creatures that exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that assumes those shapes and it is Time that upholds them.*[42] I have thus discoursed to thee, O son, on the topics about which thou hadst inquired, *viz.*, Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the consequences of action !—' "[43]

Section CCXXXIII.

" 'Vyāsa said,—I shall now tell thee how, when his day is gone and his night comes, he withdraws all things unto himself, or how the Supreme Lord, making this gross universe exceedingly subtile, merges everything into his Soul.[1] When the time comes for universal dissolution, a dozen Suns, and Agni with his seven flames, begin to burn. The whole universe, wrapt by those flames, begins to blaze forth in a vast conflagration.[2] All things mobile and immobile that are on the Earth first disappear and merge into the substance of which this planet is composed.[3] After all mobile and immobile objects have thus disappeared, the Earth, shorn of trees and herbs, looks naked like a tortoise shell.[4] Then water takes up the attribute of earth, *viz.*, scent. When earth becomes shorn of its principal attribute, that element is on the eve of dissolution.[5] Water then prevails. Surging into mighty billows and producing awful roars, only water fills this space and moves about or remains still.[6] Then the attribute of water is taken by Heat, and losing its own attribute, water finds rest in that element.[7] Dazzling flames of fire, ablaze all around, conceal the Sun that is in the centre of space. Indeed, then, space itself, full of those fiery flames, burns in a vast conflagration.[8] Then Wind comes and takes the attribute, *viz.*, form, of Heat or Light, which thereupon becomes extinguished, yielding to Wind, which, possessed of great might, begins to be awfully agitated.[9]

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* Samayah sthānam matam ; sa eva bhutāni bhavati ; sa eva tān dadhāti. This is the construction, as explained by the Commentator.—T.

The Wind, obtaining its own attribute, *viz.*, sound, begins to traverse upwards and downwards and transversely along all the ten points.[10] Then Space takes the attribute, *viz.*, sound, of Wind, upon which the latter becomes extinguished and enters into a phase of existence resembling that of unheard or unuttered sound.[11] Then Space is all that remains, that element whose attribute, *viz.*, sound, dwells in all the other elements, divested of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest state of existence.[12] Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all things that are manifest. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of Mind as displayed into Mind as undisplayed or subtile, is called the destruction of the vast external universe.*[13] Then Chandramas, having made Mind to (thus) withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into Chandramas, the other attributes that are owned by Içwara are all that remain.[14] This Chandramas, which is called also *Sankalpa*, is then, after a very long time, brought under Içwara's sway, the reason being that that Sankalpa has to perform a very difficult act, *viz.*, the destruction of Chitta or the faculties that are employed in the process called judgment. When this has been effected, the condition reached is said to be of high Knowledge.[15] Then Time swallows up this Knowledge, and as the *Çruti* declares, Time itself, in its turn, is swallowed up by Might

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* From what has been said in the previous Sections, the reader will have no difficulty in understanding what is meant by 'abhivyaktātmakam manah.' It is Mind that is the essence of all that is 'abhivyakta' or manifest. That Mind swallows up the attribute of Space. Hence it is 'avyaktam' that swallows up the 'manaso vyaktam.' This swallowing up is 'Brāhmah sampratisancharah' or destruction of the outward universe in its manifest vastness. The Commentator gives the substance of the verse in these words:—'manahkalpito virāt manasi eva liyate.' From the verses that follow it would seem that the object of this section is to describe the yogin's 'pratyāhār' and not the actual dissolution of the universe.—T.

or Energy. Might or energy, however, is (again) swallowed up by Time, which last is then brought under her sway by Vidyā.[16] Possessed of Vidyā, Içwara then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme *Brahma*. That is Eternal, and that is the Highest of the High.[17] Thus all existent creatures are withdrawn into *Brahma*.[18] Truly hath this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus declared by Yogins possessed of Supreme Souls, after actual experience.[19] Even thus doth Unmanifest *Brahma* repeatedly undergo the processes of Elaboration and Withdrawal (*i. e.*, Creation and Destruction), and even thus are Brahman's Day and Night each consisting of a thousand *yugas*.*—' "[20]

SECTION CCXXXIV.

" 'Vyāsa said,—That which thou hadst asked me about the Creation of all beings, I have now narrated to thee in full. Listen to me as I tell thee now what the duties are of a Brāhmana.[1] The rituals of all ceremonies for which sacrificial fees are enjoined, commencing with *Jātakarma* and ending with *Samīvartana*, depend for their performance

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* Verses 16 and 17 are exceedingly difficult. The Commentator has shown great learning in expounding them. Unfortunately, the subject is a *yoga* mystery, and the explanation and illustrations of the Commentator refer to things beyond the reach of ordinary experience and intelligence. The words Chandramas, Kāla, and Valam, and Akāça also and Ghosa (in verse 17), are technical terms of *yoga*. I referred the passage to more than one learned Pundit. My referees are of opinion that a *yoga* mystery is here expounded, which yogins alone can understand. European scholars will probably smile at the statement that there is a hidden meaning in these words. Most readers will take the verses for nonsense. Reflection, however, has convinced me that *yoga* is not nonsense. One who has not studied the elements of Geometry or Algebra cannot, however intelligent, hope to understand at once a proposition of the Principia or the theorem of De Moivre. Failing to give the actual sense, I have contented myself with giving a verbal translation.—T.

upon a preceptor competent in the Vedas.*[2] Having studied all the Vedas and having displayed a submissive behaviour towards his preceptor during his residence with him, and having paid the preceptor's fee, the youth should return home with a thorough knowledge of all sacrifices.†[3] Receiving the permission of his preceptor, he should adopt one of the four modes of life and live in it in due observance of its duties till he casts off his body.[4] He should either lead a life of domesticity with spouses and engaged in creating offspring, or live in the observance of *Brahmacharyya*; or in the forest in the company of his preceptor, or in the practice of the duties laid down for a *yati*.[5] A life of domesticity is said to be the root of all the other modes of life. A self-restrained householder who has conquered all his attachments to worldly objects always attains to success (in respect of the great object of life).[6] A Brāhmana, by begetting children, by acquiring a knowledge of the Vedas, and by performing sacrifices, pays off the three debts he owes.‡ He should then enter the other modes of life, having cleansed himself by his acts.[7] He should settle in that place which he may ascertain to be the most sacred spot on Earth, and he should strive, in all matters that lead to fame, for attaining to a position of eminence.[8] The fame of Brāhmanas increases through penances that are very austere, through mastery of the various branches of knowledge,

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* *Jātakarma* is the ceremony that is performed with certain Vedic *mantras* immediately after a child's birth. There are many such ceremonies to be performed till *Samāvartana* or return from the preceptor's home after completion of the period of pupilage. These ceremonies are necessarily such that they must be performed by the child's father or somebody else whom the latter might call in.—T.

† In this country, no fees are charged for tuition The pupil, however, after completing his studies, may give his preceptor a final fee which is determined by the choice of the preceptor himself and which varies according to the means of the pupil leaving the preceptor's home for his own.—T.

‡ By begetting children, one pays off one's debt to ancestors; by studying the Vedas, one pays off one's debt to the *Rishis*; and by performing sacrifices one pays off one's debt to the deities.—T.

through sacrifices, and through gifts.[9] Indeed, a person enjoys endless regions of the righteous (in the next world) as long as his deeds or the memory thereof lasts in this world.[10] A Brāhmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away in vain or accept other people's gifts in vain.[11] Wealth, sufficient in quantity, that may come from one who is assisted in a sacrifice, from a pupil, or from kinsmen (by marriage) of a daughter, should be spent in the performance of sacrifice or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brāhmana singly.*[12] For a Brāhmana leading a life of domesticity there is no means save the acceptance of gifts for the sake of the deities, or *Rishis*, or *Pitris*, or preceptor, or the aged, or the diseased, or the hungry.†[13] Unto those that are persecuted by unseen foes, or those that are striving to the best of their power to acquire knowledge, one should make gifts from his own possessions, including even cooked food, more than one can fairly afford.‡[14] Unto a deserving person there is nothing that cannot be given. They that are good and wise deserve to have even the prince of steeds, called Uchchaiçravas, belonging to Indra himself.¶[15] Of high vows, (king) Satyasandha, having, with due humility, offered his own life-breaths for saving those of a Brāhmana, ascended to heaven.[16] Sankriti's son Rantideva, having given only lukewarm water to the high-souled Vaçishtha, ascended to heaven

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* It is a deadly sin to take anything from the father-in-law or other relatives (by marriage) of a daughter. What is got from such sources is, to this day, spent freely. Those persons that sell their daughters in marriage are universally esteemed as fallen.—T.

† The fact is, the duty of the householder obliges him to worship the deities and the *Pitris*, and to become hospitable to the others named. The Brāhmana, however, has no ostensible means for discharging this duty. The only means open to him is acceptance of gifts. In his case, acceptance, therefore, for such ends is not productive of demerit.—T.

‡ *Kritādapi* is explained by the Commentator as *pakkännādapi*.—T.

¶ The sense is that there is no gift which is too valuable for such persons.—T.

and received high honors there.[17] Atri's royal son Indradamana, possessed of great intelligence, having given diverse kinds of wealth to a deserving person, acquired diverse regions of felicity in the next world.[18] Uçinara's son Civi, having given away his own limbs and the dear son of his loins for the sake of a Brāhmana, ascended to heaven from this world.[19] Pratarddana, the ruler of Kāçi, having given away his very eyes to a Brāhmana, obtained great fame both here and hereafter.[20] King Devāvridha, having given away a very beautiful and costly umbrella, with eight golden ribs, proceeded to heaven with all the people of his kingdom.[21] Sankriti of Atri's race, possessed of great energy, having given instruction to his disciples on the subject of Impersonal *Brahma*, proceeded to regions of great felicity.[22] Amvarisha of great prowess, having given unto the Brāhmanas eleven *Arvudas* of kine, proceeded to heaven with all the people of his kingdom.[23] Sāvitri, by giving away her ear-rings, and king Janamejaya, by giving away his own body, both proceeded to high regions of felicity.[24] Yuvanāçwa the son of Vrishādabha, by giving away diverse kinds of gems, a fine mansion, and many beautiful women, ascended to heaven.[25] Nimi, the ruler of the Videhas, gave away his kingdom, Jamadagni's son (Rāma) gave away the whole Earth ; and Gaya gave away the Earth with all her towns and cities, unto the Brāhmanas.[26] Once when the clouds ceased to pour, Vaçishtha, resembling Brahman himself, kept alive all creatures like Prajāpati keeping them alive (by his energy and kindness).[27] Karandha's son Marutta of cleansed soul, by giving away his daughter to Angiras, speedily ascended to heaven.[28] Brahmadatta, the ruler of the Pānchālas, possessed of superior intelligence, by giving away two precious jewels called *Nidhi* and *Çankha* unto some of the foremost of the Brāhmanas, obtained many regions of felicity.[29] King Mitrasaha, having given his own dear wife Mayadanti unto the high-souled Vaçishtha, ascended to heaven with that wife of his.[30] The royal sage Sahasrajit, possessed of great fame, having cast off dear life itself for the sake of a Brāhmana, ascended to regions of

great felicity.[31] King Catadyumna, having given to Mudgala a mansion made of gold and full of every object of comfort and use, ascended to heaven.[32] The king of the Cālwas, known by the name of Dyutimat, possessed of great prowess, gave unto Richika his entire kingdom and ascended to heaven.[33] The royal sage Madirāçwa, by giving away his daughter of slender waist to Hiranyahasta, ascended to such regions as are held in esteem by the very gods.[34] The royal sage Lomapāda, of great prowess, by giving away his daughter Cāntā to Rishyaçringa, obtained the fruition of all his wishes.[35] King Prasenajit, of great energy, by giving away a hundred thousand kine with calves, ascended to excellent regions of felicity.[36] These and many others, possessed of great and well-ordered souls and having their senses under control, ascended, by means of gifts and penances, to heaven.[37] Their fame will last as long as the Earth herself will last. All of them have, by gifts and sacrifices and procreation of issue, proceeded to heaven.' "[38]

Section CCXXXV.

"Vyāsa said,—The knowledge called *Trayi* which occurs in the Vedas and their branches should be acquired. That knowledge is to be derived from the Richs, the Sāmans, and the sciences called *Varna* and *Akshara*. There are, besides, the Yajushes and the Atharvans. In the six kinds of acts indicated in these, dwells the Divine Being.[1] They that are well-versed in the declarations of the Vedas, that have knowledge of the Soul, that are attached to the quality of Goodness, and that are highly blessed, succeed in understanding the origin and the end of all things.[2] A Brāhmana should live in the observance of the duties laid down in the Vedas. He should do all his acts like a good man of restrained soul. He should earn his livelihood without injuring any creature.[3] Having derived knowledge from the good and wise, he should control his passions and propensities. Well-versed in the scriptures, he should practise those duties that have been laid down for him, and do all acts in this

world guided by the quality of goodness. Leading even the domestic mode of life, the Brāhmana should be observant of the six acts already spoken of.*[4] His heart full of faith, he should worship the deities in the five well-known sacrifices. Endued with patience, never heedless, having self-control, conversant with duties, with a cleansed soul, divested of joy, pride, and wrath, the Brāhmana should never sink in languor.[5] Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness, and self-restraint,—these enhance one's energy and destroy one's sins.[6] One endued with intelligence should be abstemious in diet and should conquer one's senses. Indeed, having subdued both lust and wrath, and having washed away all his sins, he should strive for attaining to *Brahma*.[7] He should worship the Fire and Brāhmanas, and bow to the deities. He should avoid all kinds of inauspicious discourse, and all acts of unrighteous injury.[8] This preliminary course of conduct is first laid down for a Brāhmana. Subsequently, when knowledge comes, he should engage himself in acts, for in acts is success.†[9] The Brāhmana who is endued with intelligence succeeds in crossing the stream of life that is so difficult to cross and that is so furious and terrible, that has the five senses for its waters that has cupidity for its source, and that has wrath for its mire.[10] He should never shut his eyes to the fact that Time stands behind him in a threatening attitude,—Time who is the great stupifier of all things, and who is armed with very great and irresistible force issuing from the great Ordainer himself.[11] Generated by the current of Nature, the universe is being ceaselessly carried along.[12] The mighty river of Time, overspread with eddies constituted by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass,[13] and the rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its terrible crocodiles, the Vedas and sacrifices for its rafts,[14] and the righteousness

* The first and the 4th Verses are triplets in the Bengal texts.—T.

† These are, of course, religious acts.—T.

of creatures for its islands, and Profit and Pleasure for its springs, truthfulness of speech and Emancipation for its shores, benevolence for the trees that float along it,[15] and the *yugas* for the lakes along its course,—the mighty river of Time,—which has an origin as inconceivable as that of *Brahma* itself, is ceaselessly bearing away all beings created by the great Ordainer towards the abode of Yama.*[16] Persons possessed of wisdom and patience always succeed in crossing this awful river by employing the rafts of knowledge and wisdom. What, however, can senseless fools, destitute of similar rafts, do (when thrown into that furious stream) ?[17] That only the man of wisdom succeeds in crossing this stream and not he that is unwise, is consistent with reason. The former beholds from a distance the merits and faults of everything. (Accordingly, he succeeds in adopting or rejecting what is deserving of adoption or rejection).[18] The man, however, of unstable and little understanding, and whose soul is full of desire and cupidity, is always filled with doubt. Hence the man destitute of wisdom never succeeds in crossing that river. He also who sits inactively (in doubt) can never pass it over.[19] The man destitute of the raft of wisdom, in consequence of his having to bear the heavy weight of great faults, sinks down. One that is seized by the crocodile of desire, even if possessed of knowledge, can never make know-

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* In the Bengal texts Verse 12 consists of one line. This, I think, is correct. Verses 13, 14, 15, and 16 form one sentence. Verse 12 is complete by itself. The *udaka* in *kālodaka* should be taken as meaning stream or river, otherwise *ahorātrajalena* would be pleonastic. Again *arthakāmajalena*, to avoid redundancy, should be taken as implying the springs that supply the water. *Vihingsā-taruvāhinā* is, 'having benevolence for the trees that float on its waters.' This idea is beautiful. Creatures that are being borne away in the stream of Time may catch these trees of benevolence for saving themselves. The Burdwan translator misunderstands *vihingsā* and makes nonsense of the idea. Altogether, though highly ornate, the metaphors are original. Of course, the idea is eminently oriental, Eastern rhetoric being fond of spinning out metaphors and similies, which, in the hands of Eastern poets, become highly elastic.—T.

ledge one's raft.*[20] For these reasons the man of wisdom and intelligence should strive to float over the stream of Time (without sinking in it). He, indeed, succeeds in keeping himself afloat who becomes conversant with *Brahma*.[21] One born in a noble race, abstaining from the three duties of teaching, officiating at other's sacrifices, and accepting gifts, and doing only the three other acts, *viz.*, studying, sacrificing, and giving, should, for those reasons, strive to float over the stream. Such a man is sure to cross it aided by the raft of wisdom.[22] One who is pure in conduct, who is self-restrained and observant of good vows, whose soul is under control, and who is possessed of wisdom, certainly wins success in this and the other world.[23] The Brāhmana leading a domestic mode of life should conquer wrath and envy, practise the virtues already named, and, worshipping the deities in the five sacrifices, eat after having fed the deities, *Pitris*, and guests.[24] He should conform to those duties which are observed by the good; he should, do all his acts like a person of governed soul; and he should without injuring any creature, draw his sustenance by adopting a course that is not censurable.[25] One who is well-versed in the truths of the Vedas and the other branches of knowledge, whose behaviour is like that of a person of well-governed soul, who is endued with a clear vision, who observes those duties that are laid down for his order, who does not, by his acts produce an intermixture of duties,[26] who attends to the observances set down in the scriptures, who is full of faith, who is self-restrained, who is possessed of wisdom, who is destitute of envy and malice, and who is well conversant with the distinctions between righteousness and iniquity, succeeds in crossing all his difficulties.[27] That Brāhmana who is possessed of fortitude, who is always heedful, who is self-restrained, who is conversant with righteousness, whose soul is under control, and who has transcended joy, pride, and wrath, has never to languish in grief.[28] This is the

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* K. P. Singha misunderstands this verse. The Burdwan translator is also inaccurate.—T.

course of conduct that was ordained of old for a Brāhmana. He should strive for the acquisition of Knowledge, and do all the scriptural acts. By living thus, he is sure to obtain success.[29] One who is not possessed of clear vision does wrong even when one wishes to do right. Such a person, by even exercising his judgment, does such acts of virtue as partake the nature of iniquity.[30] Desiring to do what is right one does what is wrong. Similarly, desiring to do what is wrong, one does what is right. Such a person is a fool. Not knowing the two kinds of acts, one has to undergo repeated rebirths and deaths.' "[31]

Section CCXXXVI.

" 'Vyāsa said,—If Emancipation be desirable, then knowledge should be acquired. For a person who is borne now up and now down along the stream of Time or life, knowledge is the raft by which he can reach the shore.[1] Those wise men who have arrived at certain conclusions (regarding the character of the soul and that which is called life) by the aid of wisdom, are able to assist the ignorant in crossing the stream of time or life with the raft of knowledge. They, however, that are ignorant, are unable to save either themselves or others.[2] He who has freed himself from desire and all other faults, and who has emancipated himself from all attachments, should attend to these two and ten requirements of yoga, *viz.*, place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind, and survey.*[3]

* The place should be a level spot, not impure (such as a crematorium, &c), free from *kankars*, fire, and sand, &c. ; solitary and free from noise and other sources of disturbance. Acts include abstention from food and sports and amusements, abstention from all kinds of work having only worldly objects to accomplish, abstention also from sleep and dreams. Affection means that for good disciples or for progress in *yoga*. Objects refer to sacred fuel, water, and suppression of expectancy and anxiety, &c.. Means refer to the seat to be used, the manner of sitting, and th attitude of the body. Destruction refers to the conquest of desire and attachments, *i. e.*, renunciation of all attractive things. Certainty means the unalterable belief that what is said about *yoga* in the Vedas and by

He who wishes to obtain superior Knowledge, should, by the aid of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the aid of his knowledge, restrain his soul.[4] Whether he becomes compassionate or cruel, whether he becomes conversant with all the Vedas or ignorant of the *Richs*, whether he becomes righteous and observant of sacrifices or the worst of sinners, whether he becomes eminent for prowess and wealth or plunged into misery, that person who directs his mind towards these (attributes that I have spoken of), is sure to cross the ocean of life which is so difficult to cross.[6] Without speaking of the results of the attainment of *Brahma* by yoga, it may be said that he who sets himself to only enquire after the Soul transcends the necessity of observing the acts laid down in the Vedas.[7] The body with *jiva* within it is an excellent car. When sacrifices and religious rites are made its *upastha*, shame its *varutha*, Upāya and Apāya its *kuvara*, the breath called Apāna its *aksha*, the breath called Prāna its *yuga*, knowledge and the allotted period of existence its points for tying the steeds, heedfulness its handsome *vandhura*, the assumption of good behaviour its *nemi*, vision, touch, scent, and hearing its four steeds, wisdom its *nābhi*, all the scriptures its *pratoda*, certain knowledge of the scriptural declarations its driver, the soul its firmly-seated rider, faith and self-restraint its fore-runners, renunciation its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation (or union with *Brahma*) its goal, then may that car reach *Brahma* and shine there in effulgence.*[8-11] I shall now tell thee the

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preceptors is true. (The Nom. sing. inflection stands for the instrumental plural). Eyes include the other senses. All these should be restrained. Food means pure food. Suppression refers to the subjugation of our natural inclination towards earthly objects. Mind here has reference to the regulation of the will and its reverse, *viz.*, irresolution. Survey means reflection on birth, death, decrepitude, disease, sorrow, faults, &c. In giving these meanings, I, of course, follow Nilakantha —T.

* Notwithstanding Nilakantha's gloss which shows great ingenuity and which has been apparently followed by both of them, the Verna-

speedy means that should be adopted by the person who would equip his car in such a fashion for passing through this wilderness of the world in order to reach the goal constituted by *Brahma* that is above decrepitude and destruction.[12] To set the mind upon one thing at a time is called *Dhāranā*.* The Yogin, observing proper vows and restraints, practises in all seven kinds of *Dhāranā*. There are, again, as many kinds of *Dhāranās* arising out of these, upon subjects that are near or remote.†[13] Through these the Yogin

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cular translators have misunderstood portions of these Verses which sketch out the course of life which one desirous of attaining to Emancipation or *Brahma* is to follow. Particular virtues or attributes have been represented as particular limbs of the car. It does not appear that there is (except in one or two instances) any especial aptitude in any of those virtues or attributes for corresponding with one instead of with another limb of the figurative car. *Upastha* is that part of the car on which the driver sits. *Varutha* is the wooden fence round a car for protecting it against the effects of collision. Shame is the feeling that withdraws us from all wicked acts. *Kuvara* is the pole to which the yoke is attached Upāya and Apàya, which have been called the *kuvara*, are 'means' and 'destruction' as explained in Verse 3 above. *Aksha* is the wheel. *Yuga* is the yoke. *Vandhura* is that part of the *yuga* where it is attached to the pole, *i. e.*, its middle, about which appears something like a projecting knob. *Nemi* is the circumference of the wheel. *Nābhi* is the central portion of the car upon which the rider or warrior is seated. *Pratoda* is the goad with which the driver urges the steeds. The Commentator explains that *jiva-yuktah* means having such a *jiva* as is desirous of attaining to Emancipation or *Moksha*. Such elaborate figures are favourite conceits of Oriental poets.—T.

* Adopting the Kantian distribution of the mental phenomena, *viz.*, the three great divisions of Cognitive faculties, 'Pleasure and Pain, and Desire and Will, Sir William Hamilton subdivides the first (*viz.*, the Cognitive faculties), into the acquisitive faculty, the retentive faculty, the reproductive faculty, the representative faculty, and reason or judgment by which concepts are compared together. *Dhāranā* corresponds with the exercise of the Representative (faculty or the power by which the mind is held to or kept employed upon a particular image or notion. It is this faculty that is especially trained by *yogins*. Indeed, the initial step consists in training it to the desirable extent.—T.

† The seven kinds of *Dhāranās* appertain respectively to Earth; Wind, Space, Water, Fire, Consciousness, and Understanding.—T.

gradually acquires mastery over Earth, Wind, Space, Water, Fire, Consciousness, and Understanding. After this he gradually acquires mastery over the Unmanifest.*[14] I shall now describe to thee the conceptions in their order that are realised by particular individuals amongst those that are engaged in *yoga* according to the rules and ordinances that have been laid down. I shall tell thee also of the nature of the success that attaches to *yoga* commenced (according to rules) by him who looks within his own self.†[15] The Yogin, that abandons his gross body, following the instructions of his preceptor, beholds his soul displaying the following forms in consequence of its subtility. To him, in the first stage, the welkin seems to be filled with a subtile substance like foggy vapour.‡[16] Of the Soul which has been freed from the body, even such becomes the form. When this fog disappears, a second (or new) form becomes visible.[17] For then the Yogin beholds within himself, in the firmament of his heart, the form of Water. After the disappearance of water, the form of Fire displays itself.[18] When this disappears, the form that becomes perceivable is that of Wind as effulgent as a well-tempered weapon of high polish. Gradually the form displayed by Wind becomes like that of the thinnest gossamer.[19] Then having acquired whiteness, and also, the subtilety of air, the Brāhman's soul is said to attain the supreme whiteness and subtilety of Ether.[20] Listen to me as I tell thee the consequences of these diverse conditions

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* All these have been explained lower down.—T.

† The construction of both these lines is difficult to understand. The prose order of the line is 'yogatah yuktesu (madhye) yasya yathā ete vikramāh (tathā vakshyāmi); ātmani paçyatah (janasya) yuktasya yogasya (yathā) siddhi (tathā vakshyāmi).' 'Yogatah' means 'upāyatah,' *i, e.*, according to rules and ordinances. 'Vikramāh' is used in a peculiar sense, *viz.*, 'anubhavakramāh,' *i. e.*, the order of conception or conceptions in their order. 'Atmanipaçyatah' means 'of him who looks into himself,' *i. e.*, who withdraws his mind from the outer world and turns it to view his own self. Without Nilakantha's aid, such verses would be thoroughly unintelligible.—T.

‡ *Paçyatah* means 'of that which sees, *i. e*, of the ātman or Soul.'—T.

when they occur. That Yogin who has been able to achieve the conquest of the Earth-element, attains by such lordship to the power of Creation.[21] Like a second Prajāpati endued with a nature that is perfectly imperturbable, he can from his own body create all kinds of creatures. With only his toe, or with his hand or feet,[22] that person can singly cause the whole Earth to tremble who has achieved the lordship of the Wind. Even this is the attribute of the Wind as declared in the *Çruti*. The Yogin who has achieved the lordship of Space, can exist brightly in Space in consequence of his having attained to uniformity with that element, and can also disappear at will.[23] By lordship over Water, one can (like Agastya) drink up rivers, lakes, and oceans. By lordship over Fire, the Yogin becomes so effulgent that his form cannot be looked at. He becomes visible only when he extinguishes the fire within him. When the Yogin succeeds in extinguishing his consciousness of individuality, these five elements come within his sway.[24] When the Understanding, which is the soul of the five elements and of the consciousness of individuality,* is conquered the Yogin attains to Omnipotence, and perfect Knowledge (or perception freed from doubt and uncertainty) with respect to all things comes to him.[25] In consequence of this, the Manifest becomes merged into the Unmanifest or Supreme Soul from which the world emanates and becomes what is called Manifest.†[26] Listen now to me in detail as I expound the science of the Unmanifest. But first of all listen to me about all that is Manifest as expounded in the Sānkhya system of philosophy.[27] In both the Yoga and the Sānkhya systems, five and twenty topics of knowledge have been

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* The Understanding is called the *soul* of the five elements and of the consciousness of individuality because these six things rest on it or have it for their refuge. The reader will easily understand this from what has been said in the previous Sections.—T.

† It is from the Unmanifest or the Supreme Soul that the world or all that is Manifest, springs or emanates. The Yogin, in consequence of his superior knowledge, apprehends all that is Manifest to be but the Unmanifest Supreme Soul.—T.

treated in nearly the same way. Listen to me as I mention their chief feautures.[28] That has been said to be Manifest which is possessed of these four attributes, *viz.*, birth, growth decay, and death.[29] That which is not possessed of these attributes is said to be Unmanifest. Two Souls are mentioned in the Vedas and the sciences that are based upon them.[30] The first (which is called Jivātman) is endued with the four attributes already mentioned, and has a longing for the four objects or purposes (*viz.*, Religion, Wealth, Pleasure, and Emancipation). This soul is called Manifest, and it is born of the Unmanifest (Supreme Soul). It is both Intelligent and not-Intelligent.[31] I have thus told thee about *Sattwa* (inert matter) and *Kshetrajna* (immaterial spirit). Both kinds of Soul, it is said in the Vedas, become attached to objects of the senses.[32] The doctrine of the Sānkhyas is that one should keep oneself aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites such as pleasure and pain, heat and cold, &c., who never gives way to wrath or hate, who never speaks an untruth,[33] who though slandered or struck still shows friendship for the slanderer or the striker, who never thinks of doing ill to others, who restrains these three, *viz.*, speech, acts, and mind,[34] and who behaves uniformly towards all creatures, succeeds in approaching the presence of Brahman. That person who cherishes no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects to only that extent which is necessary for sustaining life,[35] who is free from cupidity, who has driven off all grief, who has restrained his senses, who goes through all necessary acts, who is regardless of personal appearance and attire, whose senses are all collected (for devotion to the true objects of life), whose purposes are never left unaccomplished,*[36] who bears himself with equal friendliness towards all creatures, who

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* 'Na kriti na,' *i. e.*, 'kriti eva.' 'Nirākriti' 'is regardless of dress and appearance.' K. P. Singha wrongly translates both these words.—T.

regards a clod of earth and a lump of gold with an equal eye, who is equally disposed towards friend and foe, who is possessed of patience, who takes praise and blame equally,*[37] who is free from longing with respect to all objects of desire, who practises Brahmacharyya, and who is firm and steady in all his vows and observances, who has no malice or envy for any creature in the universe, is a Yogin who according to the Sānkhya system succeeds in winning Emancipation.[38] Listen now to the way and the means by which a person may win Emancipation through Yoga (or the system of Patanjali). That person who moves and acts after having transcended the puissance that the practice of Yoga brings about (in the initial stages), succeeds in winning Emancipation.†[39] I have thus discoursed to thee on those topics (*viz.*, Emancipation according to the Sānkhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such (but which, in reality, are one and the same).‡ Thus can one transcend all pairs of opposites. Thus can one attain to *Brahma*.§—' "[40]

Section CCXXXVII.

" 'Vyāsa said,—Borne up and down in life's ocean, he that is capable of meditation seizes the raft of Knowledge and for achieving his Emancipation adheres to Knowledge itself

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* *I. e*, who has neither friend nor foe. This means that he regards all creatures with an equal eye, showing particular favor to none, and having no dislike for any. Coldness of heart is not implied, but impartial and equal benevolence for all. Taking praise and blame equally, *i. e.*, never rejoicing at praise nor grieving at blame.—T.

† It is said that with the practice of Yoga, during the first stages, certain extraordinary powers come to the Yogin whether he wishes for them or not. In a previous Section it has been said that that Yogin who suffers himself to be led away by these extraordinary acquisitions, goes to hell, *i. e*, fails to attain to Emancipation beside which heaven itself with the status of Indra is only hell. Hence, he who transcends the puissance that Yoga brings about becomes Emancipate.—T.

‡ *Vide* Gitā, Verses 4 and 5, Chap. V.—T.

§ 'Brahmānam' is ārsha for *Brahmam*.—T.

(without extending his arms hither and thither for catching any other support).*—[1]

"'Çuka said,—What is that Knowledge? Is it that learning by which, when error is dispelled, the truth becomes discovered? Or, is it that course of duties consisting of acts to be done or achieved, by the aid of which the object sought may be understood or attained? Or, is it that course of duties, called absention from acts, by which an extinction of the Soul is to be sought? Do tell me what it is, so that by its aid, the two, *viz.*, birth and death, may be avoided!—†[2]

"'Vyāsa said,—That fool who, believing that all this exists in consequence of its own Nature without, in fact, an existent refuge or foundation, fills by such instruction the aspirations of disciples, dispelling by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in attaining to any truth.‡[3] They again who firmly believe that all Cause is due to the Nature of things, fail to acquire any truth by even listening to (wiser) men or the *Rishis* (who are capable of instructing

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* 'Dhirah' is explained as 'dhyānavān.' 'Çānti' has reference to Emancipation, for it is Emancipation alone that can give tranquillity or final rest. The Commentator points out that in this Verse the speaker shows a decided preference for the Sānkhya philosophy.—T.

† I follow Nilakantha's gloss in rendering the words Vidyā, Pravirtti, and Nivritti, as used in this Verse. By the first, the Commentator thinks, is meant that course of instruction in consequence of which error may be dispelled and truth acquired. The usual illustration of the cord and the snake is given. The former may be mistaken for the latter, but when the mistake ceases, correct apprehension follows. Pravritti has been sufficiently indicated in the text in which the words of the gloss have been incorporated. By Nivritti is meant the doctrine of the Çunya-vādis and Lokayātikas (evidently the Buddhists) who seek annihilation or extinction as the only true Emancipation. Both the Vernacular translators are wrong. The Burdwan translator, as usual, citing the very words of the gloss, misunderstands them completely.—T.

‡ The construction of the first line is 'yastu achetanah bhāvam vinā swabhāvena (sarvam bhāti iti) paçyan, &c. &c., pushyate, (sa na kinchana labhate).' Bhāvam' is explained as 'adhishthānasattam.' The Commentator is of opinion that the speaker refers in this Verse to the Çunya-vadis.—T.

them).*[4] Those men of little intelligence who stop (in their speculations), having adopted either of these doctrines, indeed, those men who regard Nature as the cause, never succeed in obtaining any benefit for themselves.†[5] This belief in Nature (as the producing and the sustaining Cause), arising as it does from a mind acting under the influence of error, brings about the destruction of the person who cherishes it. Listen now to the truth with respect to these two doctrines that maintain (1) that things exist by their own Nature and (2) that they flow (in consequence of their own Nature) from others that are different from and that precede them.‡[6] Wise men apply themselves to agriculture and tillage, and the acquisition of crops (by those means) and of vehicles (for locomotion) and seats and carpets and houses.[7] They attend also to the laying of pleasure-gardens, the construction of commodious mansions, and the preparation of medicines for diseases of every kind.[8] It is wisdom (which consists in the application of means) that leads to the fruition of purposes. It is wisdom that wins beneficial results. It is wisdom that enables kings to exercise and enjoy sovereignty although they are possessed of attributes equal to those of persons over whom they rule.¶[9] It is by wisdom that the high

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* The Bombay text reads *Putwātrinamishikāmvā*.—T.

† *Enam* is singular. The Commentator thinks it should be taken distributively. In Verse 3, the doctrine of the Nihilists (Cunyavädis) has been referred to. In Verse 4, that of the Lokayätikas. In both, Nature is spoken of as the cause, with this difference that the former regard the universe to be only an erroneous impression of an existent entity, while the latter regard it as a real entity flowing from and manifesting itself under its own Nature. Both doctrines, the speaker says, are false.—T.

‡ Both the Vernacular translators skip over the word 'paribhāva' in the second line of Verse 6. The Commentator correctly explains that 'swabhāva' in 6 means 'swasyaiva bhāvah sattākāranam iti, ekah pakshah.' 'Paribhāva,' he explains, is 'paritah swasya itareshām bhāvah.' The first refers to the Nihilists, the second to the Lokayātikas; or to Verses 3 and 4 respectively.—T.

¶ It is by wisdom that all these results are achieved. Wisdom is the application of means for the accomplishment of ends. Nature,

and the low among beings are distinguished. It is by wisdom that the superior and the inferior ones among created objects are understood. It is wisdom or knowledge that is the highest refuge of all things.*[10] All the diverse kinds of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth.[11] Creatures, again, that are mobile should be known to be superior to those that are immobile. It is consistent with reason that intelligent energy, inasmuch as it differentiates (all non-intelligent matter), should be regarded as superior to (non-intelligent) matter.†[12] Mobile creatures, that are innumerable, are of two kinds, *viz.*, those that have many legs and those that have two. The latter, however, are superior to the former.[13] Bipeds, again, are of two species, *viz.*, those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat diverse kinds of cooked food.‡[14] Bipeds moving on land are of two kinds, *viz.*, middling or intermediate, and those that are foremost. Of these, the middling or intermediate are regarded as superior (to the

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never rears palaces or produces vehicles and the divers other comforts that man enjoys. He that would rely upon Nature for these would never obtain them however long he might wait. The need for exertion, both mental and physical, and the success which crowns that exertion furnish the best answer, the speaker thinks, to both the Nihilists and the Lokayātikas. The word 'tulyalakshanāh' is skipped over by both the Bengali translators.—T.

* By *para* is meant the Chit or Soul, by *avara*, all else, *i. e.*, non-ego or matter. The words Prajnā, Jnāna, and Vidyā are all, as used here, equivalent. The second line of this Verse is wrongly rendered by both the Bengali translators, the Burdwan translator, as usual, not understanding the words of the gloss he quotes.—T.

† It is difficult to render the word *cheshtā* as used here. Ordinarily it implies effort or action. It is plain, however, that here it stands for intelligent energy, implying both mental and physical effort or action, for its function is to distinguish or differentiate.—T.

‡ The *itarāni* in 14 do not refer to Piçāchas as rendered by K. P. Singha, but to birds which are called *Khechara* or denizens of the sky or air. Khechara may include Piçāchas, but these are also *Bhuchara* or denizens of the surface of the Earth.—T.

former) in consequence of their observance of the duties of caste.*[15] The middling or intermediate ones are said to be of two kinds, *viz.*, those that are conversant with duties, and those that are otherwise. Of those, the former are superior in consequence of their discrimination in respect of what should be done and what should not.[16] Those conversant with duties are said to be of two kinds, *viz.*, those that are acquainted with the Vedas and those that are otherwise. Of these the former are superior, for the Vedas are said to dwell in them.†[17] Those that are acquainted with the Vedas are said to be of two kinds, *viz.*, those that lecture on the Vedas and those that are otherwise. Of these, the former, who are fully conversant with the Vedas, with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior in consequence of their publishing all those duties and rites. Indeed, all the Vedas with the duties laid down in them are said to flow from them.[18-19] Preceptors of the Vedas are of two kinds, *viz.*, those that are conversant with the Soul and those that are otherwise. Of these the former are superior in consequence of their knowledge of what is meant by Birth and Death.‡[20] As regards duties, they are, again, of two kinds, (*viz.*, Pravritti and Nivritti). He who is conversant with duties is said to be omniscient

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* The Commentator explains that for ascertaining who are *uttama* or foremost, the middling or intermediate ones are first spoken of and their distinctions mentioned in the following verses. Of course, the foremost *are* foremost, and the intermediate ones can never be superior to them. For all that, the intermediate ones are observers of the duties of caste ; the foremost ones are not so, they having transcended such distinctions ; hence, tentatively, the ignorant or popular opinion is first taken, to the effect that the observers of caste are superior to those who do not observe *Jātidharma.*—T.

† This probably means that as the Vedas had not been reduced to writing, their contents rested or dwelt in the memories of men versed in them.—T.

‡ To understand what is birth and what is death, and to avoid birth (and, therefore, death), are the highest fruits of knowledge of the Soul. Those that have no knowledge of the Soul have to travel in a round of repeated rebirths.—T.

or possessed of universal knowledge. Such a man is a Renouncer. Such a man is firm in the accomplishment of his purposes. Such a man is truthful, pure (both outwardly and inwardly), and possessed of puissance.*[21] The gods know him for a Brāhmana who is devoted to knowledge of *Brahma* (and not him who is conversant with only the duties of Pravritti). Such a man is versed also in the Vedas and earnestly devoted to the study of the Soul.†[22] They that have true knowledge behold their own Soul as existing both in and out. Such men, O child, are truly regenerate and such men are gods.‡[23] Upon these rests this world of Beings, in them dwell this whole universe. There is nothing that is equal to their greatness.[24] Transcending birth and death and distinctions and acts of every kind, they are the lords of the four kinds of creatures and are the equals of the Self-born himself.$—' "[25]

Section CCXXXVIII.

" 'Vyāsa said,—These then are the obligatory acts ordained for Brāhmanas. One possessed of knowledge always attains to success by going through (the prescribed) acts.[1]

* *I. e.*, of power that comes of Yoga.—T.

† The word *para* (the locative form of which is used here) always means that which is high or foremost. It is frequently employed to mean either *Brahma* or the Soul, and as Soul is regarded to be a part of *Brahma*, *para* has but one and the same meaning. The Burdwan translator takes it for "Scriptures other than the Vedas.' K. P. Singha skips over it. Of course, *çavda-Brahma* stands for the Vedas.—T.

‡ To look upon everything in the universe as one's own Soul is the highest aspiration of a righteous person. It is *yoga* that enables one to attain to this highest ideal of existence. One who realises this is said to be a true Brāhmana, a really regenerate person, in fact, a god on Earth. Adhiyajna and Adhidaivata are words that signify the Soul.—T.

$ What the distinction is between *anta* and *nidhan* is not obvious. The Commentator is silent. K. P. Singha translates the verse correctly. The Burdwan translator makes utter nonsense of the words in the second line.—T.

If no doubt arises in respect of acts, then acts done are sure to lead to success. The doubt to which we refer is this: whether acts are obligatory or whether they are optional.*[3] As regards this (doubt about the true character of acts, it should be said that) if acts are ordained for man for inducing knowledge (by which alone *Brahma* or Emancipation is to be attained, even then) they should be regarded as obligatory (and not optional). I shall now discourse on them by the light of inferences and experience. Listen to me.†[3] With respect to acts some men say that Exertion is their cause. Others say that Necessity is their cause. Others, again, maintain that Nature is the cause.[4] Some say that acts are the result of both Exertion and Necessity. Some maintain that acts flow from Time, Exertion, and Nature. Some say that of the three, (*viz.*, Exertion, Necessity, and Nature), one only (and not the other two) is the cause. Some are of opinion that all three combined are the cause.‡[5] Some persons that are engaged in the performance of acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to

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* Whether 'karma is swabhāva or jnānam,' means (as the Commentator explains) whether it is obligatory or optional. 'Jnānam,' of course, means here 'jnāna-janakam,' *i. e.*, leading to knowledge. Knowledge is essential to success or emancipation. If acts become necessary for leading to knowledge, the doubt may then arise that they cease to be obligatory, for knowledge may be supposed to be attainable otherwise than by acts. K. P. Singha translates this verse correctly, the Burdwan translator incorrectly, and, as usual, misunderstands the gloss completely.—T.

† The first line of this verse is exceedingly terse. The construction, as explained by the Commentator, is 'Tatra (samçaye) purusham prati Jnānam (jnānajanakam) chet (karma) syāt, (tarhi) sa (eva) Vedabidhih.' One cannot help admiring Nilakantha for his patience and ingenuity.—T.

‡ 'Daiva' is explained by the Commentator as 'Grahāh' or 'Kālah.' I think, it is used to signify some kind of blind force whose origin is untraceable. Hence, I render it Necessity. 'Vritti' in Verse 5 is evidently Exertion, for the word implies course of conduct. 'Avivekam' is 'samuchchayam' or a combination of all the three.—T.

exist, and lastly, that it is not that they cannot be said not to exist. (These then are the diverse views entertained by men). They, however, that are Yogins, behold *Brahma* to be the universal cause.[6] The men of the Tretā, the Dwāpara, and the Kali Yugas are inspired with doubts. The men, however, of the Krita Yuga are devoted to penances, possessed of tranquil souls, and observant of righteousness.*[7] In that age all men regard the Richs, the Sāmans, and the Yajushes as identical notwithstanding their apparent diversity. Analysing desire and aversion, they worship only penance.†[8] Devoted to the practice of penances, steadfast in them, and rigid in their observance, one obtains the fruition of all desires by penances alone.[9] By penance one attains to that by becoming which one creates the universe. By penance one becomes that in consequence of which one becomes the puissant master of all things.‡[10] That *Brahma* has been expounded in the declarations of the Vedas. For all that, *Brahma* is inconceivable by even those that are conversant with those declarations. Once more has *Brahma* been declared in the Vedānta. *Brahma*, however, cannot be beheld by means of acts.$[11] The sacrifice ordained for

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* 'Inspired with doubt,' with reference to the declarations of the Crutis. 'Possessed of tranquil souls,' *i. e.*, not penetrated by doubts of any kind.—T.

† In the Tretā and the other Yugas people are seen professing attachment or devotion to one only of the Vedas and not to the others, be it the Richs, the Sāmans, or the Yajushes. The speaker, dissatisfied with this, refers to the Krita age as one in which such differences of faith were not observable. The men of that age regarded all the Vedas equally, and, in fact, as even identical.—T.

‡ Jiva or Chit becomes puissant and succeeds in creating the universe by means of penance. By penance one attains to *Brahma*, and, therefore, universal puissance. This has been sufficiently explained in the previous Sections.—T.

$ This is one of the most important Verses in this Section, for, as the Commentator explains, this furnishes the answer to the question proposed in the previous Section, *viz.*, 'what is that knowledge ?' In the Vedas both acts and knowledge have been spoken of. In the province of acts, *Brahma* has been represented as Indra and the other gods. *Brahma*, therefore, as spoken of there, is 'gahana' or hidden to

Brāhmanas consists in *yapa* (meditation and recitation), that for Kshatriyas consists in the slaughter of (clean) animals for the gratification of the deities; that for Vaiçyas consists in the production of crops and the keep of domestic animals; and that for Cudras in menial service of the three other orders.[12] By observing the duties laid down for him and by studying the Vedas and other scriptures, one becomes a *Dwija* (regenerate). Whether one does any other act or not, one becomes a Brāhmana by becoming the friend of all creatures.*[13] In the beginning of Tretā, the Vedas and sacrifices and the divisions of caste and the several modes of life existed in their entirety. In consequence, however, of the duration of life being decreased in Dwāpara, those are overtaken by decline.[14] In the Dwāpara age as also in the Kali, the Vedas are overtaken by perplexity. Towards the close of Kali again, it is doubtful if they ever become even visible to the eye.†[15] In that age, the duties of the respective orders disappear, and men become afflicted by iniquity. The juicy attributes of kine, of the earth, of water, and (medicinal and edible) herbs, disappear.‡[16] Through (universal) iniquity the Vedas disappear and with them all the duties inculcated in them as also the duties in respect of the four modes of life. They who remain observant of the duties of their own order become afflicted, and all mobile and immobile objects undergo a change for the worse.§[17] As

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(or inconceivable by) even those that are conversant with that province or sphere of the Vedas. In the Vedānta, again, knowledge or *Vidyā* has been spoken of as the means by which to attain to *Brahma*. The knowledge or Vidyā, therefore, which is the subject of the question, is not what is implied by *Pravritti dharma* or by *Nivritti* as used in Verse 2 of the previous Section.—T.

* The second line of this verse corresponds with the second line of Verse 87 of Chap. II of Manu.—T.

† 'They are seen and not seen' is an idiomatic expression for 'becoming invisible.'—T.

‡ *I. e.*, kine do not yield copious and sweet milk; the soil ceases to be fertile; water ceases to be sweet; and the medicinal and edible herbs lose their virtues of healing as also their flavour.—T.

§ The Commentator thinks that 'Swadharmasthah' is connected

the showers of heaven cause all products of the Earth to grow, after the same manner the Vedas, in every age, cause all the *angas* to grow.*[18] Without doubt, Time assumes diverse shapes. It has neither beginning nor end. It is Time which produces all creatures and again devours them. I have already spoken of it to thee.[19] Time is the origin of all creatures; Time is that which makes them grow; Time is that which is their destroyer; and lastly it is Time that is their ruler. Subject to pairs of opposites (such as heat and cold, pleasure and pain, &c.), creatures of infinite variety rest on Time according to their own natures (without being otherwise than what they have been ordained by supreme *Brahma*).†[20]

Section CCXXXIX.

"Bhishma said,—'Thus addressed (by his sire), Cuka, highly applauding these instructions of the great *Rishi*, set himself about asking the following question relating to the import of duties that lead to Emancipation.[1]

"'Cuka said,—By what means doth one possessed of wisdom, conversant with the Vedas, observant of sacrifices, endued with wisdom, and free from malice, succeeds in attaining to *Brahma* which is incapable of being apprehended by either direct evidence or inference, and unsusceptible of being indicated by the Vedas?[2] Asked by me, tell me by what

with 'açramah' in the first line. I prefer the more obvious construction.—T.

* 'Varshati' means 'Pushnāti.' 'Angāni' means the observances necessary for the practice of Yoga as also all kinds of rites and vows. The Vedas cause these to grow, and they, in their turn, aid all students of the Vedas in achieving their purposes.—T.

† 'Prabhavah' is 'uttpattih' or origin; 'sthānam' is 'poshanam.' Both the Varnacular translators skip over the last word, thinking that 'prabhavasthānam' is one word. The Commentator notices them as separate. In the beginning of the second line, *yatra* is understood. 'Swabhāvena' is explained by the Commentator as 'Brahmabhāvena, na tu vikritena rupena.' I think the explanation is correct, and have adopted it accordingly in the text.—T.

means is *Brahma* to be apprehended? Is it by penance, by Brahmacharyya, by renunciation of everything, by intelligence, by aid of the Sānkhya philosophy, or by Yoga?[3] By what means may what kind of singleness of purpose be attained by men, with respect to both, *viz.*, the mind and the senses? It behooveth thee to expound all this to me!*—[4]

"'Vyāsa said,—No man ever attains to success by means other than the acquisition of knowledge, the practice of penances, the subjugation of the senses, and renunciation of everything.†[5] The great entities (five in number) represent the first (or initial) creation of the Self-born. They have been very largely placed in embodied creatures included in the world of life.‡[6] The bodies of all embodied creatures are derived from earth. Their humours are from water. Their eyes are said to be derived from light. Prāna, Apāna, (and the three other vital breaths.) have the wind for their refuge. And, lastly, all unoccupied apertures within them (such as the nostrils, the cavities of the ear, &c.,) are of Space.[7] In the feet (of living creatures) is Vishnu. In their arms is Indra. Within the stomach is Agni desirous of eating. In the ears are the points of the horizon (or the compass) representing the sense of hearing. In the tongue is speech which is Saraswati.$[8] The ears, skin, eyes, tongue, and nose forming the fifth, are said to be the senses of knowledge. These exist for the purposes of apprehension of their res-

* 'Yatha' in the first line of Verse 4 means, as the Commentator explains, 'yat prakārakam.'—T.

† The Commentator points out that by these four words the four modes of life are indicated.—T.

‡ The Commentator explains that this means that amongst embodied creatures they that are ignorant take those great entities which really non-ego for either the ego or its possessions.—T.

$ The Commentator explains that the object of this Verse is to show that the Yoga view of the Soul being only the enjoyer but not the actor, is not correct. On the other hand, the Sānkhya view of the Soul being neither the enjoyer nor the actor, is true. The deities, remaining in the several senses, act and enjoy. It is through ignorance that the Soul ascribes to itself their enjoyments and their actions.—T.

pective objects.[9] Sound, touch, form, taste, and scent forming the fifth, are the objects of the (five) senses. These should always be regarded as separate from (or independent of) the senses.[10] Like the charioteer setting his well-broken steeds along the paths he pleases, the mind sets the senses (along directions it pleases). The mind, in its turn, is employed by the Understanding sitting in the heart.*[11] The mind is the lord of all these senses in respect of employing them in their functions and guiding or restraining them. Similarly, the Understanding is the lord of the mind (in employing, and guiding or restraining it).†[12] The senses, the objects of the senses, the attributes of those objects represented by the word Nature, understanding, mind, the vital breaths, and Jiva dwell in the bodies of all embodied creatures.‡[13] The body within which the Understanding dwells has no real existence. The body, therfore, is not the refuge of the Understanding. Primordial Nature (Prakriti) having the three attributes (of Goodness and Passion and Darkness) is the refuge of the Understanding which exists only in the form of a sound. The Soul also is not the refuge of the Understanding. It is Desire that creates the Understanding. Desire, however, never creates the three attributes.$[14] The

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* I render 'Bhutātmā' by Understanding, following the Commentator who uses the words 'buddhyupādhirjivah' for explaining it.—T.

† 'Niyama' and 'Visarga' are explained by the Commentator as 'destruction' and 'creation.' I prefer to take them as meaning 'guiding or restraining,' and 'employing.' Practically, the explanations are identical.—T.

‡ What is meant by the objects of the senses residing within the bodies of living creatures is that (as the Commentator explains) their concepts exist in 'the cavity of the heart' (probably, mind,) so that 'when necessary or called for, they appear (before the mind's eye). 'Swabhāva' is explained as 'attributes like heat and cold, &c.'—T.

$ This is a very difficult verse. I have rendered it, following Nilakantha's gloss. In Verse 13 the speaker lays down what entities dwell in the body. In 14 he expounds the nature of Sattwa which the Commentator takes to mean buddhi or Understanding. He begins with the statement that 'Sattwasya āçrayah nāsti.' This does not mean that the Understanding has no refuge, for that would be absurd, but it means that the āçraya of the Understanding, *i. e.*, that in which

man of wisdom, capable of subduing his senses, beholds the seventeenth, *viz.*, the Soul, as surrounded by six and ten attributes, in his own Understanding by the aid of the mind.[15] The Soul cannot be beheld with the aid of the eye or with that of all the senses. Transcending all, the Soul becomes visible by only the light of the mind's lamp.[16] Divested of the properties of sound and touch and form, without taste and scent, indestructible and without a body (either gross or subtile) and without senses, it is nevertheless beheld within the body.[17] Unmanifest and supreme, it dwells in all mortal bodies. Following the lead of the preceptor and the Vedas, he who beholds it hereafter becomes *Brahma's* self.[18] They that are possessed of wisdom look with an equal eye upon a Brāhmana possessed of knowledge and disciples, a cow, an elephant, a dog, and a Chandāla.*[19] Transcending all things, the Soul dwells in all creatures mobile and immobile. Indeed, all things

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the Understanding dwells, *viz.*, the body, does not exist, the true doctrine being that the body has no real existence but that it exists like to its image in a dream. The body being non-existent, what then is the real refuge of the Understanding? The speaker answers it by saying Gunah, implying that primeval Prakriti characterised by the three attributes is that real refuge. Then it is said that Chetanā (by which is implied the Soul here) is not the refuge of the Understanding for the Soul is dissociated from everything and is incapable of transformation of any kind. The question is then mentally started,—May not the Gunas be the qualities of the Understanding (instead of being, as said above, its refuge)? For dispelling this doubt, it is stated that Sattwa is the product of Tejas (Desire). The Gunas are *not* the product of Tejas. Hence the Gunas, which have a different origin, cannot be the properties of Sattwa. The Gunas exist independently of Desire. Thus the Understanding, which has Desire for its originating cause, rests on the Gunas or has them for its refuge. In this Verse, therefore, the nature of the body, the Understanding, and the Gunas, is expounded. The grammatical construction of the first line is exceedingly terse.—T.

* Such men behold *Brahma* in all things. *Abhijanah* is explained by the Commentator as *çishyakulādih.* This seems to be the true meaning of the word here.—T.

are pervaded by it.*[20] When a living creature beholds his own Soul in all things, and all things in his own Soul, he is said to attain to *Brahma*.[21] One occupies that much of the Supreme Soul as is commensurate with what is occupied in one's own soul by Vedic sound.† He that can always realise the identity of all things with his own self certainly attains to immortality.[22] The very gods are stupified in the track of that trackless man who constitutes himself the soul of all creatures, who is engaged in the good of all beings, and who desires to attain to (*Brahma* which is) the final refuge (of all things).‡[23] Indeed, the track which is pursued by men of knowledge is as invisible as that of birds in the sky or of fish in water.[24] Time, of its own power, cooks all entities within itself. No one, however, knows That in which Time, in its turn, is itself cooked.$[25] That (of which I speak) does not occur above, or in the middle or below, or in transverse or in any other direction. That is no tangible entity is not to be found in any place.¶[26] All these worlds are within That. There is nothing in these worlds that exists out of That. Even if one goes on ceaselessly with the celerity of a shaft impelled from the bow-string,[27] even

* In rendering this word *tatam* (where it occurs in the Gitā), it has been shown that to take it as equivalent to 'spread' is incorrect. In such connections, it is evident that it means 'pervaded.'—T.

† If I have understood the gloss aright, this is what the first line of 21 means. 'Vedātmā' is explained as Vedic sound, *i. e.*, the instructions inculcated in the Vedas. The word 'ātmā' in the second clause means simply oneself or a person or individual. The sense then is this. The Vedas teach that all is one's soul. The extent to which one succeeds in realising this is the measure of one's attainment of *Brahma*. If one can realise it fully, one attains to *Brahma* fully. If partially, one's attainment of *Brahma* also is partial.—T.

‡ The track of such a person, it is said, is as invisible as the skies. The Commentator explains that the very gods become stupified in respect of the object which such a man seeks, that object, of course, being *Brahma*.—T.

$ That, of course, in which Time is cooked, is *Brahma*.—T.

¶ By this the speaker says that *Brahma* is not be found in any particular spot however holy.—T.

if one goes on with the speed of the mind itself, one would not still reach the end of that which is the cause of all this.* That is so gross that there is nothing grosser.[28] His hands and feet extend everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists overwhelming all things.[29] That is minuter than the minutest, that is the heart of all entities. Existing, without doubt, that is still imperceptible.[30] Indestructible and destructible,—these are the dual forms of existence of the (Supreme) Soul. In all mobile and immobile entities the existence it displays is destructible; while the existence it displays in *Chaitanya* is celestial, immortal, and indestructible.[31] Though the lord of all existent beings both mobile and immobile, though inactive and divested of attributes, it enters nevertheless the well-known mansion of nine doors and becomes engaged in action.†[32] Men of wisdom who are capable of beholding the other shore say that the Unborn (or the Supreme Soul) becomes invested with the attribute of action in consequence of motion, pleasure and pain, variety of form, and the nine well-known possessions.‡[33] That indestructible Soul which is said to be invested with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A person of knowledge, by attaining to that indestructible essence, gives up for good both life and birth.—' "§[34]

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* Because *Brahma* is infinite.—T.

† 'Niyatah' is explained by the Commentator as 'achanchalah,' and 'Vaçi' as without the fault of 'upādhi.' 'Hansati, *i. e.*, Gachcchati ite,' hence 'gatimān.'—T.

‡ The sense is that the Soul residing within the body is identical with the Supreme Soul, and men of wisdom only know it.—T.

§ The construction is 'Hansoktancha yat aksharam tat (eva) kutstham aksharam,' meaning that there is no difference between Jivátman and Paramātman. Both are identical.—T.

Section CCXL.

" 'Vyāsa said,—O excellent son, asked by thee, I have told thee truly what the answer to thy question should be according to the doctrine of Knowledge as expounded in the Sānkhya system ![1] Listen now to me as I expound to thee all that should be done (for the same end) according to the Yoga doctrine. The uniting together of Intellect and Mind, and all the Senses,[2] and the all-pervading Soul is said to be Knwoledge of the foremost kind. That Knowledge should be acquired (through the preceptor's aid) by one that is of a tranquil disposition, that has mastered his senses, that is capable (by meditation) of turning his gaze on the Soul, that takes a pleasure in (such) meditation, that is endued with intelligence and pure in acts. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise,[3-4] *viz.*, desire, wrath, cupidity, fear, and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes.[5] By reflecting with the aid of the understanding upon topics worthy of reflection,* one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes.[6] One should protect one's eyes and ears by the aid of one's mind, and one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise.[7] Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should pay one's adorations to fire and the Brāhmanas, and one should bow one's head to the deities.[8] One should avoid all kinds of inauspicious discourse, and speech that is fraught with malice, and words that are painful to other minds. *Brahma* is the effulgent seed (of everything). It is, again,

* 'Sattwena' is explained as 'by intelligence or the understanding.'—T.

the essence of that seed whence is all this.*[9] *Brahma* became the eye, in the form of this mobile and immobile universe, of all entities that took birth.† Meditation, study, gift, truth, modesty, simplicity, forgiveness,[10] purity of body, purity of conduct, and subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins.[11] By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects and succeeds in obtaining knowledge.[12] Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain to *Brahma*.‡[13] Firmly uniting the senses and the mind (having drawn them away from all external objects), with gaze fixed inwards, one should, in the still hours of evening or in those before dawn, place one's mind upon the understanding.[14] If even one of the five senses of a human being be kept unrestrained, all his wisdom may be seen to escape through it like water through an unstopped hole at the bottom of a leathern bag.[15] The mind in the first instance should be sought to be restrained by the Yogin after the manner of a fisherman seeking at the outset to render that one among the fish powerless from which there is the greatest danger to his nets. Having first subdued the mind, the Yogin should then proceed to subdue his ears, then his eyes, then his

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* The construction, as explained by the Commentator, is 'Brahma tejomayam çukram ; yasya çukrasya sarvam idam tasyāpi Brahma rasah.' The last word means 'sārah'.—T.

† Both the Vernacular translators have skipped over this line. The meaning is this ; *Brahma* opened his eyes for becoming many, as the Crutis declare, and thereupon he became many. Thus, as the Commentator explains, 'Ikshana-kartrittena sarvātmakatwam gatam,' or 'by a glance *Brahma* became the Soul of all things mobile and immobile.—T.

‡ The Commentator explains that 'Brahmanah padam' means 'prakritim.' He thinks, therefore, that the last clause of the second line means "should seek to subdue *prakriti* which is the 'layasthānam' of 'mahattattwa.'" I prefer the obvious sense of the words.—T.

tongue, and then his nose.[16] Having restrained these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should fix it on the understanding.[17] Indeed, having restrained the five senses, the Yati should fix them on the mind. When these with the mind for their sixth become concentred in the understanding,[18] and thus concentred remain steady and untroubled, then *Brahma* becomes perceptible like a smokeless fire of blazing flames or the Sun of effulgent radiance.[19] Indeed, one then beholds in oneself one's soul like lightning-fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude.[20] Those high-souled Brāhmanas that are possessed of wisdom, that are endued with fortitude, that are possessed of high knowledge, and that are engaged in the good of all creatures, succeed in beholding it.[21] Engaged in the observance of austere vows, the Yogin who conducts himself thus for six months, seated by himself on an isolated spot, succeeds in attaining to an equality with the Indestructible.*[22] Annihilation, extension, power to present varied aspects in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind,[23] capability of understanding (by inward light) the meaning of scriptures and every work of genius, companionship of celestial damsels,—acquiring all these by Yoga the Yogin should disregard them and merge them all in the Understanding.†[24] Restraining speech and the senses one should practise Yoga

* 'Parimitam Kālam' is explained by the Commentator as equivalent to six months as the *çrutis* declare.—T.

† These 2 Verses set forth the Yoga ideal. By the practice of Yoga all these are capable of being acquired or attained. But then the Yogin who suffers himself to be led away by those valuable possessions is said to fall in hell, for enjoyment of this kind is nothing but hell compared to the high object for which Yogins should strive. Pramoha, Bhrama, and Āvarta, are technical terms. Equality with the wind means speed of motion, power to disappear at will, and capacity to move through the skies.—T.

during the hours after dusk, the hours before dawn, and at dawn of day, seated on a mountain summit, or at the foot of a goodly tree, or with a tree before him.*[25] Restraining all the senses within the heart, one should, with faculties concentred, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable possessions. One should never, while practising Yoga, withdraw one's mind from it.[26] One should with devotion betake oneself to those means by which one may succeed in restraining the mind that is very restless. One should never permit oneself to fall away from it.[27] With the senses and the mind withdrawn from everything else, the Yogin (for practice) should betake himself to empty caves of mountains, to temples consecrated to the deities, and to empty houses or apartments, for living there.[28] One should not associate with another in either speech, act, or thought. Disregarding all things, and eating very abstemiously, the Yogin should look with an equal eye upon objects acquired or lost.[29] He should behave after the same manner towards one that praises and one that censures him. He should not seek the good or the evil of one or the other.[30] He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should imitate the wind.†[31] Unto one whose mind is thus turned to itself, who leads a life of purity, and who casts an equal eye upon all things,—indeed, unto one who is ever engaged in Yoga thus for even six months,—*Brahma* as represented by sound appears very vividly.‡[32] Beholding all men afflicted with anxiety (on

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* A 'chaitya' is a sacred or a large tree which stands firm on its roots and about which all round a platform of earth is raised. 'Vrikshāgra' means 'in the front of a tree,' probably implying 'under the shade of its spreading branches'.—T.

† The Commentator explains that he should imitate the wind by becoming 'asangah,' *i. e.*, unattached to all things. 'Aniketah' means without a house or fixed abode.—T.

‡ It is difficult to understand what is meant by 'Cavda-Brahmātivartate.' I follow the Commentator. 'Brahma as represented by sound,

account of earning wealth and comfort), the Yogin should view a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path (of earning wealth), cherishing an aversion for it, and never suffer himself to be stupified.[23] Even if a person happens to belong to the inferior order, even if one happens to be a woman, both of them, by following in the track indicated above, will surely attain to the highest end.*[24] He that has subdued his mind beholds in his own self, by the aid of his own understanding the Increate, Ancient, Undeteriorating, and Eternal *Brahma*,—That, *viz.*, which cannot be attained to except by fixed senses,—That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self.†—'[35]

"'Bhishma continued,—'By ascertaining from the mouths of preceptors and by themselves reflecting with their minds upon these words of the great and high-souled Rishi spoken so properly, persons possessed of wisdom attain to that equality (about which the scriptures say) with Brahman himself, till, indeed, the time when the universal dissolution comes that swallows up all existent beings !‡' "[36]

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is, of course, 'Pranavah' or 'Om,' the mystic monosyllable standing for the trinity. K. P. Singha, taking 'Cavda-Brahma' for an accusative, regards it as implying,—'such a man transcends all Vedic rites.' This is precisely the meaning attached to it by the Commentator where it occurs in Verse 7 of Sec. 236 *ante.*—T.

* The inferior order here refered to is, of course, the Cudra order. The Commentator points out that whereas only the three superior orders are regarded to be eligible for the study of Sānkhya and for inculcation of such *Crutis* as 'Tattwamasi' (That thou art), here Vyasa lays down that as regards the Yoga path, *all* are eligible to betake themselves to it.—T.

† 'Fixed senses,' *i. e.*, when the senses are fixed on the mind and the mind on the understanding. 'Ajaram' is immutable or unchanging, or that in which there is no change for the worse (or for the better). By subtility is indicated the incapacity of being apprehended, and by 'mahattaram' is meant infinity.—T.

‡ The 'anu' in 'anudriçya' is explained as 'Guruvachanamanu.' This

Section CCXLI.

" 'Çuka said,—The declarations of the Vedas are twofold. They once lay down the command,—Do all acts.—They also indicate (the reverse, saying),—Give up acts.—I ask,—Whither do persons go by the aid of Knowledge and whither by the aid of acts?*[1] I desire to hear this. Do tell me this. Indeed, these declarations about knowledge and acts are dissimilar and even contradictory.[2]—'

"Bhishma continued,—'Thus addressed, the son of Parāçara said these words unto his son:—I shall expound to thee the two paths, *viz.*, the destructible and the indestructible, depending respectively upon acts and knowledge. Listen with concentrated attention, O child, to me as I tell thee the place that is reached by one with the aid of knowledge, and that other place which is reached with the aid of acts. The difference between these two places is as great as the limitless sky.[3-4] The question that thou hast asked me has given me as much pain as an atheistic discourse gives to a man of faith.[5] These are the two paths upon which the Vedas are established: the duties (acts) indicated by *Pravritti*, and those based on *Nivritti* that have been treated of so excellently.†[6] By acts a living creature is destroyed. By knowledge, however, he becomes emancipated. For this reason, Yogins who behold the other side of the ocean of life never betake themselves to acts.[7] Through acts one is forced to take rebirth, after death, with a body composed of the six and ten ingredients. Through knowledge, however, one becomes transformed into that which is Eternal, Un-

seems to be the true meaning, otherwise 'avekshya' would be pleonastic, 'ābhutagatim' is 'bhutasamplavaparyantam,' *i. e*, till the destruction of all beings. 'Imam' is 'çāstraprasiddham.'—T.

* The Vedas proclaim the efficacy of both acts and knowledge. Acts are not laid down for those that have knowledge.—T.

† 'Subhāshitah' is explained by the Commentator as 'ayam tu paramo dharmah yat yogena ātma darçanam.'—T.

manifest, and Immutable.[8] One class of persons, that are however of little intelligence, applaud acts. In consequence of this they have to assume bodies (one after another) ceaselessly.[9] Those men whose perceptions are keen in respect of duties and who have attained to that high understanding (which leads to knowledge), never applaud acts even as persons that depend for their drinking water upon the supply of streams never applaud wells and tanks.[10] The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge one attains to that whither there is no occasion for grief ;[11] whither one becomes freed from both birth and death ; whither one is not subject to decrepitude ; whither one transcends the state of conscious existence ;*[12] whither is *Brahma* which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction ;[13] whither all become freed from the influence of all pairs opposites (like pleasure and pain, &c.), as also of wish or purpose.† Reaching that stage, they cast equal eyes on everything, become universal friends and devoted to the good of all creatures. There is a wide gulf, O son, between one devoted to knowledge and one devoted to acts.[14] Know that the man of knowledge, without undergoing destruction, remains existent for ever like the moon on the last day of the dark fortnight existing in a subtile (but undestroyed) form.[15] The great *Rishi* (Yājnavalkya in Vrihadāranyaka) has said this more elaborately. As regards the man devoted to acts, his nature may be inferred from beholding the new-born moon which appears like a bent thread in the firmament.‡[16] Know, O son, that the person of acts takes rebirth with a body with eleven entities, for its ingredients, that are the

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* 'Na vartate' does not mean 'annihilated,' but, as the Commentator explains, 'aham asmi iti na jānāti ātmānam.'—T.

† 'Mānasena karmanā' is explained by the Commentator as 'sankalpena.'—T.

‡ The meaning is this : the man of acts is like the new-born moon, *i. e.*, subject to growth and decay.—T.

results of modification, and with a subtile form that represents a total of six and ten.*[17] The deity who takes refuge in that (material) form, like a drop of water on a lotus leaf, should be known as *Kshetrajna* (Soul), which is Eternal, and which succeeds by Yoga in transcending both the mind and the understanding.†[18] Tamas, Rajas, and Sattwa are the attributes of the Understanding. The understanding is the attribute of the individual soul residing within the body. The individual soul, in its turn, comes from the Supreme Soul.‡[19] The body with the soul is said to be the attribute of *jiva*. It is *jiva* that acts and causes all bodies to live. He who has created the seven worlds is said by those that are acquainted with what is *Kshetra* (and what is Kshetrajna) to be above *jiva*.—' "[20]

SECTION CCXLII.

"'Cuka said,—I have now understood that there are two kinds of creation, *viz.*, one commencing with *kshara*, (which is universal), and which is from the (universal) Soul. The other, consisting of the senses with their objects, is traceable to the puissance of the Understanding. This last transcends the other and is regarded to be the foremost.§[1] I desire,

* This has been explained in a previous Section.—T.

† The Soul resides in the body without partaking any of the attributes of the body. It is, therefore, likened to a drop of water on a lotus leaf, which, though on the leaf, is not yet attached to it, insomuch that it may go off without at all soaking or drenching any part of the leaf. 'Yogajitātmakam' is 'yogena jito niruddha ātmā chittam yena tam,' as explained by the Commentator.—T.

‡ Literally, 'Tamas and Rajas and Sattwa have the attribute of Jiva for their essence.' The particular attribute of Jiva here referred to is the 'Jnānamaya kosha.' Jiva, again, is an accident of the Soul. The Soul comes from the Supreme Soul. Thus the chain of existence is traced to the Supreme Soul. In Verse 20 again it is said that the body, which by itself is inanimate, when it exists with the Soul, is an accident of Jiva as uninvested with attributes.—T.

§ I follow Nilakantha substantially in his interpretation of this verse. Two kinds of creation are here referred to as those of which

however, to once more hear of that course of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men frame their conduct.*[2] In the Vedas there are both kinds of declarations, *viz.*, do acts and avoid acts. How shall I succeed in ascertaining the propriety of this or that? It behooveth thee to expound this clearly.†[3] Having obtained, through thy instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after casting off my body, behold the indestructible Soul.‡[4]—

"'Vyāsa said,—The course of conduct that was first established by Brahman himself was duly observed by the wise and pious persons of old, *viz.*, the great *Rishis* of ancient times.[5] The great *Rishis* conquer all the worlds by the practice of Brahmacharyya. Seeking all things that are good for himself by fixing the mind on the understand-

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Vyāsa has spoken in the previous Sections. The first is 'Ksharāt prabhriti yah sargah,' meaning that creation which consists of the four and twenty entities commencing with 'Kshara' or Prakriti. The other creation, consisting of the senses with their objects, represents 'buddhaiçwaryya' or the puissance of the 'buddhi,' these being all 'buddhikalpitāh.' This second creation is also 'atisargah,' which means, according to the Commentator, 'utkrishtah' and which is also 'pradhānah' or foremost, the reason being 'bandhakatwam' or its power to bind all individuals. I take 'atisargah' to mean 'derivative creation,' the second kind of creation being derived from or based upon the other, or (as I have put it in the text) transcends or overlies the other.—T.

* It is explained in previous Sections how the course of righteousness is regulated by the character of the particular Yuga that sets in.—T.

† Vyāsa has already explained the character of the two apparently hostile declarations. The meaning of Çuka's question, therefore, is that if the two declarations are only apparently hostile,—if, as explained in the Gitā, they are identical,—how is that identity to be clearly ascertained? The fact is, Çuka wishes his sire to explain the topic more clearly.—T.

‡ 'The course of conduct of human beings,' *i. e.*, the distinctions between right and wrong. 'Vimuktātmā' is taken by the Commentator to imply 'taktadehah.' The second line may also mean 'having cast off (by Yoga) the consciousness of body, I shall behold my own Soul.'—T.

ing,*[6] practising severe austerities by residing in the forest and subsisting on fruit and roots, by treading on sacred spots, by practising universal benevolence,[7] and by going on his rounds of mendicancy at the proper time to the huts of forest recluses when these become smokeless and the sound of the husking rod is hushed, a person succeeds in attaining to *Brahma.*†[8] Abstaining from flattery and from bowing thy head to others, and avoiding both good and evil, live thou in the forest by thyself, appeasing hunger by any means that comes by the way.—[9]

"'Cuka said,—The declarations of the Vedas (already referred to in respect of acts) are, in the opinion of the vulgar, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be said to be scriptural?‡[10] I desire to hear this: how can both be regarded as authoritative? How, indeed, can Emancipation be obtained without violating the ordinance about the obligatory character of acts?[11]—'

"Bhishma continued,—'Thus addressed, the son of Gandhavati, *viz.*, the *Rishi*, applauding these words of his son possessed of immeasurable energy, replied unto him, saying the following.[12]

"'Vyāsa said,—One that is a Brahmachārin, one that leads a life of domesticity, one that is a forest recluse, and one that leads a life of (religious) mendicancy, all reach the same high end by duly observing the duties of their res-

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* I do not follow the Commentator in his interpretation of this line.—T.

† 'When the huts become smokeless,' *i. e.*, when the cooking and the eating of the inmates are over. 'When the sound of the husking rod is hushed,' *i. e.*, when the pestle for cleaning rice no longer works, and consequently when the inmates are not likely to be able to give much to the mendicant.—T.

‡ There is an apparent conflict between the two declarations. If both are authoritative, they cannot be regarded to be scriptural declarations in consequence of their conflict. If one is so and the other not so, the scriptural character of the latter at least is lost. The scriptures cannot but be certain and free from fault. How then (the question proceeds) is the scriptural character of both to be maintained?—T.

pective modes of life.[13] Or, if one and the same person, freed from desire and aversion, practises (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly fitted (by such conduct) to understand *Brahma*.[14] The four modes of life constitute a ladder or flight of steps. That flight is attached to *Brahma*. By ascending that flight one succeeds in reaching the region of *Brahma*.[15] For the fourth part of his life, the Brahmachārin, conversant with the distinctions of duty and freed from malice, should live with his preceptor or his preceptor's son.[16] While residing in the preceptor's house, he should go to bed after the preceptor has gone to his, and rise therefrom before the preceptor rises from his.* All such acts again as should be done by the disciple, as also those which should be done by a menial servant,[17] should be accomplished by him. Finishing these, he should humbly take his stand by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial servant, doing every act for his preceptor.[18] Having accomplished all acts (without leaving any portion undone), he should study, sitting at the feet of his preceptor, with eager desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor invites him for it.†[19] Become pure in body and mind, and acquiring cleverness and other desirable virtues, he should now and then speak what is agreeable. Subduing his senses, he should look at his preceptor without eyes of longing curiosity.‡[20] He should never eat before his preceptor has

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* The Burdwan translator makes a ridiculous blunder in rendering 'Jaghanyaçāyi,' which he takes to mean 'sleeping on a wretched bed.' 'Jaghanya' implies, here as elsewhere, subsequence in point of time.—T.

† Both the Vernacular translators have misunderstood the last part of the second line. It does not mean that the disciple should approach the preceptor when summoned, implying that he should be prompt to answer the summons, but that he should not disturb his preceptor by clamouring for lessons or instruction. He should go to his preceptor for taking lessons only when his preceptor summons him for it.—T.

‡ Meaning, he should cast submissive or humble glances instead of staring boldly or rudely.—T.

eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone to bed.[21] He should gently touch his preceptor's feet with upturned palms, the right foot with the right hand and the left foot with the left.[22] Reverentially saluting the preceptor, he should say unto him:—O illustrious one, teach me! I shall accomplish this (work), O illustrious one! This (other work) I have already accomplished! O regenerate one, I am ready to accomplish whatever else thy reverend self may be pleased to command![23]—Having said all this, and having duly offered himself unto him (thus), he should accomplish whatever acts of his preceptor wait for accomplishment, and having completed them inform the preceptor once more of their completion.[24] Whatever scents or tastes the Brahmachārin may abstain from while actually leading a life of Brahmacharyya may be used by him after his return from the preceptor's abode. This is consistent with the ordinance.[25] Whatever observances have been elaborately laid down for Brahmachārins (in the scriptures) should all be regularly practised by him. He should, again, be always near his preceptor (ready within call).[26] Having contributed to his preceptor's gratification in this way to the best of his powers, the disciple should, from that mode of life, pass into the others (one after another) and practise the duties of each.[27] Having (thus) passed a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor the (final) fee, the disciple should, according to the ordinance, take his leave and return home (for entering into a life of domesticity.*[28] Then, having taken spouses, obtaining them in the ways indicated in the ordinances, and having carefully established the domestic fire, he

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* Learning was never sold in this country in ancient times. The final fee is not a return for the services of the preceptor but a token of gratitude from the pupil. Its value depended upon the ability of the disciple, though there are stories in the scriptures of disciples coming to grief on account of their persistent forwardness in pressing the acceptance of this fee. *Vide* the story of Gālava in the Udyoga Parvan.—T.

should, observant all the while of vows and fasts, become a house-holder and pass the second period of life.—' "[29]

Section CCXLIII.

"'Vyāsa said,—'Observant of meritorious vows, the householder, for the second period of his life, should dwell in his house, having taken spouses according to the ways indicated in the ordinance and having established a fire (of his own).[1] As regards the domestic mode of life, four kinds of conduct have been laid down by the learned. The first consists of keeping a store of grain sufficient to last for three years. The second consists of keeping a store to last for one year.[2] The third consists of providing for the day without thinking of the morrow. The fourth consists of collecting grain after the manner of the pigeon.* Of these, each succeeding one is superior in point of merit to that which precedes it, according to what has been laid down in the scriptures.†[3] A householder observing the first kind of conduct may practise all the six well-known duties (*viz.*, sacrifice on his own account, sacrifice on that of others, teaching, learning, making gifts, and accepting gifts). He who observes the second kind of conduct should practise three only of these duties (*viz.*, learning, giving, and taking). He who observes the third kind of conduct should practise only two of the duties of domesticity (*viz.*, learning and giving). The householder practising the fourth kind of domesticity should observe only one duty (*viz.*, learning the scriptures).[4] The duties of the householder are all said to be exceedingly meritorious. The householder should never cook any food for only his own use; nor should he slaughter animals (for

* The fourth kind of conduct, called 'kāpoti,' is also called 'unccha.' It consists of collecting such seeds of grain as have fallen down from the ears and as have been abandoned by the reapers.—T.

† Thus the second is more meritorious than the first, the third than the second, and the fourth than the third. The fourth or last, therefore, is the first in point of merit.—T.

food) except in sacrifices.*[5] If it be an animal which the householder desires to kill (for food), or if it be a tree which he wishes to cut down (for fuel), he should do either act according to the ritual laid down in the *Yajushes* for that much is due to both animate and inanimate existences. The householder should never sleep during the day, or during the first part of the night, or during the last part thereof.[6] He should never eat twice between morning and evening, and should never summon his wife to bed except in her season. In his house, no Brāhmana should be suffered to remain unfed or unworshipped.[7] He should always worship such guests as are presenters of sacrificial offerings, as are cleansed by Vedic lore and observance of excellent vows, as are high-born and conversant with the scriptures,[8] as are observers of the duties of their own order, as are self-restrained, mindful of all religious acts, and devoted to penances. The scriptures ordain that what is offered to the deities and the *Pitris* in sacrifices and religious rites is meant for the service of guests like these.[9] In this mode of life the scriptures ordain that a share of the food (that is cooked) should be given unto every creature (irrespective of his birth or character), unto one, that is, who for the sake of show keeps his nails and beard, unto one who from pride displays what his own (religious) practices are, unto one who has improperly abandoned his sacred fire, and even unto one who has injured his preceptor. One leading a domestic mode of life should give (food) unto Brahmachārins and Sanyāsins.[10-11] The house-holder should every day become an eater of *Vighasa*, and should every day eat *amrita*. Mixed with clarified butter, the remains of the food that is offered in sacrifices constitute *amrita*.[12] That householder who eats after having fed (all relatives and)

* It is said that the householder who cooks must give a share of the cooked food to a Brahmachārin or Yati or any one who comes as a guest. If he does not do it but eats the whole of what has been cooked, he is regarded as eating what belongs to a Brāhmana. This, of course, is a high sin.—T.

servants is said to eat *Vighasa.* The food that remains after the servants have been fed is called *Vighasa*, and that which is left after the presentation of sacrificial offerings is called *amrita.*[13] One leading a domestic mode of life should be content with his own wedded wife. He should be self-restrained. He should avoid malice and subdue his senses.[14] He should never quarrel with his *Ritwik*, *Purohita*, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young in years, with those that are afflicted with diseases, with those that practise as physicians, with kinsmen, relatives, and friends, with his parents, with women that belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants.[15-16] By avoiding disputes with these, the householder becomes cleansed of all sins. By conquering such disputes, he succeeds in conquering all the regions of felicity (in the world hereafter). There is no doubt in this.*[17] The preceptor (if duly reverenced) is able to lead one to the regions of Brahman. The father (if reverenced) can lead to the regions of Prajāpati. The guest is puissant to lead to the region of Indra. The *Ritwij* has power in respect of the regions of the deities. Female relatives of the paternal line have lordship in respect of the regions of the Apsaras, and kinsmen (by blood), in respect of the region of the Viçwedevas.[18] Relatives by marriage and collateral kinsmen have power in respect of the several quarters of the horizon (*viz.*, north, &c.), and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the wasted, have power over the sky.†[19] The eldest brother is like unto the sire himself (to all his younger brothers). The wife and the son are one's own body. One's

* The Commentator supposes that these relatives and kinsmen are named because of the great likelihood there is of disputes arising with them on account of shares of inheritance.—T.

† The sense is this: these various persons, if duly reverenced by the householder, are able to send the latter to the places indicated or make him comfortable in those places.—T.

menial servants are one's own shadow. The daughter is an object of great affection.[20] For these reasons a householder endued with learning, observant of duties, and possessed of endurance, should bear without warmth or anxiety of heart every kind of annoyance and even censure from the last-named relatives.[21] No righteous householder should do any act, urged by considerations of wealth. There are three courses of duty in respect of a life of domesticity. Of these, that which comes next (in the order of enumeration) is more meritorious than the preceding one.*[22] As regards the four (principal) modes of life also, the same rule of merit applies, *viz.*, the one that comes after is superior to the one preceding it. (Accordingly, domesticity is superior to Brahmacharyya, forest life is superior to domesticity, and a life of mendicancy or complete renunciation is superior to a forest life).[23] One desirous of prosperity should accomplish all those duties and rites that have been ordained in the scriptures in respect of those modes.[24] That kingdom grows in prosperity where these highly deserving persons live, *viz.*, those that lead a life of domesticity according to the Kumbhadhānya method, they that lead it according to the Unccha method, and they that lead it according to the Kāpoti method.†[25] That man who cheerfully leads a life of domesticity in the observance of those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations of descendants below.[26] A householder, duly observing the duties of domesticity, obtains an end that yields felicity equal to what occurs in the regions attained by great kings and emperors. Even this is the end that has been ordained for those who have subdued their senses.[27] For all high-souled householders heaven has been ordained. That heaven is equipt with delightful cars for each (moving at

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* *Vide* verses 2 and 3 of this Section. Of the four courses, the first or 'Kuçaladhānya' is left out here. The three others, of course, are the 'Kumbhadhānya,' the 'Açwastana' (otherwise called 'Unccaçila),' and the 'Kāpoti.' The Burdwan translator makes a blunder in enumerating the three kinds of domesticity here referred to.—T.

† The Burdwan version of this Verse is incorrect.—T.

the will of the rider). Even that is the delightful heaven indicated in the Vedas.[28] For all householders of restrained souls, the regions of heaven constitute the high reward.[29] The Self-born Brahman ordained that the domestic mode of life should be the productive cause of heaven. And since it has been so ordained, a person, by gradually attaining to the second mode of life, obtains happiness and respect in heaven.[30] After this comes that high and superior mode of life, called the third, for those that are desirous of casting off their bodies. Superior to that of householders, that is the life of forest recluses,—of those, that is, who waste their bodies (by diverse kinds of austerities) into skeletons overlaid with dried skins. Listen as I discourse to thee upon it !—' "[31]

Section CCXLIV.

"Bhishma said,—'Thou hast been told what the duties of domesticity are as ordained by the wise. Listen now, O Yudhishthira, to what those duties are that have been next spoken of.[1] Gradually abandoning the domestic mode, one should enter the third mode which is excellent. It is the mode that belongs to persons who living with their wives afflict themselves by means of austerities. It is the mode practised by those that live as forest recluses.[2] Blessed be thou, O son, listen to the duties observed by those that lead this mode of life in which occur the practices of all men and all modes of life. Listen, indeed, to the duties of those that are denizens of sacred spots and that have betaken to this mode after proper deliberation !'[3]

" 'Vyāsa said,—When the householder beholds wrinkles on his body and white hair on his head, and children of his children, he should then retire into the forest.[4] The third part of his life he should pass in the observance of the *Vānaprastha* mode. He should attend to those fires to which he had attended while a householder. Desirous of sacrificing, he should also adore the deities (according to the rituals ordained).[5] Observant of vows and abstemious in

diet, he should eat only once, the time thereof being the sixth part of the day. He should be always heedful. Attending to his fires, he should keep some kine, waiting upon them dutifully.* He should attend to all the rituals of a sacrifice.[6] He should live upon rice growing indegenously, upon wheat growing under similar circumstances, upon grain of other kinds, growing wildly (and belonging to none). He should eat what remains after feeding guests. In this the third mode of life, he should present offerings of clarified butter in the five well-known Sacrifices.†[7] Four kinds or courses of conduct have been laid down for observance in the Vānaprastha mode of life. Some collect only what is needed for the day. Some collect stores to last for a month.[8] Some store grain and other necessaries sufficient to last for twelve years. Forest recluses may act in these ways for worshipping guests and performing sacrifices.[9] They should during the season of rains, expose themselves to rain and betake themselves to water during the autumn. During the summer they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be abstemious in diet.‡[10] They sit and sleep on the bare earth. They stand on only their toes. They content themselves with the bare earth and with small mats of grass (owning no other furniture for seat or bed). They perform their ablutions morning, noon, and evening (preparatory to sacrifices).[11] Some amongst them use only their teeth for cleaning grain. Others use only stones for that purpose.$ Some

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* The cow is a sacred animal and there is merit in feeding and properly tending a cow. Forest recluses kept kine for merit as also for *homa* or sacrifice with the *ghee* obtained from them. The story of Vaçistha's cow is well-known.—T.

† These five are Agnihotra, Darçapurnamāshi, Chaturmāsya, Paçu-sacrifice, and Soma-sacrifice.—T.

‡ The Burdwan translator misunderstands the word 'abhrāvakācāh.' It is a well-known word occurring in almost every lexicon. Wilson explains it correctly.—T.

$ *I. e.,* they do not use a regular husking or cleaning apparatus for cleaning the grain they use as food.—T.

amongst them drink, only during the lighted fortnight, the gruel of wheat (or other grain) boiled very lightly.*[12] Others drink similar gruel only during the dark fortnight. Some eat what only comes by the way (without seeking to obtain it). Some, adopting rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly observing the method followed by the Vaikhānashas.[13] These and diverse other observances are adopted by those men of wisdom and piety. The fourth is (the mode called Renunciation) based upon the Upanishads.[14] The duties laid down for it may be observed in all the modes of life equally. This mode differing from the others comes *after* domesticity and forest life.[15] In this very Yuga, O son, many learned Brāhmanas conversant with the truths of all things, have been known to observe this mode. Agastya, the seven *Rishis* (*viz.*, Atri, Angiras, Pulastya, Pulaha, Vaçishtha, Nārada, and Kratu), Madhucchandas, Aghamarshana,[16] Sānkriti, Sudivātandi who lived whithersoever he pleased and was content to take what came (without ever seeking for anything),† Ahoviryya, Kāvya, Tāndya, the learned Medhātithi,[17] Karmanirvāka of mighty energy, and Cunyapāla who had exerted himself greatly (for acquiring ascetic puissance), were the authors of this course of duties, and themselves observing them have all proceeded to heaven.[18] Many great *Rishis*, O son, who had the puissance to behold immediately the fruits of their ascetic merit,‡ those numerous ascetics who are known by the name of Yāyāvaras, many *Rishis* of very austere penances and possessed of accurate knowledge in respect of distinctions of duty,[19] and many other Brāhmanas too numerous to mention, adopted the forest

* So that a very small portion of the grain comes out or mixes with the water.—T.

† *I. e.*, who had no fixed residence and who never sought with any effort for the necessaries of life. The Burdwan translator takes both 'yathāvāsah' and 'akritācramah' for two independent names of *Rishis* instead of taking them as adjectives of Sudivātandi.—T.

‡ *I. e.*, whose wishes were immediately crowned with success, in respect of both blessings and curses, &c.—T.

mode of life. The Vaikhānasas, the Vālikhilyas, the Saikatas,[20] all of whom were devoted to austere penances,* who were steadfast in virtue, who had subdued their senses, and who used to behold the fruits of their penances immediately, adopted this mode of life and finally ascended to heaven.[21] Freed from fear and not counted among the stars and planets, these have become visible in the firmament as luminous bodies.† When the fourth or last part of life is reached, and when one is weakened by decrepitude and afflicted by disease, one should abandon the forest mode of life (for the fourth mode called Renunciation). Performing a sacrifice that is capable of being completed in a single day and in which the *Dakshinā* should be everything of which he may he possessed,[22-23] he should himself perform his own *Çrāddha.* Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and resting also on his own self.‡ He should establish all his sacrificial fires (thenceforth) upon his own self, and give up all kinds of ties and attachments.[24] (In case he fails to attain to complete Renunciation) he should always perform such sacrifices and rites as are completed in a single day.$ When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self proceeds,[25] then (may he discontinue all ordinary sacrifices, and) unto the three fires duly sacrifice in his own Self for the sake of his Emancipation.¶ Without finding fault with his food he should

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* 'Nirānandāh' is explained as 'krichcchrachāndrāyanādiparatwāt.'—

† 'Anakshtrāh' is explained by the Commentator as 'different from stars and planets but still freed from darkness' and, therefore, effulgent or luminous. 'Anādhrishyāh' is fearless.—T.

‡ 'Atmayāji' is explained as one who performs his own *çrāddha* or obsequial rites. The Sandhi in the next word is ārsha ; 'ātmakrida' is one who does not take a pleasure in wife or children but whose source of pleasure is his own self ; Similarly, 'ātmāçraya' is one who without depending upon kings or others takes refuge in himself.—T.

$ Such sacrifices, for example, as those called *Brahma-yajna*, &c —T

¶ 'Yājinām yajna' is the sacrifice of ordinary sacrifices, *i. e.*, the usual sacrifices consisting of tangible offerings unto the deities, and

eat five or six mouthfuls, offering them duly unto the five vital airs uttering (every time the well-known) *mantras* of the Yajurveda.*[26] Engaged in the observance of austerities while leading the life of a forest recluse, one should shave off one's hair and bristles and pare off one's nails, and having cleansed oneself by acts, pass into the fourth and last mode of life that is fraught with great holiness.†[27] That regenerate person who enters the fourth mode of life, giving pledges of assurance unto all creatures, succeeds in earning many regions of blazing effulgence hereafter and ultimately attains to the Infinite.‡[28] Of excellent disposition and conduct, with sins all washed off, the person who is conveasant with his own self never desires to do any act for either this or the other world. Divested of wrath, freed from error, without anxiety and without friendship, such a person lives in this world like one totally uninterested in its concerns.[29] One (in the observance of Sannyāsa) should not feel reluctance in discharging the duties included in *Yama*

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performed with the aid of Vedic *mantras*. The ablative implies cause. 'Atmani ijyā' is sacrifice in Self, *i. e.*, Yoga. The meaning of the first line, therefore, is 'when through performance of ordinary sacrifices and rites, the mind becomes pure and the sacrificer is enabled to practise Yoga.' 'Unto the three fires he should duly sacrifice in his own self' means, of course, that without any longer adoring his fires by visible rites and actual recitation of *mantras*, he should, for the sake of Emancipation, worship in his own self or seek the extinction of mind and understanding in Yoga.—T.

* To this day every orthodox Brāhmana or Kshatriya or Vaicya never eats without offering at the outset five small moutfuls unto the five vital breaths, *viz.*, Prāna, Apāna, Samāna, Udāna, and Vyāna.—T.

† 'Vāpya' or Vāpayitwā means causing or obtaining a shave. The Burdwan translator makes a blunder by supposing it to mean 'parivyāpta.' The Sannyāsa mode of life, it is well-known, can never be entered without a previous shave. K. P. Singha gives the correct version.—T.

‡ It is difficult to render the word 'abhaya' into English. 'To give *abhaya* to all creatures' is to pledge oneself to a life of total harmlessness, or to practise universal compassion or benevolence. Abstention from every kind of injury is the great duty of the fourth mode of life.—T.

and those also that walk behind them (and are included in *niyama*). Such a one should with energy live according to the ordinances in respect of his own mode, and throw away Vedic study and the sacred thread that is indicative of the order of his birth. Devoted to righteousness and with his senses under complete control, such a one, possessed of knowledge of self, attains undoubtedly to the end for which he strives.*[30] After the third is the fourth mode of life. It is very superior, and fraught with numerous high virtues. It transcends in point of merit the three other modes of life. It is said to occupy the very highest place. Listen to me as I discourse upon the duties that belong to that mode which is pre-eminent and which is the high refuge of all!—' "[31]

Section CCXLV.

" 'Cuka said,—While living in the due observance o the duties of the forest mode of life, how should one, who seeks to attain to That which is the highest object of knowledge, set one's soul on Yoga according to the best of one's power?[1]—

" 'Vyāsa said,—Having acquired purity (of conduct and body) by the practice of the first two modes of life, *viz.*,

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* The duties included in *yama* (as explained by the Commentator) are universal benevolence, truthfulness, faith, Brahmacharyya, and freedom from attachment. Those that are included in *niyama* are purity (of body and mind), contentment, study of the Vedas, meditation on the Supreme, &c. 'Swacāstra sutra' means the 'sutras' of his own 'cāstras,' *i. e.*, the duties laid down in respect of that Sannyāsa which he has adopted; the chief of which is enquiry after the Soul or Self; 'Bhutimanta' implies Vedic recitation and the sacred thread. He who has taken to Sannyāsa should display energy in these, *i. e.*, persistently enquire after the Soul and throw away all caste-marks, and other indications. 'The desirable end' is, of course, gradual Emancipation or that obtained at once. Following the Commentator, K. P. Singha gives the correct version. The Burdwan version, containing the very words of the gloss, is based upon a complete misconception of their meaning.—T.

Brahmacharyya and domesticity, one should, after that, set one's soul on Yoga in the third mode of life. Listen now with concentrated attention to what should be done for attaining to the highest object of acquisition !*[2] Having subdued all faults of the mind or heart by easy means in the practice of the first three modes of life (*viz.*, pupilage, domesticity, and seclusion), one should pass into the most excellent and the most eminent of all the modes, *viz.*, Sannyāsa or Renunciation.[3] Do thou then pass thy days, having acquired that purity. Listen also to me. One should, alone and without anybody to assist him or bear him company, practise Yoga for attaining to success (in respect of one's highest object of acquisition).[4] One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything (in consequence of all things being pervaded by the Universal Soul), never falls away from Emancipation. Without keeping the sacrificial fires and without a fixed habitation, such a person should enter a village for only begging his food.[5] He should provide himself for the day without storing for the morrow. He should betake himself to penances, with heart fixed on the Supreme.† Eating little and that even under proper regulations, he should not eat more than once a day.[6] The other indications of a (religious) mendicant are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures.‡[7] That person into

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* The Commentator correctly explains that by the first line of this Verse, Vyāsa answers his son's question. The two modes referred to are the first and the second, and *not* the second and the third as K. P. Singha in his Vernacular version wrongly states. Having answered the question, the speaker (in the second line) proceeds to indicate the simple or straight path for reaching the highest object of man's endeavour, *viz.* *Paramārtham* or *Brahma.*—T.

† 'Bhāva samāhitah' is explained as 'chitta-samādhānavān.'—T.

‡ The skull is to be used as a drinking vessel. 'Kuchela,' which I render 'rags,' is supposed by the Commentator to signify reddish or brown cloth which has, from age, lost its color.—T.

whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its object.*[8] The mendicant (or Renouncer) should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brāhmana.[9] He should always say only what is agreeable to the Brāhmanas. When anything is said in dispraise (of himself), he should (without answering) remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him.[10] That person in consequence of whose single self the place he occupies becomes like the eastern sky, and who can make a spot teeming with thousands of men and things appear to himself perfectly solitary or unoccupied, is regarded by the deities to be a true *Brāhmana*.†[11] Him the gods know for a Brāhmana who clads himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever spot he finds.[12] Him the gods know for a Brāhmana who is afraid of company as of a snake; of the full measure of gratification (from sweet viands and drinks) as of hell; and of women as of a corpse.‡[13] Him the gods

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* Elephants, when hurled into a well, become utterly helpless and unable to come out. That person, therefore, into whom words enter like elephants into a well, is he who answers not the evil speeches of others. What is said here is that only a person of such forbearance should betake himself to mendicancy or Sannyāsa.—T.

† I have given a closely literal version of this verse. The Commentator explains that the first line refers to the person who deems himself to be everything and everything to be himself. The second line refers to the same individual who, by Yoga, can withdraw his senses and the mind and consequently make the most populous place appear as totally solitary or unoccupied. This is the Yoga process called *Pratyāhāra* and is described in Section 233 *ante*. The Burdwan translator gives an incorrect version. K. P. Singha follows the Commentator.—T.

‡ 'Suhitya', whence 'sauhitya', means not satiety but the full measure of gratification from eating. The speaker wishes to lay down that a mendicant or renouncer should never take food to the full mea-

know for a Brāhmana who is never glad when honored and never angry when insulted, and who has given assurances of compassion unto all creatures.[14] One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest (of his master).[15] He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. Destitute as he is of foes, what fear can assail him ?[16] He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from error of every kind.[17] As the foot-prints of all other creatures that move upon legs are engulphed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga.*[18] After the same manner, every other duty and observance is supposed to be engulphed within the one duty of abstention from injury (to all creatures).† He lives an everlasting life of felicity who avoids injuring other creatures.[19] One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare.[20] The

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sure of gratification. He should eat without completely appeasing his hunger.—T.

* I follow the Commentator in his exposition of 'kaunjara' which he derives as 'kun (earth or the body which is made of earth) jarayati iti kunjarah,' *i. e.*, a Yogin in Samādhi. The sense seems to be that the fruits of Yoga include or absorb the fruits of every other act. The rank and status of Indra himself is absorbed within what is attained to by Yoga. There is no kind of felicity that is not engulphed in the felicity of Emancipation, which Yoga alone can confer.—T.

† The Commentator thinks that by the 'one duty of abstention from injury' is implied the fourth mode of life or Sannyāsa. What is said, therefore, in the first line of 19 is that the observance of the single duty of harmlessness includes that of every other duty ; or, what amounts to the same thing, the fourth mode of life is singly capable of giving merit which all the others may give together.—T.

condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death.[21] Him the gods know for a Brāhmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to all things, who has nothing which he calls his own, who leads a life of solitude, and whose is tranquillity of soul.[22] The gods know him for a Brāhmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit.*[23] The gods know him for a Brāhmana who is freed from desire, who never exerts (for doing such acts as are done by worldly men), who never bends his head unto any one, who never flatters another, and who is free from attachments of every kind.[24] All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief, must abstain entirely from acts of every kind.†[25] The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts. He who, at the outset, foreswears the religion of injury, succeeds in attaining to Emancipation (in which or) whence is the assurance of harmlessness unto all creatures.‡[26]

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* 'Haryyartham' means 'for the sake of *Hari,*' *i. e.*, one who takes away merit, implying a disciple or attendant. Some texts read 'Ratyartham,' meaning 'for the happiness (of others).'—T.

† Because all acts are fraught with injury to others. Whether 'acts' be taken in its general sense or in the particular sense of "religious acts," their character is so.—T.

‡ Both the Vernacular translators have completely misunderstood the second line of this Verse. The Commentator correctly explains that 'Tikshnām tanum' means the religion of injury, *i. e*, the religion of sacrifices and acts. 'So' for 'sa' is ārsha ; as also 'anantyam' for 'ānantyam' which, of course, implies 'moksham' or Emancipation. The Commentator correctly supplies 'yatah' after 'āpnoti' and shows

That man who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by Fire.[27] Such a man, who sacrifices in his own self, makes a libation of his senses and mind into the fire that dwells within the limited space of his own heart. In consequence again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very gods, becomes gratified.*[28] They who apprehend the *Jiva*-soul that is endued with effulgence, that is enveloped in three cases, that has three attributes for its characteristics, to be *Içwara* partaking of that which is foremost, *viz.*, the nature of the Supreme Soul, become objects of great regard in all the worlds. The very gods with all human beings speak highly of their merits.[29] He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in the scriptures, all those entities that are comprehensible in sound only, and the superior nature of the Supreme Soul, is sought to be worshipped by the very deities as the foremost of all beings.[30] He who sees in the soul that resides within his body that foremost of beings which is not attached to the Earth, which is immeasurable in even the (measureless) firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipt with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very

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that 'prajābhyah' is equivalent 'prajānām.' The last clause of the second line, therefore, means 'sa moksham āpnoti, yatah prajābhyah (or prajānām) abhayam.' The dative, *not* ablative as the Vernacular translators take it, is not bad grammar, although the genetive is more agreeable with usage.—T.

* It is difficult to understand what is really meant by the second line of 27 and the two lines of 28. A tentative version is offered here, following the actual words used in the original.—T.

deities as the foremost of all beings.*[31] The very deities worship him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipt with two and ten radii consisting of the two and ten months, which has excellent joints, and towards whose gaping mouth proceeds this universe (ready to be devoured).†[32] The Supreme Soul is the capacious unconsciousness of dreamless slumber. That Unconsciousness is the body of the universe. It pervadeth all created things. *Jiva*, occupying a portion of that capacious unconsciousness, gratifies the deities. These last, being gratified, gratify the open mouth of that unconsciousness.‡[33] Endued with effulgence as also with the

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* All these expressions apply to the supreme Soul. Immeasurable in the firmament implies that the Supreme Being is vaster than the firmament. 'Made of gold' means, as the Commentator explains, 'Chit having knowledge only for its attribute.' 'Born of the egg,' *i. e.*, belonging to the universe. 'Within the egg' means 'capable of being apprehended in the heart.' 'Equipt with many feathers,' *i. e.*, having many limbs each of which is presided over by a particular deity. The two wings are absence of attachment or complete dissociation from everything, and joy and gladness and aptitude for enjoyment. 'Rendered effulgent by many rays of light,' *i.* e., transformed into a living and active agent by means of eyes, ears, &c.—T.

† The sense is that he who understands the wheel of Time is a person worthy of universal regard. The excellent joints of that wheel are the *parva* days, *viz.*, those sacred lunations on which religious rites are performed.—T.

‡ I give a literal version of Verse 33, following the Commentator as regards the meaning of 'samprasādam.' The sense, however, of the verse is this: *Brahma*, in the previous Sections, has often been spoken of as 'Sushupti' or the unconsciousness of dreamless slumber. The universe flows from *Brahma*. Unconsciousness, therefore, is the cause or origin or body of the universe. That unconsciousness, therefore, pervades all things, *viz.*, gross and subtile. *Jiva*, finding a place within that unconsciousness existing in the form of gross and subtile, gratifies the deities, *prana* and the senses. These, thus gratified by *jiva*, at last gratify the open mouth of the original unconsciousness that waits to receive or swallow them. All these verses are based upon the figurative ideas that find expression in the Upanishads.—T.

principle of eternity, *Jivá* is without a beginning. It acquires (by following particular paths) infinite regions of eternal happiness. He of whom no creature is afraid has never to fear any creature.[34] He who never does anything censurable and who never censures another, is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others (but attains to complete Emancipation).[35] A person in the observance of the fourth mode of life wanders on the Earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and a lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly reckless of praise or blame, and of the agreeable and the disagreeable.—' "[36]

SECTION CCXLVI.

" 'Vyāsa said,—The *Jiva*-soul is endued with all those entities that are modifications of Prakriti. These do not know the Soul but the Soul knows them all.[1] Like a good driver proceeding with the aid of strong, well-broken, and high-mettled steeds along the paths he selects, the Soul acts with the aid of these, called the senses, having the mind for their sixth.[2] The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. The Soul, also called *Mahat*, is superior to the understanding.[3] Superior to *Mahat* is the Unmanifest (or Prakṛiti). Superior to the Unmanifest is *Brahma*. There is nothing Superior to *Brahma*. That is the highest limit of excellence and the highest goal.[4] The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to behold. Only Yogins with subtile vision behold the Supreme Soul with the aid of their keen and subtile understandings.[5] Merging the senses having the mind for their sixth and all the objects

of the senses into the inner Soul by the aid of the Understanding, and reflecting upon the three states of consciousness, *viz.*, the object thought, the act of thinking, and the thinker,[6] and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is *Brahma's* self, laying aside at the same time all consciousness of puissance, and thereby making his Soul perfectly tranquil, the Yogin obtains that to which immortality inheres.[7] That person, however, who happens to be the slave of all his senses and whose ideas of right and wrong have been confounded, already liable as he is to death, actually meets with death by such surrender of self to (the passions).*[8] Destroying all desires, one should merge the gross Understanding into one's subtile Understanding. Having thus merged the gross into the subtile Understanding, one is sure to become a second Kālanjara mountain.†[9] By purifying his heart, the Yogin transcends both righteousness and its reverse. By purifying his heart and by living in his own true nature, he attains to the highest happiness.‡[10] The indication of that purity of heart (of

* 'Smriti' is memory. One whose 'smriti' is lost means one whose conceptions of right and wrong are confounded. 'Atmanah sampradānena' is 'by the surrender of oneself' to one's own passions or 'Kāmādibhyah' as the Commentator explains.—T.

† 'Chittam' is explained by the Commentator as the gross Understanding, and 'Sattwa' as the subtile Understanding. The Understanding that is concerned with the images brought in by the mind or the senses is called gross; while that which is concerned with ideas about *Brahma* is called subtile. 'Kālanjara' is explained by the Commentator either as standing for the mountain of that name, *i. e.*, irremovable as the mountain so called; or, as one who destroys the effect of Time, *i. e.*, one who subdues Time itself instead of being subdued by that universal conqueror.—T.

‡ The purification here referred to consists in transcending the consciousness of duality. Righteousness should be avoided because of its incapacity to lead to Emancipation which is much higher than heaven. 'Atmani sthitwā' means living in one's real or true nature, *i. e.*, merging everything into the Soul. This is attained when the consciousness of duality is transcended.—T.

which I speak) is that one who has attained to it experiences that state of unconsciousness (with respect of all one's surroundings) which one experiences in dreamless slumber. The Yogin who has attained to that state lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still.[11] Becoming abstemious in diet, and having cleansed his heart, that Yogin who applies his Soul to the Soul succeeds in beholding the Soul in the Soul.*[12] This discourse, O son, intended for thy instruction, is the essence of all the Vedas. The truths herein disclosed are incapable of being understood by the aid of inference alone or by that of mere study of the scriptures. One must understand it oneself by the aid of faith.[13] By churning the wealth that is contained in all religious works and in all dicourses based on truth, as also the ten thousand *Richs*, this nectar hath been raised.[14] As butter from curds and fire from wood, even hath this been raised for the sake of my son,—this that constituteth the knowledge of all truly wise men.[15] This discourse, O son, fraught with solid instruction, is intended for delivery unto *Snātakas.*† It should never be imparted to one that is not of tranquil soul, or one that is not self-restrained, or one that hath not undergone penances.[16] It should not be communicated to one that is not conversant with the Vedas, or one that doth not humbly wait upon one's preceptor, or one that is not free from malice, or one that is not possessed of sincerity and candour, or one that is of reckless behaviour.[17] It should never be communicated to one whose intellect hath been consumed by the science of disputation, or one that is vile or low. Unto that person, however, who

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* 'Atmānam' in the first line is the Jiva-soul, and 'ātmani' is the Supreme Soul. In the second line also, the same distinction is observed between the two words.—T.

† Brāhmanas, who having completed the study of the Vedas have betaken themselves to the domestic mode of life, are so called. Here, probably, the reference is to persons having faith in the Vedas and of pure conduct.—T.

is possessed of fame, or who deserveth applause (for his virtues), or who is of tranquil soul, or possessed of ascetic merit,[18] unto a Brāhmana who is such, unto one's son or dutiful disciple, this discourse containing the very essence of duties should be communicated, but on no account should it be communicated to others.[19] If any person make a gift of the whole Earth with all her treasures, unto one conversant with truth, the latter would still regard the gift of this knowledge to be very much superior to that gift.[20] I shall now discourse to thee on a subject that is a greater mystery than this, a subject that is connected with the Soul, that transcends the ordinary understandings of human beings, that has been beheld by the foremost of *Rishis*, that has been treated in the Upanishads, and that forms the topic of thy inquiry.[21] Tell me what, after this, is in thy mind? Tell me in what thou hast still any doubt? Listen, for here I am, O son, seated before thee! Upon what, indeed, shall I once more speak to thee?—' "[22]

SECTION CCXLVII.

"Cuka said,—'O illustrious one, O foremost of *Rishis*, once again discourse to me on *Adhyātma* more elaborately! Tell me what, indeed, is *Adhyātma* and whence does it come?*[1]

" 'Vyāsa said,—That, O son, which is regarded as *Adhyātma* with reference to human beings, I shall now mention to thee, and listen to the explanation I give (of *Adhyātma*).[2] Earth, water, light, wind, and space, are the great entities that form the component parts of all creatures, and though really one are yet regarded different like the waves of the ocean (which though identical with respect to their constituent substance are yet counted as different

* 'Adhyātma' is topic bearing on the Soul. Here it signifies the seven and twenty usual topics of philosophical discourse, *viz.*, the five organs of action, the five organs of knowledge, the mind and three others called Chitta, &c., the five vital breaths, the five elementary substances, Desire, Acts, and Avidyā.—T.

from one another).[3] Like a tortoise stretching out its limbs and withdrawing them again, the great entities (already named), by dwelling in numberless small forms, undergo transformations (called creation and destruction).[4] All this universe of mobile and immobile objects hath for its component parts these five entities. Everything, in respect of its creation and destruction, is referrible to this fivefold entity.[5] These five entities occur in all existent things. The Creator of all things however, hath made an unequal distribution of those entities (by placing them in different things in different proportions) for serving different ends.*[6]—

" 'Cuka said,—How may one succeed in understanding that unequal distribution (of the five great entities of which thou speakest) in the diverse things of the universe? Which amongst them are the senses and which the attributes? How may this be understood?[7]—

" 'Vyāsa said,—I shall explain thee this duly one after another. Listen with concentrated attention to the subject as I expound how what I have said actually happens.[8] Sound, the sense of hearing, and all the cavities within the body,—these three—have space for their origin. The vital breaths, the action of the limbs, and touch form the attributes of the wind.[9] Form, eyes, and the digestive fire within the stomach, are originated by light. Taste, tongue, and all the humours,—these three,—are from water.[10] Scent, nose, and the body,—these three,—are the attributes of earth. These then, as I have expounded to thee, are the transformations of the five (great) entities in connection with the senses.[11] Touch is said to be the attribute of the wind; taste of water; form of light. Sound is said to have its origin in space, and scent is said to be the property of earth.[12] Mind, Understanding, and Nature,—these three, —spring from their own previous states, and attaining (at each rebirth) to a position higher than the attributes (which form their respective objects,) do not transcend those attri-

* The second clause of the second line is explained by the Commentator as 'yasmin karmani nimitte sati yat anupaçyati'.—T.

butes.*[13] As the tortoise stretches out its limbs and withdraws them once again within itself, even so the Understanding creates the senses and once again withdraws them into itself †[14] The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crow of the head, is principally due to the action of the Understanding.‡[15] It is the understanding that is transformed into the (five) attributes (of form, scent, &c.,) It is the Understanding also that is transformed into the (five) senses with the mind for the sixth. When the Understanding is absent, where are the attributes ?§[16] In man there are five senses. The mind is called the sixth

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* The grammatical construction is 'Gunebhyah paramāgatāh gunān na ativartante'. The meaning is this : Mind, Understanding, and Nature (or individual disposition of man or animal or vegetable, &c.,) are all due to their own previous states, Nature in particular being the result of the desires of a past state of existence. Such being their origin, they too are due to the five entities named. As regards their functions, it is said that having reached to that which is 'Gunebhyah parama', *i.*, *e.*, 'Crotrādikāryam swrupam', they do not transcend the 'gunas' themselves ; or, in other words, having become endued with the faculty or power of seizing particular attributes (such as scent, form, &c.,) they actually seize or apprehend them.—T.

† In other words, the senses and the mind are nothing but the Understanding displayed in a particular shape or form. The principal function of the mind is to cherish and discard impressions. The Understanding is 'niçchayātmikā' or engaged in arriving at certainty of conclusions.—T.

‡ Everything above the soles of the feet and below the crown of the head, is, of course, the whole body or self or the person. 'Asmin kritye' is, 'aham iti yat darçanam tasmin karaniye.' There can be no doubt that the Commentator correctly explains the meaning.—T.

§ 'Neniyate' is, as the Commentator explains, an instance of 'karmakartari prayogah'. Hence, the meaning is that both the attributes of form &c., and the senses with the mind which apprehend those attributes, are the Understanding itself, so that when the Understanding is not, these also are not. The object of this Verse is to establish the identity of the Understanding with the senses, the mind, and the attributes which the senses and the mind apprehend. Both the Vernacular versions are inaccurate.—T.

(sense). The Understanding is called the seventh. The Soul is the eighth.[17] The eyes (and the other senses) are for only receiving impressions of form (and scent &c.). The mind exists for doubting (the accuracy of those impressions). The Understanding settles those doubts. The Soul is said to only witness every operation without mingling with them.[18] Rajas, Tamas, and Sattwa,—these three,—arise from their own counterparts. These exist equally in all creatures (*viz.*, the deities and human beings, &c.). These are called attributes and should be known by the actions they induce.*[19] As regards those actions, all such states which one becomes conscious of in oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of Sattwa.[20] All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute called Rajas.[21] All such states again as exist with stupifaction (of the senses, the mind or the understanding) whose cause is unascertainable, and which are incomprehensible (by either reason or inward light), should be known as ascribable to the action of Tamas.[22] Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or arising otherwise, are all effects of the attribute of Sattwa.[23] Pride, untruthfulness of speech, cupidity, stupifaction, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality of Rajas.[24] Stupifaction of judgment, heedlessness, sleep, lathargy, and indolence, from whatever cause these may arise, are to be known as indications of the quality of Tamas.†—' "[25]

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* The three attributes of Rajas, Tamas, and Sattwa do not spring from any different thing but from their own counterparts existing in a previous state of existence or life. They arise from their respective states as they had existed with the *Chitta* or Understanding in a previous life. Hence *Chitta*, and the objects of the senses and the senses also arising from it, are all affected by these three Gunas.—T.

† The last word in the first line is not *prabodhitā* but *aprabodhitā*.—T.

Section CCXLVIII.

"'Vyāsa said,—The mind creates (within itself) numerous ideas (of objects or existent things). The Understanding settles which is which. The heart discriminates which is agreeable and which disagreeable. These are the three forces that impel to acts.[1] The objects of the senses are superior to the senses. The mind is superior to those objects. The Understanding is superior to mind. The Soul is regarded as superior to Understanding.[2] (As regards the ordinary purposes of man) the Understanding is his Soul. When the Understanding, of its own motion, forms ideas (of objects) within itself, it then comes to be called Mind.*[3] In consequence of the senses being different from one another (both in respect of their objects and the manner of their operation), the Understanding (which is one and the same) presents different aspects in consequence of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch.[4] Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding that appears under different guises (for different functions) by modification.[5] It is these modifications of the Understanding that are called the senses. Over them is placed as their presiding chief (or overseer) the invisible Soul. Residing in the body, the Understanding exists in the three states (of Sattwa, Rajas, and Tamas).[6] Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with

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* In the original, the word 'ātman' is used in various senses. Sometimes it stands for the Jiva-soul, sometimes for the Supreme Soul, sometimes for essence or the principal portion of anything, sometimes for one's own self, and sometimes even for the person or body. It is not difficult to distinguish in which sense the word is used (in what place.—T.

neither cheerfulness nor grief.[7] The Understanding, however, whose chief function (as already said) is to create entities, transcends those three states even as the ocean, that lord of rivers, prevails against the mighty currents of the rivers that fall into it.*[8] When the Understanding desires for anything, it comes to be called by the name of Mind. The senses, again, though (apparently different) should all be taken as included within the Understanding.[9] The senses, which are engaged in bearing impressions of form, scent, &c., should all be subdued.†[10] When a particular sense becomes subservient to the Understanding, the latter, though in reality not different (from that sense), enters the Mind in the form of existent things. Even this is what happens with the senses one after another (separately and not simultaneously) with reference to the ideas that are said to be apprehended by them‡[11] All the three states that exist, (*viz.*, Sattwa, Rajas, and Tamas), inhere to these three (*viz.*, Mind, Understanding, and Consciousness), and like the spokes of a car-wheel acting in consequence of their attach-

* 'Velā' is tide or current. The Understanding, although it exists with the three states of Sattwa, Rajas, and Tamas, can yet transcend them by Yoga. The ordinary and extraordinary states of the Understanding are spoken of in this Verse.—T.

† The Bengal texts make this a Verse of one line. In the Bombay text, Verse 9 is made a triplet, so that this line is included in it. 'Medhyāni' is explained as 'medhā, rupādi jnānam, tatra tāni'.—T.

‡ If I have understood this Verse correctly, the theory of percep tion here laid down is a sort of idealism which has not, perhaps, its counterpart in European metaphysics. The senses are first said to be only modifications of the understanding. The mind also is only a modification of the same. A particular sense, say the eye, becomes subservient to the understanding at a particular moment. As soon as this happens, the understanding, though in reality it is only the eye, becomes united with the eye, and entering the mind raises an image there, the consequence of which is that that image is said to be seen. External world there is, of course, none, as independent of mind and understanding. That which is called a tree is only an idea or image created in the mind by the understanding with the aid of the sense of vision.—T.

ment to the circumference of the wheel, they follow the different objects (that exist in Mind, Understanding, and Consciousness).*[12] The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Surreme Soul. This knowledge that is acquired by Yogins with the aid of the especial agency of Yoga, is acquired without any especial efforts by men that abstain from worldly objects.†[13] The universe is of this nature (*viz.*, it is only a creation of the understanding). The man of knowledge, therefore, is never stupified (by attachment to things of this world). Such a man never grieves, never rejoices, and is free from envy (at seeing another possessing a larger share of earthly objects).[14] The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all (earthly) objects of desire. Even righteous men, whose senses are pure, fail to behold the soul with their aid what then should be said of the vicious whose senses are impure?[15] When, however, a person, with the aid of his mind, tightly holds their reins, it is then that his

* The speaker here combats the theory that the qualities of Sattwa, Rajas, and Tamas inhere to the objects themselves of the senses. His own view is that they inhere to the mind, the understanding, and Consciousness. The qualities may be seen to exist with objects, but in reality they only follow objects in consequence of their permanent connection with the mind, the understanding, and consciousness which have agency in the production of objects. The Commentator cites the instance of a wife's beautiful and symmetrical limbs. These excite pleasure in the husband, envy in a co-wife, and desire (mixed with pain at its not being gratified) in a weak-hearted gazer. All the while the limbs remain unchanged. Then again, the husband is not always pleased with them, nor is the co-wife always filled with envy at their sight, nor is the gazer always agitated. Like the spokes of a wheel which are attached to the circumference and which move with the circumference, the qualities of Sattwa, &c., attached to the mind, understanding and consciousness, move along with them, *i. e.*, follow those objects in the production of which the mind, &c., are causes.—T.

† This version of Verse 13 is offered tentatively. I give the substance without following the exact order of the original. Compare this verse with 42 of Section 194 *ante*,—T.

Soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp.[16] Indeed, as all things become visible when the darkness that envelopes them is dispelled, even the soul becomes visible when the darkness that covers it is removed.*[17] As an aquatic fowl, though moving on the water, is never drenched by that element, after the same manner the Yogin of freed soul is never soiled by the imperfections of the three attributes (of Sattwa, Rajas, and Tamas).[18] After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind (that arise in the case of others from such enjoyment).[19] He who avoids acts after having done them duly,† and takes delight in the one really existent entity, *viz.*, the Soul, who has constituted himself the soul of all created beings, and who succeeds in keeping himself aloof from the three attributes,[20] obtains an understanding and senses that are created by the Soul. The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always.[21] The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the Understanding and the Soul both of which are exceedingly subtile.[22] One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united.[23] The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna exist in a state of union. The gnat born within a rotten fig is really not the fig but different from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are Sattwa and Kshetrajna.[24] As the blade in a clump of grass

* As soon as the darkness of the understanding is dispelled and true knowledge succeeds, the Soul becomes visible.—T.

† *I. e.*, who adopts the Sannyāsa or the last mode of life after having duly gone through the preceding modes.—T.

though distinct from the clump, nevrtheless exists in a state of union with it, even so these two, though different from each other and each exists in its own self, are to be seen in a state of constant union.—' "[26]

Section CCXLIX.

"'Vyāsa said,—The objects by which one is surrounded are created by the Understanding. The Soul, without being connected with them, stands aloof, presiding over them. It is the Understanding that creates all objects. The three primary qualities are continually being transformed (for the production of objects). The Kshetrajna or Soul, endued with puissance, presides over them all, without, however, mingling with them.*[1] The objects which the Understanding creates partake of its own nature. Indeed, as the spider creates threads (which partakes of its own material substance), the objects created by the Understanding partake of the nature of the Understanding.[2] Some maintain that the qualities, when driven away by Yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible, (But that is no evidence of their actual destruction). Others say that when dispelled by knowledge, they are at once destroyed never to return.†[3] Reflecting upon these two opinions properly, one should strive one's best according to the way one thinks proper. It is by this way that one should attain to eminence and take refuge in one's own Soul

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* 'Gunān' in the first line means 'Vishayán', in the second line it means 'Sattwàdin'. 'Vikriyatah' is 'vikâram bhajamànān. How the Understanding creates objects has been explained in the previous Sections.—T.

† 'Na nivartante' is explained by the Commentator as 'na ghatādivat naçyanti kintu rajjuragādiva bádha eva &c., and he concludes by saying that according to this theory, 'niranvayanāça eva gunānām', or, in other words, that the Gunas are not so destroyed by knowledge that they do not return.—T.

alone.*[4] The Soul is without beginning and without end. Comprehending his Soul properly, man should move and act, without giving way to wrath, without indulging in joy, and always free from envy.[5] Cutting by this means the knot that is in one's heart, the knot whose existence is due to the operation of the faculties of the Understanding, which is hard (to open or cut), but which nevertheless is capable of being destroyed by knowledge, one should live happily, without giving way to grief (for anything that happens), and with one's doubts dispelled.[6] Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimming when they slip from the land and fall into a large and deep river.[7] The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land. Indeed, he who apprehends his Soul to be such, *viz.*, as presenting only the character of *Chit* which has knowledge alone for its indication, is never distressed.[8] Indeed, a person, by thus comprehending the origin and end of all creatures, and by thus apprehending their inequalities or distinctions, succeeds in attaining to high felicity.[9] This knowledge is the possession of a Brāhmana in especial by virtue of his birth. Knowledge of the Soul, and felicity like that which has been adverted to, are each fully sufficient to lead to emancipation.†[10] By acquiring such knowledge one really becomes learned. What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipate.‡[11] Those

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* According to the speaker then, there is not much practical difference between the two opinions here adverted to, and one's course of conduct will not be much affected by either of the theories that one may, after reflection, adopt.—T.

† 'Janmasàmartham' is explained as 'certain to be acquired by virtue of birth or of the practice of the duties laid down for one's own order'. 'Parāyanam' is 'moksha-pràpakam'.—T.

‡ The Bengal reading 'buddhah' is preferable to the Bombay reading 'Cudhah' which would be pleonastic in view of what follows in the second line.—T.

things that become sources of fear unto men destitute of knowledge do not become sources of fear unto those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge.[12] One beholds with aversion all earthly objects of enjoyment which are, of course, fraught with faults of every kind. Another, beholding others betake themselves with pleasure to such objects, is filled with sorrow. As regards this matter, however, behold, they that are conversant with both objects, *viz.*, that which is fictitious and that which is not so, never indulge in sorrow and are truly happy.*[13] That which a man does without expectation of fruits destroys his acts of a former life. The acts, however, of such a person both of this and his previous life cannot lead to Emancipation. On the other hand, such destruction of former acts and such acts of this life cannot lead to what is disagreeable (*viz.*, hell,) even if the man of wisdom engages in acts.—' "†[14]

SECTION CCL.

" 'Cuka said,—Let thy reverence tell me of that which is the foremost of all duties, indeed, of that duty than which no higher one exists in this world.—[1]

" 'Vyāsa said,—I shall now tell thee of duties having a very ancient origin and laid down by the *Rishis*, duties that are distinguished above all others. Listen to me with undivided attention ![2] The senses that are maddening should carefully be restrained by the understanding like a sire restraining his own inexperienced children liable to fall into

* 'Lokam' is explained as 'lokyate iti lokah', *i. e.*, 'objects of enjoyment such as wife, &c.; 'āturam, is 'afflicted with faults or defects'. 'Ubhayam kritâkritam' is, as the Commentator explains, 'cokāçokarupam' or 'āropitam and anāropitam'.—T.

† Many of the verses of this and the previous Section correspond with those of Section 194 *ante*. Many verbal changes, however, are noticeable. In consequence of those changes, the meaning sometimes becomes slightly and sometimes materially different.—T.

diverse evil habits.[3] The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty.[4] Directing, by the aid of the understanding, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with óne's own self.[5] When the senses and the mind, withdrawn from the pastures among which they usually run loose, come back for residing in their proper abode, it is then that thou wilt behold in thy own self the Eternal and Supreme Soul.*[6] Those high-souled Brāhmanas that are possessed of wisdom succeed in beholding that Supreme and Universal Soul which is like unto a blazing fire in effulgence.[7] As a large tree endued with numerous branches and possessed of many flowers and fruit does not know in which part it has flowers and in which it has fruits,[8] after the same manner the Soul, as modified by birth and other attributes, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which beholds (knows) everything.†[9] One sees the Soul oneself with the aid of the lighted lamp of knowledge. Beholding, therefore, thyself with thy own self, cease to regard thy body as thyself and attain thou to omniscience.[10] Cleansed of all sins, like unto a snake that has cast off its slough, one attains to high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body (in a subsequent birth).[11] Its current

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* 'Gocharebhyah', literally, pastures, is used here to signify all external and internal objects upon which the senses and the mind are employed. Their proper home or abode is said to be *Brahma.*—T.

† The absence of anything like precision in the language employed in such verses frequently causes confusion. The word 'ātmā' as used in the first line is very indefinite. The Commentator thinks it implies 'achetanabuddhi', *i. e.*, the perishable Understanding. I prefer, however, to take it as employed in the sense of Chit as modified by birth. It comes, I think, to the samething in the end. The 'inner Soul' is, perhaps, the Soul or Chit as unmodified by birth and attributes.—T.

spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores.[12] Cupidity and stupifaction of judgment are the grass and straw that float on it, covering its bosom. Lust and wrath are the fierce reptiles that live in it. Truth forms the *tirtha* by its miry banks. Falsehood forms its surges, anger its mire.[13] Taking its rise from the Unmanifest, rapid is its current, and incapable of being crossed by persons of uncleansed souls. Do thou, with the aid of the understanding, cross that river having desires for its alligators![14] The world and its concerns constitute the ocean towards which that river runs. Genus and species constitute its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream takes its rise. Speech constitutes its eddies. Difficult to cross,[15] only men of learning and wisdom and understanding succeed in crossing it. Crossing it, thou wilt succeed in freeing thyself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every respect.[16] Relying then on a purged and elevated understanding, thou wilt succeed in becoming *Brahma's* self. Having dissociated thyself from every worldly attachment, having acquired a purified Soul and transcending every kind of sin,[17] look thou upon the world like a person looking from the mountain top upon creatures creeping below on the Earth's surface! Without giving way to wrath or joy, and without forming any cruel wish, thou wilt succeed in beholding the origin and the destruction of all created objects.[18] They that are endued with wisdom regard such an act to be the foremost of all things. Indeed, this act of crossing the river of life is regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all acts that one can accomplish.[19] This knowledge of the all-pervading Soul is intended to be imparted to one's son. It should be inculcated unto one that is of restrained senses, that is honest in behaviour, and that is docile or submissive.[20] This knowledge of the Soul, of which I have just now spoken to

thee, O child, and the evidence of whose truth is furnished by the Soul itself, is a mystery,—indeed, the greatest of all mysteries, and the very highest knowledge that one can attain.[21] *Brahma* hath no sex,—male, female, or neuter. It is neither sorrow nor happiness. It hath for its essence the past, the future, and the present.[22] Whatever one's sex, male or female, the person that attains to the knowledge of *Brahma* hath never to undergo rebirth. This duty (of Yoga) hath been inculcated for attaining to exemption from rebirth.*[23] These words that I have used for answering thy question lead to Emancipation in the same way as the diverse other opinions advanced by diverse other sages that have treated of this subject. I have expounded the topic to thee after the manner in which it should be expounded. Those opinions sometimes become productive of fruit and sometimes not. (The words, however, that I have used are of a different kind, for these are sure to lead to success.)†[24] For this reason, O good child, a preceptor, when asked by a contented, meritorious, and self-restrained son or disciple, should, with a deligated heart, inculcate, according to their true import, these instructions that I have inculcated for the benefit of thee my son!—" '[25]

SECTION CCLI.

" 'Vyāsa said,—One should not show any affection for scents and tastes and other kinds of enjoyment. Nor should one accept ornaments and other articles contributing to the enjoyment of the senses of scent and taste. One should not covet honor and achievements and fame. Even this is the

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* 'Abhavapratipattyartham' is explained by the Commentator as 'for the attainment of the unborn or the soul'.—T.

† The Commentator explains the first line thus: 'yathā sarvāni matāni tathā etāni vachānsi me'. He takes the words 'yathā tathā kathitāni mayā' as implying that 'I have treated of the topic *yathātathyena*.'—T.

behaviour of a Brāhmana possessed of vision.*[1] He that hath studied all the Vedas, having waited dutifully on his preceptor and observed the vow of Brahmacharyya, he that knows all the Richs, Yajushes, and Sāmans, is not a regenerate person.†[2] One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with *Brahma*, is said to be conversant with all the Vedas. One that is divested of desire, (being contented with knowledge of the Soul), never dies. It is by such a behaviour and such a frame of mind that one becomes a truly regenerate person.‡[3] Having performed only various kinds of religious rites and diverse sacrifices completed with gift of *Dakshinā*, one does not acquire the status of a Brāhmana if one is devoid of compassion and hath not given up desire.$[4] When one ceases to fear all creatures and when all creatures cease to fear one, when one never desires for anything nor cherishes aversion for anything, then is one said to attain to the status of *Brahma*.[5] When one abstains from injuring all creatures in thought, speech, and act, then is one said to acquire the status of *Brahma*.[6] There is only one kind of bondage in this world, *viz.*, the bondage of desire, and no other. One that is freed from the bondage of desire attains to the status of *Brahma*.[7] Freed from desire like the Moon emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time.[8] That person into whose mind all sorts of desire enter like diverse

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* The Commentator explains that 'tasya tasya' has reference to 'gandhādeh'. 'Prachārah' means 'vyavahāra'. 'Paçyatah' is 'Vidushah'.—T.

† *I. e.*, one that only knows the Vedas and has observed the vow of Brahmacharyya is not a superior Brāhmana. To become so requires something more.—T.

‡ I follow the Commentator closely in rendering this verse. 'Sarvavit' is taken in the sense of 'Brahmavit'. 'Akámah' is one contented with knowledge of Self. Such a man, the Crutis declare, never dies or perishes. The two negatives in the last clause nullify each other. The Burdwan translator, with the gloss before him, for he cites copiously from it, misunderstands the negatives. K. P. Singha is correct.—T.

$ 'Avidhānāt' is explained as 'dayānaishkāmyayorananusaranāt',—T.

streams falling into the ocean without being able to enhance its limits by their discharge, succeeds in obtaining tranquillity, but not he who cherishes desire for all earthly objects.[9] Such a person becomes happy in consequence of the fruition of all his wishes, and not he who cherishes desire for earthly objects. The latter, even if he attains to heaven, has to fall away from it.*[10] The Vedas have truth for their recondite object. Truth hath the subjugation of the senses for its recondite object. The subjugation of the senses hath charity for its recondite object. Charity hath penance for its recondite object.[11] Penance hath renunciation for its recondite object. Renunciation hath happiness for its recondite object. Happiness hath heaven for its recondite object. Heaven hath tranquillity for its recondite object.†[12] For the sake of contentment thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of Emancipation, and which, scorching grief and all purposes or doubts together with thirst, destroys them completely in the end.‡[13] One possessed of those six attributes, *viz.*, contentment, griefiessness, freedom from attachment, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.$[14] They that, transcending all

* 'Kāmakāntah' is explained as 'kāmaih kāntah,' *i. e.*, 'manoharah'.—T.

† Heaven is *Brahma* invested with attributes. Tranquillity of soul is *Brahma* uninvested with attributes. 'Upanishat' is explained as 'rahasyam'. This I render 'recondite object'. The sense of the verse is that each of the things mentioned is useless without that which comes next; and as tranquillity or *Brahma* uninvested with attributes is the ultimate end, the Vedas and truth, &c., are valuable only because they lead to tranquillity.—T.

‡ Both the Vernacular translators have rendered this Verse wrongly. In the first place, 'ichchasi' is equivalent to 'ichcheta'. 'Santoshât' is 'for the sake of santosha'. 'Sattwam' is 'buddhiprasādam'. 'Manas' is explained as 'sankalpa or samçaya'. The grammatical order is çokamanasoh santāpya kledanam'. The Commentator adds 'santāpamiti namulantam', *i. e.*, formed by the suffix *namul*.—T.

$ 'Samagrah' is literally 'full or complete,' implying that such a man becomes 'jnāna-triptah'. Only five attributes are mentioned in this Verse, but *santosha* mentioned in Verse 13 should be taken to make up six.—T.

consciousness of body, know the Soul which resides within the body and which is understood by only persons of wisdom with the aid of the six entities (already mentioned, *viz.*, the Vedas and truth &c.) when endowed with only the attribute of Sattwa, and with the aid also of the other three (*viz.*, instruction, meditation, and Yoga), succeed in attaining to Emancipation.*[15] The man of wisdom, by understanding the Soul which presides within the body, which is divested of the attributes of birth and death, which exists in its own nature, which being uninvested with attributes requires no act of purification, and which is identical with *Brahma*, enjoys beatitude that knows no termination.[16] The gratification that the man of wisdom obtains by restraining his mind from wandering in all directions and fixing it wholly on the Soul is such that its like cannot be attained by one through any other means.[17] He is said to be truly conversant with the Vedas who is conversant with that which gratifies one whose stomach is empty, which pleases one who is indigent, and which invigorates one whose limbs are dry.[18] Suspending his senses that have been duly restrained from unworthy indulgence, he who lives engaged in Yoga meditation, is said to be a Brāhmana. Such a person is said to be distinguished above others. Such a person is said to derive his joys from the Soul.[19] With reference to one who lives after having weakened desire and devoting himself to the highest topic of existence, it should be said that his happi

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* Both the Vernacular translators have rendered this Verse incorrectly. In the first place 'shadbhih' has reference to the six things mentioned in Verses 11 and 12 above. These six again should be 'satwagunopetaih' *i. e.*, destitute of the attributes of Rajas and Tamas, Unless freed from those two, even the six, of themselves, will not lead to knowledge of the Soul. 'Tribhih' has reference to 'Cravana, manana, and nididhyāsana'. 'Ihastham' is 'residing within the body'. 'Pretya' implies transcending consciousness of body or 'jivati eva dehe dehàbhimànàdutthāya'. 'Tam gunam' is 'mukta-lakshanam'. The sense, in simple words, is this: transcending all consciousness of body they that succeed in knowing the Soul which resides within the body become emancipated. The first line of the Verse simply points out *how* the Soul may be known.—T.

ness is continuously enhanced like the lunar disc (in the lighted fortnight).*[20] Like the Sun dispelling darkness, felicity dispels the sorrows of that Yogin who transcends both the gross and the subtile elements, as also *Mahat* and the Unmanifest.†[21] Decrepitude and death cannot assail that Brāhmana who has got beyond the sphere of acts, who has transcended the destruction of the *Gunas* themselves, and who is no longer attached to worldly objects.‡[22] Indeed, when the Yogin, freed from everything, lives in a state transcending both attachment and aversion, he is said to transcend in even this life his senses and all their objects.[23] That Yogin, who having transcended Prakriti attains to the Highest Cause, becomes freed from the obligation of a return to the world in consequence of his having attained to that which is the highest.—' "$[24]

SECTION CCLII.

" 'Vyāsa said,—Unto a disciple that wishes to enquire after Emancipation after having transcended all pairs of opposites and accomplished the concerns of both profit and religion, an accomplished preceptor should first recount all that has been said in the foregoing section, which is elaborate, on the topic of Adhyātma.¶[1] Space, wind, light,

* 'Anweti' is explained as 'vardhate'.—T.

† The reading I adopt is 'saviçeshāni' and *not* 'aviçeshāni' although the latter is not incorrect. In treatises on *yoga*, 'viçeshāh' imply the gross elements and the eleven senses including the mind. 'Aviçeshâh' imply the five subtile elements (tanmātrāni) and *buddhi*. By 'Gunān' is meant here Mahat and Avyakta or Prakriti. If 'aviçeshāni' be taken, the reference to the subtile elements would imply that the grosser ones have already been transcended.—T.

‡ 'Atikrāntaguna-kshayam', *i. e.*, one who has transcended disregards the very puissance that the destruction of the *gunas* is said to bring about.—T.

$ 'Kāryyatām' is Prakriti which alone is active, Purusha being inactive. 'Paramam kāranam' is, of course, *Brahma* uninvested with attributes.—T.

¶ 'Dwandwāni' is governed by 'anushthitah'. 'Mahat' here is ela-

water, and earth counted as the fifth, and *bhāva* and *abhāva* and time, exist in all living creatures having the five for their constituent ingredients.*[2] Space is unoccupied interval. The organs of hearing consist of space. One conversant with the science of entities endued with form should know that space has sound for its attribute.[3] The feet (that assist at locomotion) have wind for their essence. The vital breaths are made of wind. The sense of touch (skin) has wind for its essence, and touch is the attribute of wind.[4] Heat, the digestive fire in the stomach, light that discovers all things, the warmth that is in the body, and eye counted as the fifth, are all of light which has form of diverse colors for its attribute.[5] Liquified discharges, solubility, and all kinds of liquid matter are of water. Blood, marrow, and all else (in the body) that is cool, should be known to have water for their essence. The tongue is the sense of taste, and taste is regarded as the attribute of water.[6] All solid substances are of earth, as also bones, teeth, nails, beard, the bristles on the body, hair, nerves, sinews, and skin.[7] The nose is called the sense of scent. The object of that sense, *viz.*, scent, should be known as the attribute of earth.[8] Each subsequent element possesses the attribute or attributes of the preceding one besides its own.† In all living creatures again are the (three) supplementary entities (*viz.*, avidyā, kāma, and karma).‡ The *Rishis* thus declared the five elements and

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borate. The speaker, having first discussed the subject elaborately, intends to speak of it in brief in this Section.—T:

* 'Panchasu' is explained by the Commentator as 'Panchātmakeshu'. Hence, he properly points out that 'bhāva' and 'abhāva' and 'kāla' are included by the speaker within 'bhutas' or primary elements. 'Bhāva' implies the four entities called karma, sāmānya, viçesha, and samavāya. By 'abhāva' is meant a negative state with respect to certain attributes not possessed by a thing. We cannot think of a thing with out thinking of it as uninvested with certain attributes watever other attributes it may possess.—T.

† Enlarged, the construction of the original becomes thus: 'uttareshu (bhuteshu) (purvabhuta) gunāh (santi).—T.

‡ 'Uttarāh' imply the three entities known by the names of Avidyā

the effects and attributes flowing from or belonging to them.[9] The mind forms the ninth in the calculation, and the understanding is regarded as the tenth. The Soul, which is infinite, is called the eleventh. It is regarded as this all and as the highest.[10] The mind has doubt for its essence. The understanding discriminates and causes certainty. The Soul (which, as already said, is infinite,) becomes known as Jiva invested with body (or jivātman) through consequences derived from acts.*[11] That man who looketh upon the entire assemblage of living creatures to be unstained though endued with all these entities having time for their essence, has never to recur to acts affected by error.—' "†[12]

Section CCLIII.

" 'Vyāsa said,—Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtile body and is exceedingly subtile and which is dissociated from the gross

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(Ignorance), Kāma (desire), and Karma (acts). This part of the Verse is skipped over by the Vernacular translators.—T.

* *I. e.*, the soul, when invested with Avidyā and desire becomes a living creature and engages in acts. It is through consequences then that are derived from acts that the infinite Soul (or Chit) becomes Jivātman.—T.

† This is a very difficult Verse and no wonder that both the Vernacular versions are defective. K. P. Singha gives the substance, skipping over many of the words. The Burdwan translator, though citing largely from the gloss, misunderstands both Verse and gloss completely. The grammatical construction is this: 'Ebhih sarvaih kālātmakaih bhāvaih anwitam sarvam yah akalusham paçyati (sah) samoham karma nānuvartate'. 'Sarvam' here refers to 'prānijātam' or the entire assemblage of living creatures. 'Kālātmakaih bhāvaih' is punyapāpádi samskàràtmabhih'. 'Bhāvaih' is taken by the Commentator as equivalent to 'bhávanâbhih'. I prefer to take it in the sense of entity. He who looks upon these as 'akalusham', *i. e.* as unstained Chit, (that is, he who has a knowledge of the Soul,) becomes freed from 'samoham karma', *i. e.*, succeeds in becoming 'nishkàmah' in consequence of his acquaintance with 'ātmatattwa'.—T.

body in which it resides.*[1] As the rays of the Sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision.†[2] As the effulgent disc of the Sun is beheld in the water in a counter-image, after the same manner the Yogin beholds within gross bodies the existent self in its counter-image.‡[3] All those souls again that are encased in subtile forms after being freed from the gross bodies in which they resided, are perceptible to Yogins who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogins behold those invisible beings.[4] Whether asleep or awake, during the day as in the night, and during the night as in day time, they who apply themselves to Yoga after casting off all the creations of the understanding and the *Rajas* born of acts, as also the very puissance that Yoga begets, succeed in keeping their *linga* form under complete control.§[5-6] The *jiva*

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* 'Conversant with the scriptures', *i. e.*, Yogin; 'acts laid down in the scriptures' are the practices connected with Yoga. 'Caririnam', the Commentator takes, implies the Soul as invested with a subtile body; of course, 'Caririn' as distinguished from 'Cariram' generally means the Soul or the owner of the Cariram without reference to the body. Hence, the word cannot be taken as referring to the Soul as uninvested with the linga-carira.—T.

† I follow the Commentator in his exposition of this Verse. 'Sahitāh' is 'nividāh'; 'driçyamānāh' is explained as 'though unseen by the eye is yet realised through instruction and by the aid of reason.'—T.

‡ 'Tapah' is 'raçmi-mandalam'. 'Prati-rupam' is 'pratyupā-dhi'. 'Satwam' is 'satwapradhāna-lingam'. The sense, in simple words, seems to be that the Yogin beholds within his own body and those of others the Souls or Chits residing there as invested in subtile forms.—T.

§ Both 'àtmachintitam' and 'karmajam rajas' are governed by 'Jahatām'. The first means all that is 'kalpitah' in self, *i. e.*, the creations of the understanding or the mind, implying, of course, the objects of the senses or the external world. The second means 'kàmädi vyasanam', *i. e.*, the calamities constituted by desire, &c., 'Pradhànàdwaidhamuktah' is one who is freed from identity with

that dwells in such Yogins, always endued with the seven subtile entities, (*viz.*, Mahat, consciousness, and the five tanmātrā of the five elemental entities,) roves in all regions of bliss, freed from decrepitude and death. I say 'always,' and 'freed from death' only in accordance with the common form of speech, for in reality, that *linga* form is terminable.*[7] That man, however, who (without having been able to transcend them) is under the influence of his mind and understanding, discriminates, even in his dreams, his own body from that of another and experiences (even then) both pleasure and pain.†[8] Yes, in even his dreams he enjoys happiness and suffers misery; and yielding to wrath and cupidity, meets with calamities of various kinds.[9] In his dreams he acquires great wealth and feels highly gratified: accomplishes meritorious acts, and sees (and hears, &c.,) as he does in his wakeful hours.[10] Wonderful it is to note that *jiva*, which has to lie within the uterus and amid much internal heat, and which has to pass a period of full ten months in that place, is not digested and reduced to destruction like food within the stomach.[11] Men overwhelmed by the qualities of Rajas and Tamas never succeed in beholding within the gross body the Jiva-soul which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature.[12] They who betake themselves to the science of Yoga for the purpose of obtaining (a knowledge) of that Soul succeed in transcending the

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Pradhána or the Universal cause; hence, the puissance that Yoga brings about. Such Yogins have their subtile forms under complete control under all conditions and at all times. They can enter at will into other forms. 'Satwátma' is 'linga-dehah'.—T

* 'Satatam' qualifies 'anwitah'. 'Nityam' qualifies 'charishnuh.' 'Sadànityah' is explained by the Commentator as in reality terminable, though the words *always* &c., have been used. The plain meaning of the Verse is that Yogins, in their linga body, rove everywhere, not excluding the most blissful regions in heaven itself.—T.

† The meaning is this: like Yogins, ordinary men even have the 'linga-çariram'. In dreams, the gross body is inactive. Only the subtile body acts and feels. The Burdwan translator misunderstands this Verse completely.—T.

inanimate and gross body, the imperceptible *lingā* body, and the *kārana* body that is not destroyed on the occasion of even the universal destruction.*[13] Amongst the duties that have been laid down for the different modes of life including the fourth mode (or Sanyāsa), these to which I have adverted, which have *yoga* for their foremost, and which imply a cessation of every operation of the Mind and the Understanding, have been laid down by Cāndilya (in the Chāndogya Upanishad).†[14] Having comprehended the seven subtile entities (*viz.*, the senses, the objects of the mind, Mind, Understanding, Mahat, Unmanifest or Prakriti, and Purusha), having comprehended also the Supreme cause of the universe with the six attributes (*viz.*, omniscience, contentment, unlimited comprehension, independence, eternal wakefulness, and omnipotence), and lastly having understood that the universe is only a modification of Avidyā endued with the three qualities, one succeeds in beholding, (guided by the scriptures), high Brahma.‡—' "[15]

Section CCLIV.

" 'Vyāsa said,—There is a wonderful tree, called Desire, in the heart of man. It is born of the seed called Error. Wrath and Pride constitute its large trunk. The wish for

* 'Atikrāmanti' is understood at the end of the Verse. 'Vajropamāni' is explained by the Commentator as 'so undying that they are not destroyed at even the universal destruction; hence, of course, the kārana bodies'. The kārana bodies are the potentialities, existing in the tanmātrā of the elemental substances, of forming diverse kinds of linga bodies in consequence of the acts of *Jiva* in previous periods of existence.—T.

† 'Etat' is 'maduktam vākyam'; 'yogam' implies 'yogapradhānam'. 'Samādhau samam' has reference to 'yogam'. What the speaker wishes to say in this verse is that 'dhyāna' is not laid down for Sanyāsins alone but it is laid down for all others as well.—T.

‡ 'Pradhānam' is Avidyā or Ignorance. 'Viniyoga' is 'Viparināma'. The particle *anu* is always interpreted as 'following' the scriptures or some special branch of knowledge that treats of the subject spoken of.—T.

action is the basin around its foot (for holding the water that is to nourish it).[1] Ignorance is the root of that tree, and heedlessness is the water that gives it sustenance. Envy constitutes its leaves. The evil acts of past lives supply it with vigor.[2] Loss of judgment and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst (after diverse objects) that is (apparently) agreeable forms the creepers that twine round it on every side.[3] Cupidinous men, bound in chains of iron, sitting around that fruit-yielding tree, pay their adorations to it, in expectation of obtaining its fruit.*[4] He who, subduing those chains, cutteth down that tree and seeks to cast off both sorrow and joy, succeeds in attaining to the end of both.†[5] That foolish man who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered.‡[6] A dexterous person, however, by the aid of Yoga, forcibly teareth up and cutteth with the sword of *samādhi*, the far-reaching root of this tree.$[7] One who knows that the end of all acts undertaken from only the desire of fruit is re-birth or chains that bind, succeeds in transcending all sorrow.[8] The body is said to be a city. The understanding is said to be its mistress. The mind dwelling within the body is the minister of that mistress whose chief function is to decide.[9] The senses are the citizens that are employed by the mind (upon the service of the mistress). For cherish-

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* The correct reading is 'āyasaih' meaning 'made of iron', and *not* 'āyāsaih'. K. P. Singha adheres to the incorrect reading. The chains of iron here are either the diverse longings cherished by worldly men, or, perhaps, the bodies with which men are invested.—T.

† The dual genetive 'duhkhayoh' is used because worldly 'sukha' also is regarded as 'duhkha'. 'Tyajamānah' is equivalent to 'tyaktum ichchan'. It is an instance of 'hetau çānach'.—T.

‡ 'Yena' is explained as 'Stryādinā hetunā'. 'Sah' is Stryādih' 'Samrohati' is 'Varddhayati'. 'Tam' is 'Varddhakam'.—T.

$ 'Uddhriyate' is literally 'tears up'. The use of the word 'asinā' suggests also 'cutting'. The root of the tree, of course, is 'Avidyā' or Ignorance.—T.

ing those citizens the mind displays a strong inclination for acts of diverse kinds. In the matter of those acts, two great faults are observable, *viz.*, Tamas and Rajas.*[10] Upon the fruits of those acts rest those citizens along with the chiefs of the city (*viz.*, Mind, Understanding, and Consciousness).† The two faults (already spoken of) live upon the fruits of those acts that are accomplished by forbidden means.[11] This being the case, the understanding, which of itself is unconquerable (by either Rajas or Tamas), descends to a state of equality with the mind (by becoming as much tainted as the mind is that serves it). Then again the senses, agitated by the stained mind, lose their own stability.[12] Those objects again for whose acquisition the understanding strives (regarding them to be beneficial) become productive of grief and ultimately meet with destruction. Those objects, after destruction, are recollected by the mind, and accordingly they afflict the mind even after they are lost.[13] The understanding is afflicted at the same time, for the mind is said to be different from the understanding only when the mind is considered in respect of its chief function of receiving impressions about whose certainty it is no judge. In reality, however, the mind is identical with the under-

* K. P. Singha wrongly translates the first line. The Burdwan translator quotes the gloss without understanding it. The first half of the first line, literally rendered, is 'the senses are the mind-citizens', meaning, as the Commentator rightly explains, that they are citizens under the lead of the mind. 'Tadartham' means 'for the sake of the senses,' *i. e.*, 'for cherishing them'. 'Parākritih' is 'mahati kriyā pravrittih' 'Tadartham' is 'kriyāphalam', i. e., happiness or misery. The meaning, in brief, is this : the body is a city. The understanding is its mistress. The mind is her principal servitor. The senses are the citizens under the lead of the mind. In order to cherish the senses the mind engages in acts productive of visible and invisible fruits, *i. e.*, sacrifices and gifts, and the acquisition of houses and gardens, &c. Those acts are liable to two faults, *viz.*, Rajas and Tamas. The senses (both in this life and the succeeding ones) depend upon the fruits (happiness or misery) of those acts.—T.

† The meaning is this : the senses, the mind, the understanding, &c. are all due to acts. These, therefore, are said to rest upon acts and draw their sustenance therefrom.—T.

standing.* The Rajas (productive of only sorrow and evil of every kind) that is in the understanding then overwhelms the Soul itself that lies over that Rajas-stained understanding like an image upon a mirror.†[14] It is the mind that first unites in friendship with Rājas. Having united itself, it seizes the soul, the understanding, and the senses (like a false minister seizing the king and the citizens after having conspired with a foe) and makes them over to Rajas (with which it has united itself).—' "[15]

Section CLV·

"Bhishma said,—'Do thou, O son, O sinless one, listen once more, with feelings of great pride, to the words that fell from the lips of the Island-born *Rishi* on the subject of the enumeration of the entities.[1] Like unto a blazing fire (for having transcended all ignorance), the great *Rishi* said these words unto his son who resembled a fire wrapped in smoke.‡ Instructed by what he said, I also, O son, shall again expound to thee that certain knowledge (which dispels ignorance).[2] The properties possessed by earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb scents of all kinds, cohesion, habitableness (in respect of vegetables and animals), and that attribute of the mind which is called patience or the capacity to bear.[3] The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt many earthy products.$[4]

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* I expand the first line of 14 for giving the meaning clearly.—T.

† The sense is that the understanding being stained or afflicted, the Soul also becomes stained or afflicted. 'Enam' is 'ātmānam'. Vidhritam' is 'placed like an image upon a mirror.'—T.

‡ Because the son had not yet obtained the light of full knowledge.—T.

$ It is curious to note how carelessly this Verse is rendered in the Burdwan version. In the Bengal texts there is a misprint, *viz.*, 'tathā' for 'rasah'. The Burdwan translator does not notice it, but gives just eight qualities instead of ten. Capacity to be consealed is to be inferred from *cha*. K. P. Singha is correct.—T.

The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and invariably upward motion.[5] The properties of the wind are touch that is neither hot nor cool, capacity to assist the organs of speech, independence (in respect of motion), strength, celerity, power to assist all kinds of emission or discharge, power to raise other objects, breaths inhaled and exhaled, life (as the attribute of Chit), and birth (including death).[6] The properties of space are sound, extension, capacity of being enclosed, absence of refuge for resting upon absence of all necessity for such refuge, status of being unmanifest, capacity for modification, incapacity for producing resistance, material cause for producing the sense of hearing, and the unoccupied portions of the human body.[7] These are the fifty properties, as declared, that constitute, the essences of the five elementary entities.*[8] Patience, reasoning or disputation, remembrance, forgetfulness or error, imagination, endurance, propensity towards good, propensity towards evil, and restlessness,—these are the properties of the mind.[9] Destruction of both good and evil thoughts (*i. e.*, dreamless slumber), perseverance, concentration, decision, and ascertainment of all things resting upon direct evidence, constitute the five properties of the understanding.'[10]

"Yudhishthira said,—'How can the understanding be said to have five properties? How again, can the five senses be spoken of as properties (of the five elementary entities)? Expound to me, O grandsire, all this that seems to be very abstruse!'[11]

"Bhishma said,—'The understanding is said to possess altogether sixty properties, for the understanding includes

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* The *Rishis*, it is evident, regarded an entity not as an unknown substance to which certain known properties inhered, but as the sum total of those properties themselves. So far as the human mind is concerned, there is no warrant for the proposition that matter is an unknown substance to which extension and divisibility, &c., inhere; on the other hand, matter, as it appears to us, is only extension, divisibility, &c, existing in a combined state.—T.

the five elements.* All those properties exist in a state of union with the Soul. The Vedas declare, O son, that the elements, their (fifty) properties, (together with the mind and the understanding and their nine and five properties) are all created by Him who is above all deterioration. These (one and seventy) entities, therefore, are not eternal (like the Soul).[12] The theories contradicting the Revelation that have in the previous Verses, O son, been placed before thee (about the origin of the Universe and its other incidents), are all defective in the eye of reason. Carefully attending, however, in this world to all that I have said unto thee about the Supreme *Brahma*, do thou, after attaining to the puissance that the knowledge of *Brahma* offers, seek to win tranquillity of heart.' "†[13]

SECTION CCLVI.

"Yudhishthira said,—'These lords of Earth that lie on the Earth's surface amid their respective hosts, these princes endued with great might, are now reft of animation.[1] Every one of these mighty monarchs was possessed of strength equal to that of ten thousand elephants. Alas! these have all been slain by men possessed of equal prowess and might![2] I do not behold any one else (in the world) that could slay

* The elements are five in number. Their properties number fifty. The five especial properties of the understanding should be added to those five and fifty. The total, therefore, of the properties of the understanding comes up to sixty.—T.

† This is a difficult Verse. 'Anāgatam' is 'āgama-viruddham'. The grammatical construction, as explained by the Commentator, is this: 'tat (tasmin or purvaçlokokte vishaye yat) anāgatam tava uktam tat chintākalilam. (Twam tu) samprati iha (loke) tat (maduktam) bhutārtha-tattwam sarvam avāpya bhuta-prabhavāt çāntabuddhi bhava.' Bhutārthah is *Brahma*, and 'bhutaprabhāvāt' is 'Brahmaiçwaryyāt'. (This is an instance of the ablative with 'lyap' understood). What Bhishma wishes Yudhishthira to do is not so much to attend to the various theories about the origin of the universe but to carefully attend to the method of attaining to *Brahma*. To be of tranquil heart, of course, implies the possession of a 'nirvrittikā buddhi'.—T.

any of these men in battle.* All of them were endued with great prowess, great energy, and great strength.[3] Possessed also of great wisdom, they are now lying on the bare ground, deprived of life. With respect to all these men that are deprived of life, the word that is used is that they are *dead.*[4] Of terrible prowess, all these kings are said to be dead. On this subject a doubt has arisen in my mind. Whence is animation and whence is death?[5] Who is it that dies? (Is it the gross body, the subtile body, or the Soul, that dies?) Whence is death? For what reason also doth death take away (living creatures)? O grandsire, tell me this, O thou that resemblest a celestial!'[6]

"Bhishma said,—'In days of old, in the Krita age, O son, there was a king of the name of Anukampaka. His cars and elephants and horse and men having been reduced in number, he has brought under the sway of his foes in battle.[7] His son, named Hari, who resembled Nārāyana himself in strength, was in that battle slain by his foes along with all his followers and troops.[8] Afflicted with grief on account of the death of his son, and himself bought under the sway of foes, the king devoted himself thence to a life of tranquillity. One day, while wandering without a purpose he met the sage Nārada on the Earth.[9] The monarch told Nārada all that had happened, *viz.*, the death of his son in battle and his own capture by his enemies.[10] Having heard his words, Nārada, possessed of wealth of penances, then recited to him the following narrative for dispelling his grief on account of the death of his son.[11]

"'Nārada said,—Listen now, O monarch, to the following narrative of rather lengthy details as these had occurred. I myself heard it formerly, O king![12] Endued with great energy, the Grandsire, at the time of the creation of the universe, created a large number of living beings. These

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* *I. e.*, they could be slain by only their equals who were engaged with them, meaning that all those warriors were very superior men. They could not possibly be slain by others than those with whom they fought.—T.

multiplied greatly, and none of them met with death.[13] There was no part of the universe that was not overcrowded with living creatures, O thou of unfading glory! Indeed, O king, the three worlds seemed to swell with living beings, and became as it were breathless.[14] Then, O monarch, the thought arose in the Grandsire's mind as to how he should destroy that overgrown population. Reflecting on the subject, the Self-born, however, could not decide what the means should be by which the destruction of life was to be brought about.[15] Thereupon, O king, Brahman gave way to wrath, and in consequence of his wrath a fire issued out of his body. With that fire born of his wrath, the Grandsire burnt all the quarters of the universe, O monarch.[16] Indeed, that conflagration born of the Divine lord's anger, O king, burnt heaven and Earth and the firmament and the whole universe with all its mobile and immobile beings.[17] Truly, when the Grandsire thus gave way to wrath, all mobile and immobile beings began to be consumed by the irresistible energy of that passion.[18] Then the divine and auspicious Sthānu, that slayer of hostile heroes, that lord of the Vedas and the scriptures, filled with compassion, sought to gratify Brahman.[19] When Sthānu came to Brahman from motives of benevolence, the great God, burning with energy, addressed him, saying,[20]—Thou deservest boons at my hands! What desire of thine shall I accomplish? I shall do thee good by accomplishing whatever is in thy breast!—,"[21]

Section CCLVII.

"'Sthānu said,—Know, O lord, that my solicitations to thee are in behalf of the created beings of the universe! These beings have been created by thee. Do not be angry with them, O Grandsire![1] By the fire born of thy energy, O illustrious one, all the created beings are being consumed! Beholding them placed in such a plight, I am penetrated with compassion. Do not be angry with them, O lord of the universe![2]—

"'The lord of all created beings said,—I am not angry, nor is it my wish that all the created beings should cease to exist. It is only for lightening the burthen of the Earth that destruction is desireable.[3] The goddess Earth, afflicted with the weight of creatures, solicited me, O Mahādeva, for destroying them, especially as she seemed to sink under their burthen into the water.[4] When after exercising my intelligence for even a long while I could not hit upon the means by which to accomplish the destruction of this overgrown population, it was then that wrath took possession of my breast!—[5]

"'Sthānu said,—Do not give way to wrath, O lord of the deities, with respect to this matter about the destruction of living creatures! Be gratified! Let not these mobile and immobile beings be destroyed![6] All tanks, all kinds of grass and herbs, all immobile beings, and all mobile creatures also of the four varieties,[7] are being consumed. The whole universe is about to be denuded of beings. Be gratified, O divine lord! O thou of righteous heart, even this is the boon that I solicit at thy hands![8] If destroyed, these creatures would not come back! Therefore, let this energy of thine be neutralised by thy own energy![9] Actuated by compassion for all created beings, find some means so that, O Grandsire, these living creatures may not burn![10] Oh, let not these living creatures perish with even their descendants thus destroyed! Thou hast appointed me as the presider over the Consciousness of all living creatures, O Lord of all the lords of the universe![11] All this mobile and immobile universe of life, O lord of the universe, hath sprung from thee! Pacifying thee, O god of gods, I beg of thee that living creatures may repeatedly come back into the world, undergoing repeated deaths![12]—

"'Nārada continued,—Hearing these words of Sthānu, the divine Brahman of restrained speech and mind himself suppressed that energy of his within his own heart.[13] Suppressing that fire that had been devastating the universe, the illustrious Brahman, adored of all, and possessed of illimitable puissance, then arranged for both birth and death

in respect of all living creatures.[14] After the Self-born had withdrawn and suppressed that fire, there came out, from all the outlets of his body, a lady[15] attired in robes of black and red, with black eyes, black palms, wearing a pair of excellent ear-rings, and adorned with celestial ornaments.[16] Having sprung from Brahman's body, the lady took her station on his right. The two foremost of deities thereupon looked at her.[17] Then, O king, the puissant Self-born, the original Cause of all the worlds, saluted her and said,—O Death, slay these creatures of the universe![18] Filled with anger and resolved to bring about the destruction of created beings, I have called thee!* Do thou, therefore, commence to destroy all creatures foolish or learned![19] O lady, slay all created beings without making exception in anybody's favour. At my command thou wilt win great prosperity![20]—Thus addressed, the goddess Death, adorned with a garland of lotuses, began to reflect sorrowfully and shed copious tears.[21] Without allowing her tears, however, to fall down, she held them, O king, in her joined hands. She then beseeched the Self-born, impelled by the desire of doing good to mankind.' "[22]

SECTION CCLVIII.

" 'Nārada said,—The large-eyed lady, controling her grief by an effort of her own, addressed the Grandsire, with joined hands and bending in an attitude of humility like a creeper.[1] And she said,—How, O foremost of speakers, shall a lady like me that has sprung from thee proceed to accomplish such a terrible feat,—a feat, that is, which is sure to inspire all living creatures with dread?[2] I fear to do aught that is iniquitous! Do thou appoint such work for me as is righteous! Thou seest that I am frightened. Oh, cast a compassionate glance upon me![3] I shall not be able to cut off living creatures,—infants, youths,

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* In the case of gods and *Rishis*, thinking and summoning are the same.—T.

and aged ones,—who have done me no injury! O lord of all creatures, I bow to thee, be gratified with me![4] I shall not be able to cut off dear sons and loved friends and brothers and mothers and fathers! If these die (through my act), their surviving relatives will surely curse me. I am filled with fear at the prospect of this![5]* The tears of the sorrow-stricken survivors will burn me for eternity. I am very much afraid of them (whose relatives I shall have to cut off). I seek thy protection![6] All sinful creatures (slain by me) will have to sink into the infernal regions. I seek to gratify thee, O boon-giving god! Extend to me thy grace, O puissant lord![7] I seek the gratification of this wish, O Grandsire, of all the worlds. O foremost of all the gods, I seek, through thy grace, even this object, *viz.*, permission to undergo severe austerities![8]—

"'The Grandsire said,—O Death, thou hast been intended by me for the destruction of all creatures! Go, and set thyself to the task of slaying all! Do not reflect (upon the propriety or otherwise of this act)![9] This must certainly be. It cannot be otherwise. O sinless one, O lady of faultless limbs, do thou accomplish the behest I have uttered![10]—Thus addressed, O thou of mighty arms, the lady called Death, O conqueror of hostile cities, spoke not a word, but humbly stood there with her eyes upturned towards the puissant Lord of all creatures.[11] Brahman addressed her repeatedly, but the lady seemed to be herself deprived of life. Beholding her thus, the god of gods, that lord of lords, became silent.[12] Indeed, the Self-born, by an effort of his will, became gratified. Smiling, the lord of all the worlds then cast his eyes on the universe.[13] It has been heard by us that when that unconquered and illustrious lord subdued his wrath, the lady (called Death) went away from his side.[14] Leaving Brahman's side without having promised to accomplish the destruction of living creatures, Death quickly proceeded, O king, to the sacred spot known by the

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* The Commentator explains that the accusatives in the first line of Verse 5 are governed by 'hareyam' in the previous Verse.—T.

name of Dhenuka.[15] There the goddess practised the severest austerities for five and ten billions of years, all the while standing upon one foot.[16]* After she had practised such exceedingly severe austerities in that place, Brahman of great energy once more said unto her,[17]—Do thou accomplish my behest, O Death!—Disregarding this command, the lady once more practised penances standing upon one foot for twenty billions of years, O giver of honors! And once more O son, she led a life in the woods with the deer for another long period consisting of ten thousand billions of years.†[18-19] And once more, O foremost of men, she passed twice ten thousand years, living upon air only as her sustenance. Once again, O monarch, she observed the excellent vow of silence[20] for eight thousand years, passing the whole time in water. Then that maiden, O best of kings, went to the river Kauçiki.[21] There she began to pass her days in the observance of another vow, living the while upon only water and air. After this, O monarch, the blessed maiden proceeded to the Ganges and thence to the mountains of Meru.[22] Moved by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Proceeding thence to the summit of Himavat where the deities had performed their great sacrifice,[23] she stood there for another hundred billions of years, supporting her weight upon only the toes of her feet, with the object of gratifying the Grandsire with such an act of austerity.[24] Wending thither, the Creator and Destroyer of the universe again addressed her, saying,—Upon what art thou engaged, O daughter? Accomplish those words of mine![25]—Addressing the divine Grandsire, the maiden once more said,—I am unable to cut off living creatures, O god! I seek to gratify thee (so that I may be excused this behest)![26]—Frightened at the prospect of iniquity as she then was and employed in beseeching

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* A Padmaka consists of ten digits, *i. e.*, a thousand millions or a billion according to the French method of calculation.—T.

† To lead a life in the woods with the deer and after the manner of the deer confers great merit. *Vide* the story of Yayāti's daughter Mādhavi in the Udyoga Parvan *ante*.—T.

the Grandsire for being excused obedience to his command, the Grandsire silenced her, and once more addressed her, saying,[27]—No iniquity shall be thine, O Death! Do thou, O auspicious maiden, set thyself to the task of destroying living creatures! That which I have uttered, O amiable girl, cannot certainly be falsified![28] Eternal righteousness shall now take refuge in thee! Myself and all the deities shall always be employed in seeking thy good![29] This other wish that is in thy heart I grant thee! Living creatures shall be afflicted by disease, and (dying) shall not cast the blame on thee![30] Thou shalt become a male in all male beings, a female in all female beings, and a eunuch in all those that are of the third sex.[31]*—Thus addressed by Brahman, O king, the maiden at last said, with joined hands unto that high-souled and undeteriorating lord of all the deities, these words:—I am unable to obey thy command![32]—The great God, without relenting, again said unto her,—O Death, do thou kill men![33] I shall so ordain that thou shalt not incur any iniquity by doing this, O auspicious lady! Those tear-drops that I see have fallen from thy eyes, and that thou still holdest in thy joined hands, shall take the form of terrible diseases and even they shall destroy men when their hours come![34] When the end comes of living creatures, thou shalt despatch Desire and Wrath together against them. Immeasurable merit shall be thine. Thou shalt not incur iniquity, being thyself perfectly equal in thy behaviour!†[35] By doing this thou wilt only observe righteousness instead of sinking thyself into iniquity. Do thou, therefore, set thy heart upon the task at hand, and addressing Desire and Wrath begin to slay all living creatures![36]—Thus addressed, that lady, called by the name of Death, became afraid of Brahman's curse and answered him, saying,—Yes!—From

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* The Commentator explains that this means that Death would attain to the status of all-pervading *Brahma*. Even this is the boon that the Self-born grants her for protecting her against iniquity and allaying her fears.—T.

† *I. e.*, being freed from wrath and aversion.—T.

that time she began to despatch Desire and Wrath at the last hours of living creatures and through their agency to put a stop to their life-breaths.[37] Those tears that Death had shed are the diseases by which the bodies of men become afflicted. At the destruction, therefore, of living creatures, one should not, understanding with the aid of the intelligence (to what cause such destruction is due), give way to grief.[38] As the senses of all creatures disappear when the latter become plunged into dreamless sleep and return once more when they awake, after the same manner all human beings, upon the dissolution of their bodies, have to go into the other world and return thence to this, O lion among kings![39] The element called wind, that is endued with terrible energy and mighty prowess and deafening roars, operates as the life in all living creatures. That wind, when the bodies of living creatures are destroyed, escaping from the old becomes engaged in diverse functions in diverse new bodies. For this reason the wind is called the lord of the senses and is distinguished above the other elements constituting the gross body.[40] The gods, without exception, (when their merits cease), have to take birth as mortal creatures on Earth. Similarly, all mortal creatures also, (when they acquire sufficient merit), succeed in attaining to the status of gods. Therefore, O lion among kings, do not grieve for thy son. Thy son has attained to heaven and is enjoying great happiness there![41]—It was thus, O monarch, that Death was created by the Self-born and it is in this way that she cuts off duly all living creatures when their hours come. The tears she had shed became diseases, which, when their last hours come, snatch away all beings endued with life.' "[42]

Section CCLIX.

"Yudhishthira said,—'All men that inhabit this Earth are filled with doubts in respect of the nature of righteousness. Who is this that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandsire![1] Is Righteousness for service in this world or is it for service

in the next world? Or, is it for service both here and hereafter? Tell me this, O grandsire!'[2]

"Bhishma said,—'The practices of the good, the *Smritis*, and the Vedas, are the three indications (sources) of righteousness. Besides these, the learned have declared that the purpose (for which an act is accomplished) is the fourth indication of righteousness.*[3] The *Rishis* of old have declared what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been laid down for the conduct of the affairs of the world.[4] In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruit. A sinful person, unable to acquire merit by subtile ways, becomes stained with sin only.[5] Some are of opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act. Conduct is the refuge of righteousness. Thou shouldst know what righteousness is, aided by conduct.†[6] (It is the nature of man that he neither sees nor proclaims his own faults but notices and proclaims those of others.) The very thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue.

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* Vaçishtha's work commences with the query—What is dharmah? The first answer is 'Anything consistent with the Crutis and the Smritis. Then comes 'Cishtăchàrah' or the conduct of those called çishta or good.—T.

† However casuists may argue and moralists pretend, a lie like that of Sir Heury Lee for saving his prince from the hands of Cromwell (vide *Woodstock*), or like that of the goldsmith's son, even when he was dying, for saving the prince Chevalier from the hands of his would-be captors, is excusable in the estimation of many and even meritorious according to some. The world again is agreed that if an adulterer be called into the witness box, perjury would be a venal offence compared with the meanness of betraying the honor of a confiding woman. Hence, the exclusion of such a witness (according to almost every system of law) in trials for adultery. The *Rishis* wrote for men and not angels. The conduct referred to is that of the good and pious.—T.

During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others.[7] When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a king (for invoking punishment on the head of the offenders). At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contented with their own.[8] Fearlessly and without a doubt in his mind (when he is himself the victim of a robbery) he repairs to the king's palace, with a mind cleansed of every sin. Within even his own heart he does not see the stain of any evil act.*[9] To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth.[10] Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt.[11] One should not take what belongs to others. That is an eternal obligation. Powerful men regard it as one that has been introduced by the weak.[12] When, however, the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy.†[13] Therefore, do not ever set thy heart on any act that is wrong. One behaving in this way hath no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart.[14] A thief fears every body, like a deer driven from the woods into the midst of an inhabited village. He thinks other people to be as sinful as himself.[15]

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* In explaining Verse 7, the Commentator uses the words that I have enclosed within paranthesis. According to him, Verse 9 hath reference to the robbed thief while he goes to the king for invoking justice.—T.

† This is another reason why one should not give away to intoxication of might and should not set at naught the eternal injunction against taking what belongs to another. K. P. Singha incorrectly translates this line.—T.

One that is of pure heart is always filled with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others.[16]* Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent.[17] When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are exceedingly wealthy do not necessarily meet with happiness.†[18] Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others.‡[19] What can one who becomes the lover of another man's wife say to another man (guilty of the same transgression)? It is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act.$[20] How can one who wishes to himself draw breath think of preventing another by a murderous act from doing the same? Whatever wishes one entertains with respect to one's own self, one should certainly cherish with respect to another.[21] With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing one's wealth (by trade or laying it out at interest).¶[22] One should walk along that path by pro-

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* Implying that such a man is always alive to his own faults. He never thinks that others are guilty of an offence which he, in a moment of temptation, may have committed.—T.

† K. P. Singha mistranslates this line.—T.

‡ The construction is not at all difficult; yet both the Vernacular translators have misunderstood it, the Burdwan version being thoroughly unintelligible. This is only another form of the well known saying —'Do to others as you would that they should do to you.'—T.

$ The Burdwan translator gives an incorrect version of the second line: 'yad' is equivalent to 'yadi': 'anyasya' stands for 'anyam'. The genetive inflection is used for the accusative. 'Tatah' stands for 'tasmin', implying 'aupapatye vishaye'. 'Kuryāt' is 'driggochari-kuryāt'.—T.

¶ The surplus should not be coveted for its own sake but for such use.—T.

ceeding along which one may hope to meet with the deities; or, at such times when wealth is gained, adherence to the duties of sacrifice and gift is laudable.[23]* The sages have said that the accomplishment of objects by means of agreeable (pacific) means is righteousness. See, O Yudhishthira, that even this is the criterion that has been kept in view in declaring the indications of righteousness and iniquity.†[24] In days of old the Creator ordained righteousness endowing it with the power of holding the world together. The conduct of the good, that is fraught with excellence, is subjected to (numerous) restraints for acquiring righteousness which depends upon many delicate considerations.[25] The indications of righteousness have now been recounted to thee, O foremost one of Kuru's race! Do not, therefore, at any time set thy understanding upon any act that is wrong.' "[26]

SECTION CCLX.

"Yudhishthira said,—'Thou sayest that righteousness or duty depends upon delicate considerations, that it is indicated by the conduct of those that are called good, that it is fraught with restraints (from numerous acts), and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between right and wrong by inferences.‡[1] Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation.[2] All these embodied creatures, it seems, take birth, exist, and leave their bodies, of their own nature. Duty and its reverse, therefore, connot be ascertained, O Bhārata, by study of the scriptures

* The second line is incorrectly rendered by K. P. Singha.—T.

† 'Priyābhyupagatam' is 'priyena prāptam' and not 'hingsayā'.—T.

‡ I am not sure that I have understood the original correctly. Nilakantha says that the sense intended to be conveyed is that Yudhishthira finds fault with Bhishma's previous discourse on the indications of righteousness.—T.

alone.*[3] The duties of a person who is well off are of one kind. Those of a person who has fallen into distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the scriptures alone?†[4] The acts of the good, thou hast said, constitute righteousness (or duty). The good, however, are to be ascertained by their acts. The definition, therefore, has for its foundation, a begging of the question, with the result that what is meant by conduct of the good remains unsettled.[5] It is seen that some ordinary person commits unrighteousness while apparently achieving righteousness. Some extraordinary person again may be seen who achieves righteousness by committing acts that are apparently unrighteous.‡[6] Then, again, the proof (of what I say) has been furnished by even those that are well conversant with the scriptures themselves, for it has been heard by us that the ordinances of the Vedas disappear gradually in every successive age.[7] The duties in the Krita age are of one kind. Those in the Treta are of

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* The argument, as explained by the Commentator is this: Bhishma has said that righteousness and its reverse arise from one's acts producing happiness or misery to others, and that they both affect one's future life in respect of the happiness and misery enjoyed or endured therein. But living creatures says Yudhishthira, are seen to take their births, exist, and die, of their own nature. Nature, therefore, seems to be the efficient cause of birth, existence, and death, and not the declarations in the Crutis, consistent though those declarations be with considerations of felicity or the reverse. The study of the Vedas, therefore, cannot alone lead to a knowledge of righteousness and its reverse.—T.

† Distress may be of infinite variety. Derrogation also from duty may, therefore, be of infinite variety. It is impossible to note these derrogations (justifiable in view of the degree of distress felt) in any code of morals however comprehensive.—T.

‡ The Commentator cites the example of Cudras listening to forbidden scriptures in expectation of merit. They commit sin by such acts. Then again high Brâhmanas like Agastya, by cursing the denizens of the Dandaka forest, achieved great merit. In persons universally called ordinary or even low, indications are observable of good behaviour, and in those acknowledged to be good and respectable, acts may be noticed that are not good. That, therefore, which is called the conduct of the good is extremely unascertainable.—T.

another kind, and those in the Dwāpara are again different. The duties in the Kāli age, again, are entirely of another kind. It seems, therefore, that duties have been laid down for the respective ages according to the powers of human beings in the respective ages.[8] When, therefore, all the declarations in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction. From the *Çrutis* have originated the *Smritis* whose scope again is very wide.[9] If the Vedas be authority for everything, then authority would attach to the *Smritis* also for the latter are based on the former. When, however, the Crutis and the *Smritis* contradict each other, how can either be authoritative?[10] Then again it is seen that when some wicked persons of great might cause certain portions of certain courses of righteous acts to be stopped, these are destroyed for ever.*[11] Whether we know it or not know it, whether we are able to ascertain it or not to ascertain it, the course of duty is finer than the edge of a razor and grosser than even a mountain.[12] Righteousness (in the form of sacrifices and other religious acts) at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears and becomes invisible.†[13] Like the small ponds at which cattle drink or the shallow aqueducts along culti-

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* The commentator cites the instance of the stoppage of the Horse-sacrifice in consequence of the interference of Indra with Janamejaya while the latter was bent upon celebrating one for the acquisition of merit.—T.

† The vapoury edifices and forms seen in the distant sky are called 'Gandharva-nagara' from the popular belief that they are cities or towns inhabited by the Gandharvas, a class of beings superior to men. These appear to the view only to disappear very soon. What the speaker wishes to say is that sacrifices and religious acts at first appear romantic and delightful in consequence of the fruits they hold forth, *viz.*, heaven and felicity. But when they are examined by the light of philosophy, they disappear or shrink into nothingness, for as acts, they are transitory and their consequences too are of the same character.—T.

vated fields, that dry up very soon, the eternal practices inculcated in the Smritis, falling into discontinuance, at last disappear totally (in the Kali age).[14] Amongst men that are not good some are seen to become hypocrites (in respect of the acquisition of righteousness) by suffering themselves to be urged by desire. Some become so, urged by the wishes of others. Others, numbering many, tread in the same path, influenced by diverse other motives of a similar character.[15]* It cannot be denied that such acts, (though accomplished by persons under the influence of evil passions) are righteous. Fools, again, say that righteousness is an empty sound among those called good. They ridicule such persons and regard them as men destitute of reason.[16] Many great men, again, turning back (from the duties of their own order) betake themselves to the duties of the kingly order. No such conduct, therefore, is to be seen (as observed by any man), which is fraught with universal benevolence.†[17] By a certain course of conduct one becomes really meritorious. That very course of conduct obstructs another in the acquisition of merit. Another, by practising at his pleasure that conduct, it is seen, remains unchanged.‡[18] Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see that all courses of conduct are seen to lose singleness of purpose and character.[19] It seems, therefore, that only that which

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* The object of this Verse is to shew that it is extremely difficult to ascertain who the good are whose conduct should be taken as the standard of righteousness.—T.

† The Commentator cites the instance of Drona and others of that class. These men must be regarded as Mahäjanas and Sàdhus, but how can their conduct be regarded as righteous? What Yudhishthira means to say is that the standards of righteousness or that by which a good man may be known, is difficult of ascertainment.—T.

‡ The examples of Viçwāmitra, Jāmadagnya, and Vaçishtha are cited by the Commentator. The first won pre-eminence by his mastery over weapons. The second lost his character as a Brāhmana by the profession of arms. The third lost nothing although he punished Viçwāmitra's insolence by using even carnal weapons.—T.

the learned of ancient times called righteousness is righteousness to this day; and through that course of conduct (which the learned so settled) the distinctions and limitations (that govern the world) have become eternal.*'"[20]

Section CCLXI.

"Bhishma said,—'In this connection is cited the old narrative of the conversation of Tulādhāra with Jājali on the topic of righteousness.[1] There was once a Brāhmana of the name of Jājali who lived in a certain forest, practising the ways of a forest-recluse.†[1] Of austere penances, he proceeded on a certain occasion towards the sea-shore, and arrived there began to practise the most severe penances.[2] Observing many vows and restraints, his food regulated by many rules of fast, his body clad in rags and skins, bearing matted locks on his head his entire person smeared with filth and clay, that Brāhmana possessed of intelligence passed many years there, suspending speech (and engaged in Yoga meditation).[3] Possessed of great energy, that regenerate ascetic, O monarch, while living within the waters (of the sea), roamed through all the worlds with the speed of the mind, desirous of seeing all things.‡[4] Having beheld the whole Earth bounded by the ocean and adorned with rivers and lakes and woods, the ascetic one day, while sitting under the water, began to think in this strain.[5]—In this world of mobile and immobile creatures there is none equal to me!

* What Yudhishthira says here is that righteousness or virtue or duty does not depend upon the Crutis or the Smritis, nor upon considerations of happiness or misery. On the other hand, righteousness is arbitrary in respect of its standard, that being called righteous which was called so by the learned of ancient times. As regards happiness or misery, its cause is eternal nature.—T.

† 'In this connection', *i. e.*, the subject of the true cause to which is to be ascribed the dispensation of happiness or its reverse.—T.

‡ His gross body was within the water. Neverthless, by Yoga power, he was able to rove over the world in his subtile body and behold everything he wished to see.—T.

Who can roam with me among the stars and planets in the firmament and dwell again within the waters![6] Unseen by the *Rākshasas* while he repeated this to himself, the Piçāchas said unto him,—It behoves thee not to say so![7] There is a man, named Tulādhāra, possessed of great fame and engaged in the business of buying and selling. Even he, O best of regenerate persons, is not worthy of saying such words as thou sayest![8]—Thus addressed by those beings, Jājali of austere penances replied unto them, saying,—I shall see that famous Tulādhāra who is possessed of such wisdom![9]—When the *Rishi* said those words, those superhuman beings raised him from the sea, and said unto him,—O best of regenerate persons, go thou along this road![10]—Thus addressed by those beings, Jājali proceeded onwards with a cheerless heart. Arrived at Bārānasi he met Tulādhāra whom he addressed, saying the following words.[11]

"Yudhishthira said,—'What, O sire, are those difficult feats that Jājali had performed before in consequence of which he had acquired such high success? It behoveth thee to describe them to me!'[12]

"Bhishma said,—'Jājali had become engaged in penances of the severest austerities. He used to perform ablutions morning and evening.[13] Carefully tending his fires, he was devoted to the study of the Vedas. Well conversant with the duties laid down for forest recluses, Jājali, (in consequence of his practices) seemed to blaze with effulgence.*[14] He continued to live in the woods, engaged all the while in penances. But he never regarded himself as one that had acquired any merit by his acts. In the season of rains he slept under the open sky. In autumn he sat in water.[15] In summer he exposed himself to the sun and the wind. Still he never regarded himself as one that had acquired any merit through such acts. He used to sleep on diverse kinds of painful beds and also on the bare earth.[16] Once on a time, that ascetic, while standing under the sky in the

* 'Criyā' is explained by the Commentator as implying the possession of Vedic lore.—T.

season of rains, received on his head repeated downpours from the clouds.[17] He had to pass through the woods repeatedly. What with exposure to the rains and what with the filth they caught, the locks of that sinless Rishi became entangled and intertwined with one another.[18] On one occasion that great ascetic, abstaining entirely from food and living upon air alone, stood in the forest like a post of wood. Unmoved at heart, he stood there, without once stirring an inch.[19] While he stood there like a wooden post, perfectly immovable, O Bhārata, a pair of *Kulinga* birds, O king, built their nest on his head.[20] Filled with compassion, the great *Rishis* suffered that feathery couple in building their nest among his matted locks with shreds of grass.[21] And as the ascetic stood there like a post of wood, the two birds lived on his head in happy trustfulness.[22] The season of rains passed away and autumn came. The couple, urged by desire, approached each other according to the law of the Creator, and in complete trustfulness laid their eggs, O king, on the head of that *Rishi*.[23] Of rigid vows and possessed of energy, the ascetic knew it. Knowing what the birds had done, Jājali moved not. Firmly resolved to acquire merit, no act that involved the slightest injury to others could recommend itself to him.[24] The feathery couple going away and returning every day from and to his head, happily and trustfully lived there, O puissant king![25] When in the progress of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jājali moved not in the least.[26] Firm in the observance of his vows, the righteous-souled *Rishi* continued to hold and protect those eggs by standing on that very spot perfectly motionless and rapt in Yoga meditation.[27] In course of time the young ones grew and became equipt with wings. The *Muni* knew that the young *Kulingas* had attained to that stage of development.[28] That foremost of intelligent men, steady in the observance of vows, one day beheld those young ones and became filled with pleasure.[29] The parent-birds, seeing their young ones equipt with wings, became very happy and continued to dwell in the *Rishi's* head with them

in perfect trustfulness.[30] The learned Jājali saw that when the young birds became equipt with wings they took the air every evening and returned to his head without having proceeded far). He still stood motionless on that spot.[31] Sometime after he saw that, left by their parents, they went out by themselves and returned again by themselves. Jājali still moved not.[32] A little while after, the young birds going away in the morning passed the whole day out of his sight but came back in the evening for dwelling in the nest.[33] Sometime after, leaving their nest for five days at a stretch, they returned on the sixth day. Jājali still moved not.[34] Subsequently, when their strength became fully developed, they left him and returned not at all even after many days.[35] At last, on one occasion, leaving him, they came not even after a month. Then, O king, Jājali left that spot.[36] When they had thus gone away for good, Jājali wondered much, and thought that he had achieved ascetic success. Then pride penetrated his heart.[37] Firm in the observance of vows, the great ascetic, seeing the birds thus leave him after having been reared on his head, thought highly of himself, and became filled with delight.[38] He then bathed in a stream and poured libations on the sacred fire, and paid his adorations to the rising Sun.[39] Indeed, having thus caused those *chataka* birds to grow on his head, Jājali, that foremost of ascetics, began to slap his armpits and proclaim loudly through the sky,—*I have won great merit!*[40]—Then an invisible voice arose in the sky and Jājali heard these words :—Thou art not equal, O Jājali, to Tulādhāra in point of righteousness![41] Possessed of great wisdom, that Tulādhāra lives at Bārānasi. Even he is not fit to say what thou sayest, O regenerate one![42]—Hearing these words, Jājali became filled with wrath, and desirous of meeting with Tulādhāra, O monarch, began to roam over the whole Earth, observing the vow of silence and passing the night at that spot where evening overtook him.*[43] After

* This was a new vow that Jājali began to observe, the vow, *viz.*, of travelling over the entire Earth, sleeping there where evening overtook him.—T.

a considerable time he reached the city of Bārānasi, and saw Tulādhāra engaged in selling miscellaneous articles.*[44] As soon as the shop-keeper Tulādhāra beheld the Brāhmana arrived at his place, he cheerfully stood up and worshipped the guest with proper salutations.†[45]

"'Tulādhāra said,—Without doubt, O Brāhmana, it is known to me that thou hast come to *me*. Listen, however, O foremost of regenerate persons, to what I say![46] Living on a low land near the sea-shore thou hadst undergone very austere penances. But thou hadst no consciousness of having achieved righteousness or merit.[47] When thou hadst at last attained to ascetic success, certain birds were born on thy head. Thou tookest great care of the little creatures.[48] When at last those birds became equipt with wings and when they began to leave thy head for going hither and thither in search of food, it was then that, in consequence of having thus assisted at the birth of those *Chatakas*, thou camest to feel the impulse of pride, O Brāhmana, thinking thou hadst achieved great merit.‡[49] Then, O foremost of regenerate persons, thou heardst in the sky a voice that referred to me. The words thou hadst heard filled thee with wrath, and as the consequence thereof thou art here! Tell me, what wish of thine I shall accomplish, O best of Brāhmanas!—' "[50]

Section CCLXII.

"Bhishma said,—'Thus addressed by the intelligent Tulādhāra on that occasion, Jājali of great intelligence, that foremost of ascetics, said these words unto him.[1]

"'Jājali said,—Thou sellest all kinds of juices and scents, O son of a trader, as also (barks and leaves of) large trees

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* A Buniya's shop is a miscellaneous depot. It contains chiefly spices and drugs, but there is no article for domestic use that may not be found in such a shop.—T.

† 'Bhāndajivanah' is one who lays out capital and lives upon its profits.—T.

‡ 'Chārin' is 'sancharanam' for food.—T.

and herbs and their fruits and roots.[2] How hast thou succeeded in acquiring a certitude or stability of understanding? Whence hath this knowledge come to thee? O thou of gteat intelligence, tell me all this in detail![3]—'

"Bhishma continued,—'Thus addressed by that Brāhmana possessed of great fame, Tulādhāra of the Vaiçya order, well acquainted with the truths touching the interpretations of morality and contented with knowledge, discoursed to Jājali who had undergone severe penances, upon the ways of morality.*[4]

"'Tulādhāra said,—O Jājali, I know morality, which is eternal, with all its mysteries. It is nothing else than that ancient morality which is known to all, and which consists of universal friendliness, and is fraught with beneficence to all creatures.†[5] That mode of living which is founded upon a total harmlessness towards all creatures or (in case of actual necessity) upon a minimum of such harm, is the highest morality. I live according to that mode, O Jājali![6] This my house hath been built with wood and grass cut by other people's hands. Lacdye, the roots of Nymphœa lotus, filaments of the lotus, diverse kinds of good scents,‡[7] and many kinds of liquids, O regenerate *Rishi*, with the exception of wines, I purchase from other people's hands and sell without cheating.[8] He, O Jājali, is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all crea-

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* In some of the Bengal texts, Verse 4 consists of 3 lines. The 3rd line, however, is omitted in the Bombay edition.—T.

† The Commentator observes that in the second line the speaker explains what morality with its mysteries is.—T.

‡ 'Padmaka' or 'Padma-kāshta' is the rootstock of Nymphœa lotus. A kind of medicinal wood also is indicated by it, which is brought from Malwa and Southern India. To this day, it enters into the composition of many drugs used by Hindu physicians. 'Tunga' is either the filaments of the lotus, or the tree called Punnāga which is identified with the Calophyllum inophyllum of the Linnean genera. The Bombay reading 'parichcchinnaih' for 'parachcchinnaih' does not seem to be correct.—T.

tures, in thought, word, and deed.[9] I never solicit any one, I never quarrel with any one; I never cherish aversion for any one. I never cherish desire for anything. I cast equal eyes upon all things and all creatures. Behold, O Jājali, this is my vow![10] My scales are perfectly even, O Jājali, with respect to all creatures.*[11] I neither praise nor blame the acts of others, viewing this variety in the world, O foremost of Brāhmanas, to be like the variety observable in the sky.†[12] Know, O Jājali, that I cast equal eyes upon all creatures. O foremost of intelligent men, I see no difference between a clod of earth, a piece of stone, and a lump of gold.[13] As the blind, the deaf, and they that are destitute of reason, are perfectly consoled for the loss of their senses, after the same manner am I consoled, by their example, (for the enjoyments I abstain from).‡[14] As they that are overtaken by decrepitude, they that are afflicted by disease, and they that are weakened and emaciated, have no relish for enjoyments of any kind, after the same manner I have ceased to feel any relish for wealth or pleasure or enjoyments.[15] When a person fears nothing and is not feared himself, when he cherishes no desire and hath no aversion for anything, he is then said to attain to *Brahma*.[16] When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to *Brahma*.[17] There is no past, no future. There is no morality or righteousness. He who is not an object of fear with any creature

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* In the Bengal editions, Verse 11 consists of one line. In the Bombay text, it is included with the 10th Verse which is made a triplet. The meaning is that weighing creatures I regard all of them as equal. In my scales a Brāhmana does not weigh heavier than a Chāndāla, or an elephant heavier than a dog or cat.—T.

† The sense is this: there is variety in this world. It is, however, like the variety of aspects which the sky shows. It is the same Godhead that manifests itself in diverse forms even as it is the same sky that puts forth various aspects in consequence of the appearance and disappearance of clouds.—T.

‡ 'Devairapihita-dwārāh' means persons whose doors (senses) have been closed by the deities; *i. e.*, men with senses that are defective or lost.—T.

succeeds in attaining to a state in which there is no fear.*[18] On the other hand, that person who for harshness of speech and severity of temper, is a source of trouble unto all creatures even as death itself, certainly attains to a state which abounds with fear.[19] I follow the practices of high-souled and benevolent men of advanced years who with their children and children's children live in the due observance of the ordinance laid down in the scriptures.†[20] The eternal practices (laid down in the Vedas) are entirely given up by one who suffers himself to be stupified by some errors that he may have noticed in the conduct of those that are admittedly good and wise. One, however, that is endued with learning, or one that has subdued one's senses, or one that is possessed of strength of mind, succeeds in attaining to Emancipation, guided by that very conduct.‡[21] That wise man who, having restrained his senses, practiseth, with a heart cleansed from all desire of injuring others, the conduct that is followed by those called good, is sure, O Jājali, to acquire the merit of righteousness (and Emancipation which is its fruit).[22] In this world, as in a river, a piece of wood that is being borne away by the current as it pleases, is seen to come into contact (for some time) with another piece that is being similarly borne away. There, on the current, other pieces of wood that had been joined together, are seen to again separate from one another. Grass, sticks, and cowdung cakes are

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* That state is *Brahma*, and there is no fear of return from it. Hence, it is called 'abhayam padam.'—T.

† The Commentator explains that the mention of 'putra-pautrinām' indicates that 'kulāchāra' or family practices (if not very cruel) are authoritative.—T.

‡ The correct reading seems to be 'vimuchyate.' The sense is this; there is an eternal course of righteousness as laid down in the Vedas. That which is called the conduct of the good may sometimes be stained by some errors. Fools, led by this, give up righteousness itself. On the other hand, wise men, avoiding those errors, take what is good and are saved. An old saying is cited by the Commentator to the effect that when all is threatened, a wise man gives up half for saving the remainder. A fool, however, gives up the whole when only half is threatened with destruction.—T.

seen to be united together. This union is due to accident and not to purpose or design.*[23-24] He of whom no creature is frightened in the least is himself, O ascetic, never frightened by any creature.[25] He, on the other hand, O learned man, of whom every creature is frightened as of a wolf, becomes himself filled with fear as aquatic animals when forced to leap on the shore from fear of the roaring *Vadavā* fire.†[26] This practice of universal harmlessness hath arisen even thus. One may follow it by every means in one's power. He who has followers and he who has wealth may seek to adopt it. It is sure to lead also to prosperity and heaven.‡[27] In consequence of their ability to dispel the fears of others, men possessed of wealth and followers are regarded as foremost by the learned. They that are for ordinary happiness practise this duty of universal harmlessness for the sake of fame; while they that are truly skilled, practise the same for the sake of attaining to *Brahma*.$[28] Whatever fruits one enjoys by penances, by sacrifices, by practising liberality, by speaking the truth, and by paying court to wisdom, may all be had by practising the duty of harmlessness.[29] That person who gives unto all creatures the assurance of harmlessness obtains the merit of

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* The word 'iha' in Verse 23 is the only indication of the speaker's desire to allude to the union of relatives in this world.—T.

† K. P. Singha quietly omits the second half of the second line. The Burdwan translator, as usual, blunders in rendering it. The fact is, 'kroçatah' is *not* an adjective of 'vrikāt', but stands for the roaring Vadavā fire. The Commentator distinctly mentions 'drishtānte Vadavāgnih.'—T.

‡ Both the Vernacular translators have misunderstood this Verse.—T.

$ 'Alpahrillekhāh' is explained by the Commentator as 'alpam vāhyasukham hridilekheva pratishthitam yeshām'; hence, men who seek ordinary felicity, *viz.*, that which has a termination. The 'patāvah' are, of course, the truly wise, *i. e.*, those that seek felicity that is unending. 'Kritsna' is *Brahma*; 'tadartham abhayadānamiti-nirnaya yeshām', *i. e.*, the truly wise practise it for the sake of *Brahma*. It is almost impossible to understand Verses such as these without the aid of the Commentator.—T.

all the sacrifices and at last wins fearlessness for himself as his reward. There is no duty superior to the duty of abstention from injuring other creatures.[30] He of whom, O great ascetic, no creature is frightened in the least, obtains for himself fearlessness of all creatures.[31] He of whom everybody is frightened as one is of a snake ensconced within one's (sleeping) chamber, never acquires any merit in this world or in the next.[32] The very gods, in their search after it, become stupified in the track of that person who transcends all states, the person, *viz.*, who constitutes himself the soul of all creatures and who looketh upon all creatures as identical with his own self.*[33] Of all gifts, the assurance of harmlessness to all creatures is the highest (in point of merit). I tell thee truly, believe me, O Jājali![34] One who betakes himself to acts at first wins prosperity, but then (upon the exhaustion of his merit) he once more encounters adversity.[35] Beholding the destruction of (the merits of) acts, the wise do not applaud acts.[36] There is no duty, O Jājali, that is not prompted by some motive (of happiness). Duty, however, is very subtile. Duties have been laid down in the Vedas for the sake of both *Brahma* and heaven.†[37] The subject of duties hath many secrets and mysteries. It is so subtile that it is not easy to understand it fully. Amongst diverse conflicting ordinances, some succeed in comprehending duty by observing the acts of the good.‡[38] Why dost

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* 'Padaishinah' has reference to 'Devāh'. The sandhi in 'Devāpi, is ārsha. 'The deities become stupified in his track', *i. e.*, fail to see or find it out, for such a man is 'apadah', *i. e.*, transcends the highest regions of felicity, such as even the region of Brahman, because of their non-eternity. Such a man attains to *Brahma*, which is infinite and eternal.—T.

† 'Bhuta' is explained by the Commentator as *Brahma*, and 'Bhavya' as heaven or the regions of felicity in the next world. In the Vedas both kinds of duties occur, such as Camah, &c., for *Brahma*, and sacrifices, &c., for heaven.—T.

‡ The Commentator cites some conflicting ordinances about the slaughter of kine. The subject of duty, is thus confused, contradictory declarations being noticeable in the Vedas.—T.

thou not consume them that emasculate bulls and bore their noses and cause them to bear heavy burthens and bind them and put them under diverse kinds of restraint,[39] and that eat the flesh of living creatures after slaying them? Men are seen to own men as slaves,[40] and by beating, by binding, and by otherwise subjecting them to restraints, cause them to labour day and night. These people are not ignorant of the pain that results from beating and chains.*[41] In every creature that is endued with the five senses live all the deities. Surya, Chandramas, the god of wind, Brahman, Prāna, Kratu, and Yama, (these dwell in living creatures).[42] There are men that live by trafficking in living creatures! When they earn a living by such a sinful course, what scruples need they feel in selling dead carcases? The goat is Agni. The sheep is Varuna. The horse is Surya. Earth is the deity Virāt.[43] The cow and the calf are Soma. The man who sells these can never obtain success. But what fault can attach to the sale of oil, or of Ghrita, or honey, or drugs, O regenerate one?[44] There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are loved dearly by their mothers, men persecute them in diverse ways,[45] and lead them into miry spots abounding with biting insects. Many draft animals are oppressed with heavy burthens. Others, again, are made to languish in consequence of treatment not sanctioned by the scriptures.[46] I think that such acts of injury done to animals are no way distinguished from fœticide. People regard the profession of agriculture to be sinless. That profession, however, is certainly fraught with cruelty.[47] The iron-faced plough wounds the soil and many creatures that live in the soil. Cast thy eyes, O Jājali, on those bullocks yoked to the plough![48] Kine are called in the Crutis the Unslayable. That man perpetrates a great sin who slays

* 'Badha' here means striking or beating. If taken in the sense of 'death' the meaning would be putting some to death so that others may be frightened. These Verses are a noble protest against the institution of slavery.—T.

a bull or a cow.*[49] In days of yore, many Rishis with restrained senses addressed Nahusha, saying,—Thou hast, O king, slain a cow which is declared in the scriptures to be like unto one's mother! Thou hast also slain a bull, which is declared to be like unto the Creator himself!†[50] Thou hast perpetrated an evil act, O Nahusha, and we have been exceedingly pained at it!—For cleansing Nahusha, however, they divided that sin into a hundred and one parts and converting the fragments into diseases cast them among all creatures.‡[51] Thus, O Jājali, did those highly-blessed *Rishis* cast that sin on all living creatures, and addressing Nahusha who had been guilty of fœticide, said,—We shall not be able to pour libations in thy sacrifice![52]—Thus said those high-souled Rishis and Yatis conversant with the truths of all things, having ascertained by their ascetic power that king Nahusha had not been intentionally guilty of that sin.§[53] These, O Jājali, are some of the wicked and dreadful practices that are current in this world. Thou practisest them because they are practised by all men from ancient times, and not because they agree with the dictates of thy cleansed understanding.[54] One should practise what one considers to be one's duty, guided by reasons, instead of blindly follow-

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* Some texts read 'Prishadhro-gāmlavanniva', meaning 'Prishadhra perpetrated a great sin by killing a cow (mistaking it for a tiger, as the story goes).—T.

† The cow is called the mother because of the use to which she is subservient. Her milk nourishes every infant as much as the mother's bosom. The bull, again, is Prajāpati, because like Prajāpati he creates offspring and assists man in the production of food.—T.

‡ Nahusha had killed a cow and a bull for honoring the *Rishis*. The latter, however, expressed their dissatisfaction at the act, and cleansed him of the sin in the manner indicated in the text. The Commentator cites the instance of how Indra was cleansed of the sin of Brāhmanicide. The *Rishis*, in compassion, distributed the sin among all beings of the feminine sex. That sin manifests itself in their periodical flows and the consequent impurity.—T.

§ The Commentator explains that the Rishis addressed Nahusha in that style even when they knew that he had not intentionally slain the cow and the bull. The object of the speaker is to show the enormity of the act when done intentionally.—T.

ing the practices of the world. Listen now, O Jājali, as to what my behaviour is towards him that injures and him that praises me![55] I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise applauded such a course of conduct as consistent with duty or religion.[56] Even this course of conduct, which is consistent with reasons, is followed by Yatis. The righteous always observe it with eyes possessed of improved vision.—' "[57]

SECTION CCLXIII.

" 'Jājali said,—This course of duty that thou, O holder of scales, preachest closes the door of heaven against all creatures and puts a stop to the very means of their subsistence.[1] From agriculture comes food. That food offers subsistence even to thee. With the aid of animals and of crops and herbs, human beings, O trader, are enabled to support their existence.[2] From animals and food sacrifices flow. Thy doctrines smack of atheism. This world will come to an end if the means by which life is supported have to be abandoned!—[3]

" 'Tulādhāra said,—I shall now speak on the subject of the means of sustenance. I am not, O Brāhmana, an athiest! I do not blame Sacrifices. The man, however, is very rare that is truly conversant with Sacrifice.[4] I bow to that Sacrifice which is ordained for Brāhmanas. I bow also to them that are conversant with that Sacrifice! Alas, the Brāhmanas, having given up the Sacrifice that is ordained for them, have betaken themselves to the performance of Sacrifices that are for Kshatriyas.*[5] Many persons of faith, O regenerate one, that are covetous and fond of wealth, without having understood the true meaning of the declarations of the Crutis, and proclaiming things that are really false but that have the show of truth, have introduced

* The fact is, all Sacrifices in which injury is done to animal and vegetable life are Sacrifices for Kshatriyas. The only Sacrifice that Brāhmanas should perform is *Yoga*.—T.

many kinds of Sacrifices, saying,[c]—This should be given away in this Sacrifice! This other thing should be given away in this other Sacrifice! The first of this is very laudable!—The consequence, however, of all this, O Jājali, is that theft and many evil acts spring up.*[7] It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with bows, with libations poured on the fire, with recitation or chaunting of the Vedas, and with plants and herbs.[8] From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from those that are contented spring children that are contented.[9] If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind. From Sacrifices spring progeny like clear water from the firmament.[10] The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures.[11] In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The Earth yielded crops without tillage. The blessings uttered by the *Rishis* produced herbs and plants.†[12] The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon

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* Sacrifices are always attractive for the fame they bring. Their performance depends upon wealth. The acquisition of wealth leads to the commission of many evil acts.—T.

† The sense is that in former days when the true meaning of Sacrifice was understood and all men performed them without being urged by the desire of fruit, the beneficial consequences that flowed were the production of crops without tillage (and without injury to animals that live in holes and burrows). The good wishes the Rishis cherished for all creatures were sufficient to produce herbs and plants and trees. May not this be taken as an indication of the traditional idea of the happiness of Eden before the fall of man?—T.

to enjoy those fruits. Those who somehow perform Sacrifices, doubting the while their efficacy,[13] take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth. That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful act of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, O foremost of Brāhmanas, and always remains here, bereft of wisdom.*[14-15] That man who regards those acts obligatory which have been laid down in the Vedas and directed to be accomplished every day, who is penetrated with fear if he fails to accomplish them any day, who takes all the essentials of Sacrifice as identical with *Brahma*, and who never regards himself as the actor, is truly a Brāhmana.†[16] If the acts of such a person become incomplete, or if their completion be obstructed by all unclean animals, even then those acts are, as heard by us, of superior efficacy. If, however, those acts are done from desire of fruit (and their completion be obstructed by such impediments) then expiation would become necessary.[17] They who covet the acquisition of the highest object of life (*viz.*, Emancipation), who are bereft of cupidity in respect of all kinds of worldly wealth, who discard all provision for the future, and who are freed from envy, betake themselves to practice of truth

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* 'Bereft of wisdom' is explained by the Commentator as implying the non-attainment of Emancipation.—T.

† This Verse is exceedingly terse and condensed. In the second line, the words 'Brahmaiva vartate loke', literally rendered, mean 'who believes that only Brahma exists in the world'. The Commentator takes these words as implying 'who regards every essential of Sacrifice as *Brahma*'. Although I have followed the Commentator. yet I think his interpretation to be rather far-fetched. Why may not the words be taken in a literal sense? He who takes *Brahma* to be all things and all things to be *Brahma*, becomes sinless and deserves to be called a Brāhmana. The last words of the second line simply mean 'who does not regard his own self as the actor.' The view expressed in the Gitā is that we should do all acts believing ourselves to be only agents or instruments of the Supreme deity. Acts are His, we are only His tools. Such a conviction is sure to guard us against all evil acts.—T.

and self-restraint as their Sacrifice.*[18] They that are conversant with the distinction between body and soul, that are devoted to Yoga, and that meditate on the *Pranava*, always succeed in gratifying others.†[19] The universal Brahma (*viz.*, *Pranava*), which is the soul of all the deities. dwells in him who is conversant with Brahma. When, therefore such a man eats and is gratified, all the deities, O Jājali, become gratified and are contented.‡[20] As one who is gratified with all kinds of taste feels no desire for any particular taste, after the same manner one who is gratified with knowledge hath everlasting gratification which to him is a source of perfect bliss.[21] Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own self.$[22] Some that are endued with knowledge, that strive to reach the other shore (of this ocean of life), and that are possessed of faith, succeed in attaining to the region of Brahman, which is productive of great blessings, highly sacred, and

* What is said in Verse 17 is that when Sacrifices are done from a sense of duty, their incompleteness notwithstanding, they become efficacious. It is only when they are performed from desire of fruit that expiation becomes necessary if their completion be obstructed by any cause. Having thus applauded the Sacrifices (represented by acts) of the truly wise, other kinds of Sacrifice are indicated in Verse 18 K. P. Singha translates 18 correctly. The Burdwan version is erroneous.—T.

† 'Swayajna' is literally 'sacrifice in one's own self'; hence, Yoga. 'Brāhmam vedam' is *Pranava* or 'Om' —T.

‡ K P. Singha erroneously translates this verse. The Burdwan version so far as it goes, is correct. 'Sarvam Brahma' is explained as *Pranava*, which is 'akhilam daivatam', for the Crutis declare that 'Omkārah sarvadaivatyah'. 'Brahmani' is 'Brahmavidi' What is intended to be said in this Verse is that when such a man eats and is gratified, the whole universe becomes gratified. In the Vana Parvan, Krishna, by swallowing a particle of potherb gratified the hunger of thousands of Durvāsā's pupils.—T.

$ Such a man regards all things as Brahma, and himself as Brahma.—T.

inhabited by righteous persons,—a region which is freed from sorrow, whence there is no return, and where there is no kind of agitation or pain.[23-24] Such men do not covet heaven. They do not adore Brahma in costly Sacrifices. They walk along the path of the righteous. The Sacrifices they perform are performed without injury to any creature.*[25] These men know trees and herbs and fruits and roots as the only sacrificial offerings. Covetous priests, for they are desirous of wealth, never officiate at the sacrifices of these (poor) men.[26] These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings.†[27] For this reason, cupidinous priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those, however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Looking at both these kinds of behaviour, O Jājali, I have (abstained from injuring any creature in the world and have) come to regard all creatures with an equal heart.‡[28] Endued with wisdom, many foremost of Brāhmanas perform Sacrifices (which with respect to their fruits are of two kinds, for some of them lead to Emancipation whence there is no return, and others lead to regions of bliss whence there is return). By performing those Sacrifices, they proceed, O great ascetic, along paths trodden by the gods.[29] Of one class of Sacrificers (*viz.*, they who sacrifice

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* K. P. Singha blunders in rendering the second half of the first line. 'Yaçah', the Commentator explains, is 'Mahadyaçah' or Brahma. 'The path of the righteous', the Commentator thinks, is Yoga.—T.

† *I. e.*, they perform mental Sacrifices.—T.

‡ 'For this reason', *i. e.*, because they cannot officiate at the Sacrifices of those that are truly good. In the second line, (28 is a triplet), the nominative 'sādhavah' is understood. The meaning is that such men, that is, the truly good, accomplish their own duties not for benefiting their own selves but for the good of others. What is said in the third line is that observing both kinds of behaviour, *i. e.*, that of the good and that of the misguided, I follow the path of the former by abstaining from every kind of injury.—T.

from desire of fruit) there is return (from the region which they reach). Of those, however, that are truly wise (*viz.*, those who sacrifice without being urged thereto by desire of fruit,) there is no return. Although both classes of sacrificers, O Jājali, proceed along the path trodden by the deities, (in consequence of the sacrifices they perform), yet such is the difference between their ultimate ends.*[30] In consequence of the success that attends the purposes formed in the minds of such men, bulls, without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the yoke for dragging their cars, and kine pour forth milk from udders untouched by human hands.[31] Creating sacrificial stakes (and other necessaries of Sacrifice) by simple fiats of the will, they perform many kinds of Sacrifice well completed with abundant presents.† One who is of such a cleansed soul may slaughter a cow (as an offering in Sacrifice).‡[32] They, therefore, that are not of that kind should perform Sacrifices with herbs and plants (and not animals). Since Renunciation hath such merit, it is for that reason that I have kept it before my eyes in speaking to thee.§[33] The gods know him for a Brāhmana who has given up all desire of fruit, who hath no exertion in respect of worldly acts, who never bows down his head unto any one, who never utters the praises of others, and who is endued with strength though his acts have all been

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* 'Yajneshu' is 'among Sacrifices'. 'Yāni' has reference to the different kinds of Sacrifices, *viz.*, those performed from desire of fruit and consequently productive of Return, and those not performed from desire of fruit and consequently leading to Emancipation. 'Tena' stands for 'tena Yajnena'. What the speaker wishes to lay down is that only a certain class of sacrificers succeed in attaining to an end whence there is no return.—T.

† The sense seems to be that they perform mental Sacrifices, and not actual sacrifices after having created by Yoga-power all the necessary articles.—T.

‡ The sin of slaughtering a cow will not touch such a person, his soul being above the influence of acts.—T.

§ *I. e.*, I have for this reason spoken in praise of Renunciation and not that frame of mind in which one acts from desire of fruit.—T.

weakened.*[34] What, O Jajali, will be the end of him who doth not recite the Vedas unto others, who doth not perform Sacrifices (properly), who doth not make gifts unto (deserving) Brāhmanas, and who followeth an avocation in which every kind of desire is indulged? By properly reverencing, however, the duties that appertain to Renunciation, one is sure of attaining to *Brahma*.†[35]—

" 'Jājali said,—We had never before, O son of a trader, heard of these recondite doctrines of ascetics that perform only mental Sacrifices. These doctrines are exceedingly difficult of comprehension. It is for this reason that I ask thee (about them). The sages of olden days were not followers of these doctrines of Yoga. Hence the sages that have succeeded them have not propounded them (for general acceptance).‡[36] If thou sayest that only men of brutish minds fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in accomplishing their happiness? Tell me this, O thou of great wisdom! Great is my faith in thy words!§[37]—

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* These are, of course, the indications of complete Renunciation. Such a man never bends his head to another and never flatters another, for he is above all want.—T.

† Verse 35 is a triplet. In the first two lines the speaker say that one who does not accomplish the acts specified, fails to attain to a desirable end. In the last line, 'idam' refers to the duties of a true Brāhmana or the indications of Renunciation as laid down in Verse 34. 'Daivatam kritwā' is explained by the Commentator as 'Daivatamiva sevaniyam kritwā'. 'Yajnam' is Vishnu or Brahma as the Crutis declare.—T.

‡ The Munis referred to in the first line are those mentioned in Verse 31 above. They are the 'atmayājins' or mental sacrificers. 'Kashtam' is 'gahanam'. 'Asya' in the second line refers to the particular 'Yoga' of those Munis. Lest the Yoga propounded by Tulādhāra be regarded as altogether new, a circumstance that would detract from their merit, the Commentator explains the words 'nātah' as preceded by 'Avekshamanā api' understood.—T

§ 'Yasmin' here is equivalent to 'Yadi', it being, as the Commentator explains, 'Vibhaktipratirupakam avyayam'. 'Eva' is equivalent to 'Evam', meaning 'Twadukta prakārena'; 'ātmatirtha' means 'ātmaiva tirtham or Yajnabhumistatra'. 'Prapnuyāt' in the second line stands for 'prāpnuyuh'. The use of the singular for the plural is *ārsha*.—T.

"'Tulādhāra said,—Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, *viz.*, the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.*[38] (The Vedas declare that sacrifices cannot be performed by an unmarried man.) In performing sacrifices, however, according to the mode I have pointed out, (*viz.*, by abstaining from slaughter of animals and dedicating only clarified butter, &c.,), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities. By duly reverencing such sacrifices, one is sure to attain to *Brahma.*†[39] To the exclusion of all animals (which are certainly unclean as offerings in sacrifices), the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred.[40] O Jājali, the Soul is itself a *tirtha.* Do not wander about on the Earth for visiting sacred places! A person, by observing these duties (that I have spoken of and that do not involve injury to other creatures), and by seeking the acquisition of merit agreeably to his own

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* What is said here is this: the sacrifices of some men become lost through absence of faith. These men, it is plain, are not worthy of performing any kind of sacrifice internal or external. The performance of sacrifice, however, is easy. The cow and her products can minister to all sacrifices. In the case of those that are able, full libations of clarified butter, of milk, and of curds, are sufficient to enable them to perform whatever sacrifice they wish. As regards those that are poor, the dust of a cow's hoof and the water in which a cow's tail and horns have been washed, are quite sufficient to enable them to perform their sacrifices. 'Purnāhuti' should not, I think, be taken as different from clarified butter, &c.—T.

† All these Verses are exceedingly terse. 'Anena vidhinā' is the mode which the speaker himself advocates, *viz.*, the performance of sacrifices without slaughter of animals. 'Niyojayam' is an instance '*hetau çatri*'. After 'prakaroti' 'Craddhām' is understood. 'Ishtam' here means 'Yāgam'. 'Yajnam' (as in Verse 35 above) is 'Brahma'.—T.

ability, certainly succeeds in obtaining blessed regions hereafter.*[41]—'

"Bhishma continued,—'These are the duties, O Yudhishthira, which Tulādhāra applauded,—duties that are consistent with reason, and that are always observed by those that are good and wise.'"[42]

Section CCLXIV.

"'Tulādhāra said,—See with thy own eyes, O Jājali, who, *viz.*, those that are good or those that are otherwise, have adopted this path of duty that I have spoken of! Thou shalt then understand properly how the truth stands.[1] Behold, many birds are hovering in the sky! Amongst them are those that were reared on thy head, as also many hawks and many others of other species.[2] Behold, O Brāhmana, those birds have contracted their wings and legs for entering their respective nests. Summon them, O regenerate one![3] There, those birds, treated with affection by thee, are displaying their love for thee that art their father! Without doubt, thou art their father, O Jājali! Do thou summon thy children![4]—'

"Bhishma continued,—'Then those birds, summoned by Jājali, made answer agreeably to the dictates of that religion which is not fraught with injury to any creature.†[5] All acts that are done without injuring any creature become serviceable (to the doer) both here and hereafter. Those acts, however, that involve injury to others, destroy faith, and faith being destroyed, involves the destroyer in ruin.[6] The sacrifices of those that regard acquisition and non-acquisition in

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* 'The soul is itself a *tirtha*.' A *tirtha*, of course, is a spot containing a piece of sacred water. One should seek the acquisition of merit in the soul instead of going to places called sacred and lying in different parts of the Earth. 'According to his own ability' means 'according to the best of his power.' If one can perform a sacrifice with clarified butter, one should not do it with the dust of a cow's hoofs.—T.

† 'Dharmasya vachanāt kila' is explained by the Commentator as 'Dharmasya ahingsātmakasya samvandhino vachanāt.' I think the words may also mean, 'obeying the voice of Dharma.'—T.

the same light, that are endued with faith, that are self-restrained, that have tranquil minds, and that perform sacrifices from a sense of duty (and not from desire of fruit), become productive of fruit.*[7] Faith with respect to *Brahma* is the daughter of Surya, O regenerate one. She is the protectress and she is the giver of good birth. Faith is superior to the merit born of (Vedic) recitations and meditation.†[8] An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But neither speech nor mind can save an act that is vitiated by want of Faith.‡[9] Men conversant with the occurrences of the past recite in this connection the following verse sung by Brahman. The offerings in sacrifices of a person that is pure (in body and acts) but wanting in Faith, and of another that is impure (in body and acts) but endued with Faith, the deities had regarded as equal (in respect of their worthiness of acceptance). The food, again, of a person conversant with the Vedas but miserly in behaviour, and that of a usurer that is liberal in conduct,$[10-11] the deities after careful consideration, had held to be equal (in respect of their worthiness of acceptance). The supreme Lord of all creatures, (*viz.*, Brahman,) then told them that they had committed an error.[12] The food of a liberal person is sanctified by Faith. The food, however, of the person that is void of Faith is lost in consequence of such want of Faith. The food of a liberal usurer is acceptable but not the food of a miser.¶[13] Only one person

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* The two negatives in the second line amount to an affirmative assertion.—T.

† 'Vaivaswati' is 'apertaining to Vivaswat or prakāçarupachidātmā', hence 'Brahma-vishayini'. 'Daughter of Surya' means 'Sātwiki'. Faith is 'vahirvāngmanasi', *i. e*, 'is the outward form of speech and mind', implying that it 'transcends (the merit born of) speech (recitation) and mind (meditation)'.—T.

‡ 'Defects of speech' are the incorrect utterance of *mantras*. 'Defects of mind' are such as listlessness, haste, &c.—T.

$ 'Kadarya' is explained by the Commentator as 'miserly'. I think it may be taken also in a more extended sense. Then again 'vārdhushi' is a usurer and not necessarily a dealer in corn.—T.

¶ The Commentator is entirely silent upon this Verse. The two

in the world, *viz.*, he that is bereft of Faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties.[14] Want of Faith is a high sin. Faith is a cleanser of sins. Like a snake casting off its slough, the man of Faith succeeds in casting off all his sins.[15] The religion of abstention with Faith is superior to all things considered sacred. Abstaining from all faults of behaviour, he who betakes himself to Faith, becomes sanctified.[16] What need hath such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three kinds, *viz.*, as affected by Sattwa, by Rajas, and by Tamas, and according to the kind of Faith that one has, one is named.[17] Persons endued with goodness and possessed of insight into the true import of morality have thus laid down the subject of duties. We have, as the result of our enquiries, got all this from the sage Dharmadarçana.[18] O thou of great wisdom, betake thyself to Faith, for thou shalt then obtain that which is superior. He who has Faith (in the declarations of the Crutis), and who acts according to their import (in the belief that they are good for him), is certainly of righteous soul. O Jājali, he who adheres to his own path (under the influence of Faith) is certainly a superior person.[19]—'

"Bhishma continued,—'After a short while, Tulādhāra and Jājali, both of whom had been endued with great wisdom, ascended to heaven and sported there in great happiness,*[20] having reached their respective places earned by their

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Bengali versions have proceeded in two different ways. The four classes of persons indicated in the previous Verses are (1) he that is destitute of faith but is (outwardly) pure, (2) he that has faith but is not (outwardly) pure, (3) a miserly person possessed of learning, and (4) a usurer endued with liberality. The answer of Brahman, without touching other points, refers particularly to faith. The liberal man's food is sanctified by faith. The food of him that has no faith is lost. For this reason the liberal man's food, even if he happens to be a usurer, is worthy of acceptance, and not so the food of the miser even though he may be possessed of Vedic lore.—T.

* The Commentator takes the word 'divam' as implying 'hārdākāçam'.

respective acts. Many truths of this kind were spoken of by Tulādhāra.[21] That eminent person understood this religion (of abstention from injury) completely. These eternal duties were accordingly proclaimed by him.[22] The regenerate Jājali, O son of Kunti, having heard these words of Tulādhāra of celebrated energy, betook himself to tranquillity. In this way many truths of grave import were uttered by Tulādhāra, illustrated by examples for instruction. What other truths dost thou wish to hear?' "[23]

SECTION CCLV.

"Bhishma said,—'In this connection is cited an old narrative of what was recited by king Vicharakhu through compassion for all creatures.[1] Beholding the mangled body of a bull, and hearing the exceedingly painful groans of the kine in a cow-slaying sacrifice, and observing the cruel Brāhmanas gathered there for assisting at the ceremonies, that king*[2] uttered these words:—Prosperity to all the kine in the world!—When the slaughter had commenced, these words expressive of a blessing (to those helpless animals) were pronounced.[3] And the monarch further said,—Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, and that desire the acquisition of celebrity through sacrifices and religious rites, speak highly of the slaughter of animals in sacrifices.†[4] The righteous-souled Manu has applauded (the observance of) harmlessness in all (religious) acts. Indeed, men slaughter

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They sported (not in the ordinary felicity of heaven but) in the puissance of Yoga.'—T.

* 'Gograhe' is explained by the Commentator as 'a sacrifice in which kine are slain'. 'Yajnavātasya' is an instance of the genetive for the accusative. It means 'Yajnavātsthān nirddayān Brāhmaṇān'. The expression may also mean 'in the cowpen within the sacrificial enclosure'.—T.

† 'Avyaktaih' is explained by the Commentator as 'Yajnādi-dwāraiva khyātimichchadbhih'.—T.

animals in sacrifices, urged by only the desire of fruit.*[5] Hence, guided by authority (in respect of slaughter and abstention from slaughter or harmlessness) one conversant (with the scriptures) should practise the true course of duty which is exceedingly subtile. Harmlessness to all creatures is of all duties the highest.[6] Living in the vicinity of an inhabited place and inuring oneself to the observance of rigid vows, and disregarding the fruits indicated of Vedic acts, one should give up domesticity, adopting a life of Renunciation. Only they that are mean are urged by the desire of fruit.†[7] Reverentially mentioning sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of applause.‡[8] Wine, fish, honey, meat, alchohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these (in sacrifices) is not laid down in the Vedas.[9] The hankering after these arises from pride, error of judgment, and cupidity. They that are true Brāhmanas realise the presence of Vishnu in every sacrifice.[10] His worship, it has been laid down, should be made with agreeable *Pāyasa.* (The leaves and flowers of) such trees as have been indicated in the Vedas,[11] whatever act is regarded as worthy and whatever else is held as pure by persons of pure hearts and cleansed natures and

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* 'Kāmakāra' may also mean 'recklessness'. 'Vahirvedyām' is 'on the outer Vedi or altar'. The actual slaughter takes place on this *vedi.* The Burdwan translator misunderstands the word.—T.

† 'Upāsya' is explained by the Commentator as 'living *near* an inhabited place'. 'Vedakritāh Crutih' are the fruits indicated in the Vedas of the acts laid down in them. 'Achārah' has reference to the duties of the domestic mode of life. 'Achārah' should be made 'anāchārah', *i. e.*, should not be followed. The Sannyāsa mode of life is thus recommended.—T.

‡ The meaning is this : ordinary men abstain from tainted meat, regarding all meat as tainted which is obtained from animals that are not killed in sacrifices and in course of religious acts. The speaker, however, holds that this practice is not worthy of applause, for *all* meat is tainted, including that of animals slain in sacrifices. K. P. Singha gives the sense correctly though his rendering is not literal. The Burdwan translator, misunderstanding text and Commentary, jumbles them together and gives an incorrect rendering.—T.

those eminent for knowledge and holiness, are all worthy of being offered to the Supreme Deity and not unworthy of His acceptance.*[12]—'

"Yudhishthira said,—'The body and all sorts of dangers and calamities are continually at war with each other. How, therefore, will a person who is totally free from the desire of harming and who on this account will not be able to act, succeed in keeping up his body?'†[13]

"Bhishma said,—One should, when able, acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come.' "‡[14]

SECTION CCLXVI.

"Yudhishthira said,—'Thou, O grandsire, art our highest preceptor in the matter of all acts that are difficult of accomplishment (in consequence of the commands of superiors on the one hand and the cruelty that is involved in them on the other). I ask, how should one judge of an act in respect of either one's obligation to do it or of abstaining from it? Is it to be judged speedily or with delay?[1]'

"Bhishma said,—'In this connection is cited the old story of what occurred with respect Chirakārin born in the race of Angirasa.[2] Twice blessed be the man that reflects long before he acts! One that reflects long before he acts is certainly possessed of great intelligence. Such a man never offends in respect of any act.[3] There was once a man of great wisdom, of the name of Chirakārin, who was the son

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* Hence there is no need for sacrifices with slaughter of animals, and alchohol, &c.—T.

† The sense is this: dangers are always seeking to destroy the body. The body is always seeking to destroy those destroyers. This perpetual war or struggle implies the desire to injure. How then, asks Yudhishthira, is it possible for any man to lead a perfectly harmless life, harm being implied in the very fact of continued existence?—T.

‡ The sense, of course, is that one should acquire religious merit without wasting one's body; one should not, that is, cause one's body to be destroyed for the sake of earning merit.—T.

of Gautama. Reflecting for a long time upon every consideration connected with proposed acts, he used to do all he had to do.[4] He came to be called by the name of Chirakārin because he used to reflect long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in setting himself to the accomplishment of such acts as he accomplished.[5] The calamour of being an idle man stuck to him. He was also regarded as a foolish person, by every person of a light understanding and destitute of foresight.[6] On a certain occasion, witnessing an act of great fault in his wife, the sire Gautama, passing over his other children, commanded in wrath this Chirakārin, saying,—Slay thou this woman![7]—Having said these words without much reflection, the learned Gautama, that foremost of persons engaged in the practice of *Yoga*, that highly blessed ascetic, departed for the woods.[8] Having after a long while assented to it, saying,—So be it,—Chirakārin, in consequence of his very nature, and owing to his habit of never accomplishing any act without long reflection, began to think for a long while (upon the propriety or otherwise of what he was commanded by his sire to do).[9]—How shall I obey the command of my sire and yet how avoid slaying my mother? How shall I avoid sinking, like a wicked person, into sin in this situation in which contradictory obligations are dragging me into opposite directions?[10] Obedience to the commands of the sire constitutes the highest merit. The protection of the mother again is a clear duty. The status of a son is fraught with dependence. How shall I avoid being afflicted by sin?[11] Who is there that can be happy after having slain a woman, especially his mother? Who again can obtain prosperity and fame by disregarding his own sire?[12] Regard for the sire's behest is obligatory. The protection of my mother is equally a duty. How shall I so frame my conduct that both obligations may be discharged?[13] The father places his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name, and race.[14] I have been begotten as a son by both my mother and my father. Knowing as I do my own origin, why

should I not have this knowledge (of my relationship with both of them)?[15] The words uttered by the sire while performing the initial rite after birth, and those that were uttered by him on the occasion of the subsidiary rite (after the return from the preceptor's abode) are sufficient (evidence) for settling the reverence due to him and, indeed, confirm the reverence actually paid to him.*[16] In consequence of his bringing up the son and instructing him, the sire is the son's foremost of superiors and the highest religion. The very Vedas lay it down as certain that the son should regard what the sire says as his highest duty.[17] Unto the sire the son is only a source of joy. Unto the son, however, the sire is all in all. The body and all else that the son owns have the sire alone for their giver.[18] Hence, the behests of the sire should be obeyed without ever questioning them in the least. The very sins of one that obeys one's sire are cleansed (by such obedience).[19] The sire is the giver of all articles of enjoyment, of all articles of food, of instructions in the Vedas, and of all other knowledge regarding the world. (Prior to the son's birth) the sire is the performer of such rites as Garbhādhāna and Simantonnayana.†[20] The sire is religion. The sire is heaven. The sire is the highest penance. The sire being gratified, all the deities are gratified.[21] Whatever words are pronounced by the sire become blessings that attach to the son. The words expressive of joy that the sire utters cleanse the son of all his sins.[22] The flower is seen to

* On the occasion of the 'Jāta-karma' the sire says 'be thou as hard as adamant', and 'be thou an axe (unto all my foes)'. The 'upakarma' or subsidiary rite is performed on the occasion of the 'samāvartana' or return from the preceptor's abode. It is called subsidiary because it does not occur among the rites laid down in the Grihya Sutras. The words uttered on that occasion are,—'Thou art my ownself, O son!'—T.

† 'Bhogya' implies such articles as dress, &c. 'Bhojya' implies food, &c. 'Pravachana' is instruction in the scriptures. 'Garbhādhāna' is the ceremonial in connection with the attainment of puberty by the wife. 'Simantonnayana' is performed by the husband in the fourth, sixth, or eighth month of gestation, the principal rite being the putting of the minium mark on the head of the wife. The mark is put on the line of partition of her locks.—T.

fall away from the stalk. The fruit is seen to fall away from the tree. But the sire, whatever his distress, moved by parental affection, never abandons the son.[23] These then are my reflections upon the reverence due from the son to the sire. Unto the son the sire is not an ordinary object. I shall now think upon (what is due to) the mother.[24] Of this union of the five (primal) elements in me due to my birth as a human being, the mother is the (chief) cause as the fire-sticks of fire.*[25] The mother is as the fire-stick with respect to the bodies of all men. She is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection.[26] The man who, though divested of prosperity, enters his house, uttering the words—O mother!—hath not to indulge in grief. Nor doth decrepitude ever assail him.[27] A person whose mother exists, even if he happens to be possessed of sons and grandsons and even if he counts a hundred years, looks like a child of but two years of age.[28] Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the ordinance, is the son's protector.[29] Then doth the son become old, then doth he become stricken with grief, then doth the world look empty in his eyes, when he becomes deprived of his mother.[30] There is no shelter (protection against the sun) like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one so dear as the mother.[31] For having borne him in her womb the mother is the son's *Dhātri*. For having been the chief cause of his birth, she is his *Janani*. For having nursed his young limbs into growth, she is called *Amva*. For bringing forth a child possessed of courage she is called *Virasu*.[32] For nursing and looking after the son she is called *Çuçru*. The mother is one's own body. What rational man is there that would slay his mother to

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* In India in every house two sticks were kept for producing fire by rubbing. These were replaced by the flint-stone and a piece of steel. Of course, Bryant and Mays' matches have now replaced those primitive arrangements almost everywhere, and in the hands of children have become a source of great danger to both life and property.—T.

whose care alone it is due that his own head did not lie on the street-side like a dry gourd?[33] When husband and wife unite themselves for procreation, the desires cherished with respect to the (unborn) son are cherished by both, but in respect of their fruition more depends upon the mother than on the sire.*[34] The mother knows the family in which the son is born and the father who has begotten him. From the moment of conception the mother begins to show affection to her child and take delight in him. (For this reason the son should behave equally towards her). On the other hand, the scriptures declare that the offspring belong to the father alone.[35] If men, after accepting the hands of wives in marriage and pledging themselves to earn religious merit without being dissociated from them, seek congress with other people's wives, they then cease to be worthy of respect.†[36] The husband, because he supports the wife, is called *Bhartri*, and because he protects her he is on that account called *Pati*. When these two functions disappear from him, he ceases to be both *Bhartri* and *Pati*.‡[37] Then again woman can commit no fault. It is man only that commits faults. By perpetrating an act of adultery, the man only becomes stained with guilt.$[38] It has been said that the husband is the

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* 'Prāna' is the organ of generation. 'Samçlesha' is union. The desires cherished are indicated in the Grihya Sutras. 'Let our child be fair of complexion'. 'Let him be long-lived'. Though both parents cherish such wishes, yet their fruition depends more on the mother than the father. This is a scientific truth.—T.

† The sense seems to be this. The mother only has correct knowledge of who the father is. The commands of the father, therefore, may be set aside on the ground of the suspicion that attaches to his very status as father. Then, again, if the father be adulterous, he should not be regarded on account of his sinfulness. Chirakārin asks, 'How shall I know that Gautama is my father'? How again shall I know that he is not sinful?'—T.

‡ The object of this verse is to indicate that when Gautama had ceased to protect his wife he had ceased to be her husband. His command, therefore, to slay her could not be obeyed.—T.

$ The Commentator argues that 'man being the tempter, takes the guilt upon himself; woman, being the tempted, escapes the guilt.'—T.

highest object with the wife and the highest deity to hero. My mother gave up her sacred person to one that came to her in the form and guise of her own husband.[39] Women can commit no fault. It is man who becomes stained with fault. Indeed, in consequence of the natural weakness of the sex as displayed in every act, and their liability to solicitation, women cannot be regarded as offenders.[40] Then again the sinfulness (in this case) is evident of Indra himself who (by acting in the way he did) caused the recollection of the request that had been made to him in days of yore by woman (when a third part of the sin of Brāhmanicide of which Indra himself was guilty was cast upon her sex). There is no doubt that my mother is innocent.[41] She whom I have been commanded to slay is a woman. That woman is again my own mother. She occupies, therefore, a place of greater reverence. The very beasts that are irrational know that the mother is unslayable.[42] The sire must be known to be a combination of all the deities together. To the mother, however, attaches a combination of all mortal creatures and all the deities.*[43]—In consequence of his habit of reflecting long before acting, Gautama's son Chirakārin, by indulging in those reflections, passed a long while (without accomplishing the act he had been commanded by his sire to accomplish). When many days had expired, his sire Gautama returned.[44] Endued with great wisdom, Medhātithi of Gautama's race, engaged in the practice of penances, came back (to his retreat), convinced, after having reflected for that long time, of the impropriety of the chastisement he had commanded to be inflicted upon his wife.[45] Burning with grief and shedding copious tears, for repentance had come to him in consequence of the beneficial effects of that calmness of temper which is brought about by a knowledge of the scriptures, he uttered these words.[46]—The lord of the three

* The sense is this : the sire is all the deities together, for by reverencing the sire, all the deities are pleased. The mother, however, is all mortal and immortal creatures together, for by gratifying her one is sure to obtain success both here and hereafter.—T.

worlds, *viz.*, Purandara, came to my retreat, in the guise of a Brāhmana asking for hospitality.[47] He was received by me with (proper) words, and honored with a (proper) welcome, and presented in due form with water to wash his feet and the usual offerings of the *Arghya*. I also granted him the rest he had asked for.[48] I further told him that I had obtained a protector in him. I thought that such conduct on my part would induce him to behave towards me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalyā could not be regarded to have committed any fault.[49] It seems that neither my wife, nor myself, nor Indra himself who while passing through the sky had beheld my wife (and become deprived of his senses by her extraordinary beauty), could be held to have offended. The blame really attaches to the carelessness of my Yoga puissance.*[50] The sages have said that all calamities spring from envy, which, in its turn, arises from error of judgment. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin (in the form of wife-slaughter)![51] Alas, I have slain a woman,—a woman that is again my wife—one, that is, who, in consequence of her sharing her lord's calamities came to be called by the name of *Vāsitā*,—one that was called *Bhāryyā* owing to the obligation I was under of supporting her! Who is there that can rescue me from this sin?[52] Acting heedlessly I commanded the high-souled Chirakārin (to slay that wife of mine)! If on the present occasion he proves true to his name then may he rescue me from this guilt![53] Twice blessed be thou, O Chirakārika! If on this occasion thou hast delayed accomplishing the work, then art thou truly worthy of thy name![54] Rescue me, and thy mother, and the penances I have achieved, as also thy own

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* 'Dharmasya' is explained by the Commentator as 'Yogadharmasambandhi.' Probably, Gautama blames his own carelessness in not having provided, by Yoga-puissance, against the commission of the offence. The Commentator observes that the *Rishi's* exculpation of Indra himself is due to his own purity of nature and the entire absence of a desire to wrong other people. In reality, however, there can be no doubt that it was Indra who was to blame.—T.

self, from grave sins! Be thou really a Chirakārika today![55] Ordinarily, in consequence of thy great wisdom thou takest a long time for reflection before achieving any act. Let not thy conduct be otherwise today! Be thou a true Chirakārika today![56] Thy mother had expected thy advent for a long time. For a long time did she bear thee in her womb. O Chirakārika, let thy habit of reflecting long before acting be productive of beneficial results today![57] Perhaps my son Chirakārika is delaying today (to achieve my bidding) in view of the sorrow it would cause me (to see him execute that bidding)! Perhaps, he is sleeping over that bidding, bearing it in his heart (without any intention of executing it promptly). Perhaps, he is delaying, in view of the grief it would cause both him and me, reflecting upon the circumstances of the case![58]—Indulging in such repentance, O king, the great *Rishi* Gautama then beheld his son Chirakārin sitting near him.[59] Beholding his sire come back to their abode, the son Chirakārin, overwhelmed with grief, cast away the weapon (he had taken up) and bowing his head began to pacify Gautama.[60] Observing his son prostrated before him with bent head, and beholding also his wife almost petrified with shame, the *Rishi* became filled with great joy.[61] From that time the high-souled *Rishi*, dwelling in that lone hermitage, did not live separately from his spouse or his heedful son.[62] Having uttered the command that his wife should be slain he had gone away from his retreat for accomplishing some purpose of his own. Since that time his son had stood in an humble attitude, weapon in hand, for executing that command on his mother.[63] Beholding that son prostrated at his feet, the sire thought that, struck with fear, he was asking for pardon for the offence he had committed in taking up a weapon (for killing his own mother).[64] The sire praised his son for a long time, and smelt his head for a long time, and for a long time held him in a close embrace, and blessed him, uttering the words—Do thou live long![65]—Then, filled with joy and contented with what had occurred, Gautama, O thou of great wisdom, addressed his son and said these words:[66]—Blessed be thou, O Chirakārika!

Do thou always reflect long before acting! By thy delay in accomplishing my bidding thou hast today made me happy for ever![67]—That learned and best of *Rishis* then uttered these verses upon the subject of the merits of such cool men as reflect for a long lime before setting their hands to any action.[68]—If the matter is the death of a friend, one should accomplish it after a long while. If it is the abandonment of a project already begun, one should abandon it after a long while. A friendship that is formed after a long examination lasts for a long time.[69] In giving way to wrath, to haughtiness, to pride, to disputes, to sinful acts, and in accomplishing all disagreeable tasks, he that delays long deserves applause![70] When the offence is not clearly proved against a relative, a friend, a servant, or a wife, he that reflects long before inflicting the punishment is applauded.[71]—Thus, O Bhārata, was Gautama pleased with his son, O thou of Kuru's race, for that act of delay on the latter's part in doing the former's bidding.[72] In all acts a man should, in this way, reflect for a long time and then settle what he should do. By conducting himself in this way one is sure to avoid grief for a long time.[73] That man who nurses his wrath for a long while, who reflects for a long time before setting himself to the performance of any act, never[74] does any act which brings repentance. One should wait for a long while upon those that are aged, and sitting near them show them reverence. One should attend to one's duties for a long time and be engaged for a long while in ascertaining them.[75] Waiting for a long time upon those that are learned, and reverentially serving for a long time those that are good in behaviour, and keeping one's soul for a long while under proper restraint, one succeeds in enjoying the respect of the world for a long time.[76] One engaged in instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to reflect before giving an answer. He may then avoid indulging in repentance (for returning an incorrect answer whose practical consequences may lead to sin).[77]—As regards Gautama of austere penances, that *Rishi*, having

adored the deities for a long while in that retreat of his, at last ascended to heaven with his son.' "[78]

Section CCLXVII.

"Yudhishthira said,—'How, indeed, should the king protect his subjects without injuring anybody. I ask thee this, O grandsire, tell me, O foremost of good men !'[1]

"Bhishma said,—'In this connection is cited the old narrative of the conversation between Dyumutsena and king Satyavat.[2] We have heard that upon a certain number of individuals having been brought out for execution at the command of his sire (Dyumutsena), prince Satyavat said certain words that had never before been said by anybody else.[3]*—Sometimes righteousness assumes the form of iniquity, and iniquity assumes the form of righteousness. It can never be possible that the killing of individuals can ever be a righteous act.[4]—

"Dyumutsena said,—'If the sparing of those that deserve to be slain be righteousness, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear.[5]—*This is mine,—This (other) is not his,*—ideas like these (with respect to property) will not (if the wicked be not punished) prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to a deadlock. If thou knowest how the world may go on (without punishing the wicked), then discourse to me upon it ![6]—

" 'Satyavat said,—'The three other orders (*viz.*, the Kshatriyas, Vaiçyas, and Cudras) should be placed under the control of the Brāhmanas. If those three orders be kept within the bonds of righteousness, then the subsidiary classes (that have sprung from intermixture) will imitate them in their practices.[7] Those amongst them that will transgress

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* *I. e.*, prince Satyavat said that the persons brought out for execution should not be executed. The power of kings did not extend over the lives of their subjects. In other words, the prince argued against the propriety of inflicting capital punishments upon even grave offenders.—T.

(the commands of the Brāhmanas) shall be reported to the king.—This one heeds not my commands!—upon such a complaint being preferred by a Brāhmana, the king shall inflict punishment upon the offender.[8] Without destroying the body of the offender the king should do that unto him which is directed by the scriptures. The king should not act otherwise, neglecting to reflect properly upon the character of the offence and upon the science of morality.[9] By slaying the wicked, the king (practically) slays a large number of individuals that are innocent. Behold, by slaying a single robber, his wife, mother, father, and children are all slain (because they become deprived of the means of life). When injured by a wicked person, the king should, therefore, reflect deeply on the question of chastisement.[10]* Sometimes a wicked man is seen to imbibe good behaviour from a righteous person. Then again from persons that are wicked good children may be seen to spring.[11] The wicked, therefore, should not be torn up by the roots. The extermination of the wicked is not consistent with eternal practice. By smiting them gently they may be made to expiate their offences.[12] By depriving them of all their wealth, by chains and immurement in dungeons, by disfiguring them, (they may be made to expiate their guilt). Their relatives should not be persecuted by the infliction of capital sentences on them. If in the presence of the *Purohita* and others,†[13] they give themselves up to him from desire of protection, and swear, saying,—O Brāhmana, we shall never again commit any sinful act,[14]—they would then deserve to be let off without any punishment. This is the command of the Creator himself. Even the Brāhmana that wears a deer-skin and the wand (of mendicancy) and has his head shaved, should be punished (when he transgresses).‡[15] If great men transgress, their

* Verse 10 is a triplet.—T.

† The Burdwan translator gives a very incorrect version of this Verse. He misunderstands both text and commentary completely. K. P. Singha is correct.—T.

‡ The Commentator explains that the object of this line is to show that the very Saunyāsin, when he offends, deserves to be chastised.

chastisement should be proportionate to their greatness. As regards them that offend repeatedly, they do not deserve to be dismissed without punishment as on the occasion of their first offence.*[16]—

"Dyumatsena said,—As long as those barriers within which men should be kept are not transgressed, so long are they designated by the name of Righteousness.[17] If they who transgressed those barriers were not punished with death, those barriers would soon be destroyed. Men of remote and remoter times were capable of being governed with ease.†[18] They were very truthful (in speech and conduct). They were little disposed to disputes and quarrels. They seldom gave way to wrath, or, if they did, their wrath never became ungovernable. In those days the mere crying of *fie* on offenders was sufficient punishment. After this came the punishment represented by harsh speeches or censures.[19] Then followed the punishment of fines and forfeitures. In this age, however, the punishment of death has become current. The measure of wickedness has increased to such an extent that by slaying one others cannot be restrained.‡[20] The robber has no connection with men, with the deities, with the *Gandharvas*, and with the *Pitris*. What is he to whom? He is not anybody to any one. This is the declaration of the *Çrutis*.$[21] The robber takes away the ornaments of corpses from cemeteries, and wearing apparel from men

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K. P. Singha misunderstands the line completely. The Burdwan version is correct.—T.

* Both the Vernacular versions of this Verse are incorrect. The first half of the first line should be taken independently. The Commentator explains that after 'gariyāmsam' the words 'api çāsyu' should be supplied. 'Aparādhe tu punah punah, &c.,' is said of offenders in general, and not eminent offenders only.—T.

† *I. e.*, punishments were not necessary in former times, or very light ones were sufficient. The Burdwan version of this Verse is thoroughly ridiculous.—T.

‡ Hence, extermination is the punishment that has become desirable.—T.

$ Hence, by slaying them no injury is done to any one in this or the other world.—T.

afflicted by spirits (and, therefore, deprived of senses). That man is a fool who would make any covenant with those miserable wretches or exact any oath from them (for relying upon it).*[22]—

"'Satyavat said,—If thou dost not succeed in making honest men of those rogues and in saving them by means unconnected with slaughter, do thou then exterminate them by performing some sacrifice.†[23] Kings practise severe austerities for the sake of enabling their subjects go on prosperously in their avocations. When thieves and robbers multiply in their kingdoms they become ashamed. They, therefore, betake themselves to penances for suppressing thefts and robberies and making their subjects live happily.[24] Subjects can be made honest by being only frightened (by the king). Good kings never slay the wicked from motives of retribution. (On the other hand, if they slay, they slay in sacrifices, when the motive is to do good to the slain). Good kings abundantly succeed in ruling their subjects properly with the aid of good conduct (instead of cruel or punitive inflictions).[25] If the king acts properly, the superior subjects imitate him. The inferior people, again, in their turn, imitate their immediate superiors. Men are so constituted

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* 'Padma' means, the ornaments of corpses. Grave-stealers there were in every country. 'Picāchāt' is 'Picāchopahatāt'. Evidently, idiots and mad men were the persons who were regarded to have been possessed by evil spirits. 'Daivatam' is an accusative which, like, 'Samayam' is governed by the transitive verb 'Kurvita'. 'Yah kaschit' means 'yah kaschit mudah, na tu prājnah'. The Burdwan version of this Verse shows that the person entrusted with this portion of the *Cānti* was altogether incompetent for the task. K. P. Singha gives the meaning correctly.—T.

† The Commentator supposes that after 'sadhun' the word 'kartum' is understood. The line may also be taken as meaning,—'If thou dost not succeed in rescuing the honest without slaying (the wicked)'. 'Bhuta bhavya' is sacrifice. The prince speaks of exterminating the rogues by slaying them as animals in a sacrifice because of the declaration in the Crutis that those killed in sacrifices ascend to heaven, purged of all their sins. Such acts, therefore, seem to be merciful to the prince, compared to death by hanging or on the block.—T.

that they imitate those whom they regard as their betters.*[26] That king who, without restraining himself, seeks to restrain others (from evil ways) becomes an object of laughter with all men in consequence of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses.[27] That man who, through arrogance or error of judgment, offends against the king in any way, should be restrained by every means. It is by this way that he is prevented from comitting offences anew.[28] The king should first restrain his own self if he desires to restrain others that offend. He should punish heavily (if necessary) even friends and near relatives.[29] In that kingdom where a vile offender does not meet with heavy afflictions, offences increase and righteousness decreases without doubt.[30] Formerly, a Brāhmana endued with clemency and possessed of learning, taught me this. Verily, to this effect, O sire, I have been instructed by also our grandsires of olden days,[31] who gave such assurances of harmlessness to people, moved by pity. Their words were,—In the Krita age, kings should rule their subjects by adopting ways that are entirely harmless.[32] In the Tretā age, kings conduct themselves according to ways that conform with righteousness fallen away by a fourth from its full complement. In the Dwāpara age, they proceed according to ways conforming with righteousness fallen away by a moiety, and in the age that follows, according to ways conforming with righteousness fallen away by three-fourths.[33] When the Kali age sets in, through the wickedness of kings and in consequence of the nature of the epoch itself, fifteen parts of even that fourth portion of righteousness disappear, a sixteenth portion thereof being all that then remains of it.[34] If, O Satyavat, by adopting the method first mentioned, (*viz.*, the practice of harmlessness), confusion sets in, the king, considering the period of human life, the strength of human beings, and the nature of the time that has come,

* The world thus improves in conduct and morality through the king only behaving in a proper way. Cruel punishments are scarcely needed to reform the world.—T.

should award punishments.*[35] Indeed, Manu, the son of the Self-born, has, through compassion for human beings, indicated the way by means of which men may adhere to knowledge (instead of harmfulness) for the sake of emancipation.—' "†[36]

SECTION CCLXVIII.

"Yudhishthira said,—'Thou hast already explained to me, O grandsire, how the religion of Yoga, which leads to the six well-known attributes, may be adopted and practised without injuring any creature. Tell me, O grandsire, of that religion which leads to both results, *viz.*, Enjoyment and Emancipation![1] Amongst these two, *viz.*, the duties of domesticity and those of Yoga, both of which lead to the same end, which is superior!'[2]

"Bhishma said,—'Both courses of duty are highly blessed. Both are extremely difficult of accomplishment. Both are productive of high fruits. Both are practised by those that are admittedly good.[3] I shall presently discourse to thee on the authoritativeness of both those courses of duty, for dispelling thy doubts about their true import. Listen to me with concentrated attention.[4] In this connection is instanced the old narrative of the discourse between Kapila and the cow. Listen to it, O Yudhishthira!‡[5] It has been heard by us that in days of old when the deity Tashtri came to the palace of king Nahusha, the latter, for discharging the duties of hospitality, was on the point of killing a cow agreeably

* The period of human life decreases proportionately in every succeeding age, as also the strength of human beings. In awarding punishments, the king should be guided by these considerations.—T.

† The word 'satya' is used here for 'Emancipation'. 'Mahaddharmaphalam' is true knowledge, so called because of its superiority to heaven, &c., The way pointed out by Manu is, of course, the religion of harmlessness. In Verse 35, there is an address to prince Satyavat. It seems, as I have pointed out, that Verses 32 to 35 represent the words of the grandsire to whom the prince refers in Verse 31.—T.

‡ The redundant syllable is Arsha.—T.

to the true, ancient, and eternal injunction of the Vedas.[6] Beholding that cow tied for slaughter, Kapila of liberal soul, ever observant of the duties of Satwa, always engaged in restraining his senses, possessed of true knowledge, and abstemious in diet,[7] having acquired an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered this word once, *viz.,—Alas, ye Vedas!*—At that time a *Rishi*, of the name of Syumaraçmi, entering (by Yoga power) the form of that cow, addressed the Yati Kapila, saying,—Hist, O Kapila![8] If the Vedas be deserving of censure (in consequence of those declarations in them that sanction the slaughter of living creatures), whence have those other duties (fraught with entire harmlessness to all creatures) come to be regarded as authoritative?*[9] Men devoted to penances and endued with intelligence, and who have the Crutis and knowledge for their eyes, regard the injunctions of the Vedas, which have been declared through and compiled by the *Rishis*, to be the words of God himself.†[10] What can anybody say (by way of censure or praise) with respect to the contents of the Vedas when these happen to be the words of the Supreme Being himself who is freed from desire of fruit, who is without the fever (of envy and aversion), who is addicted to nothing, and who is destitute of all exertion (in consequence of the immediate fruition of all his wishes)?[11]—

"'Kapila said,—I do not censure the Vedas. I do not wish to say anything in derogation of them. It hath been heard by us that the different courses of duty laid down for the different modes of life, all lead to the same end.[12] The Sanyāsin attains to a high end. The forest-recluse also attains to a high end. Both the other two also,

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* Both acts and knowledge have been pointed out in the Vedas. The Vedas, therefore, being authority for both, one or the other cannot be censured or applauded.—T.

† 'Arsha' means here Vedic injunctions declared through the mouths of inspired Rishis and compiled by Rishis. 'Viditātmanah' is the Supreme Being himself. The object of the speaker is to show that no part of the Vedas can be censured, for every word in them is equally authoritative, all being God's own.—T.

viz., the householder and the Brahmachārin, reach the same end.[13] All the four modes of life have always been regarded as *Deva-yāna* ways. The relative strength or weakness of these, as represented by their relative superiority or inferiority, hath been declared in the character of their respective ends.*[14]—Knowing these, accomplish acts which lead to heaven and other blessings,—this is a Vedic declaration.—Do not accomplish acts,—this also is another binding declaration of the Vedas.[15] If abstention from acts be meritorious, then their accomplishment must be exceedingly reprehensible. When the scriptures stand thus, the strength or weakness of particular declarations must be very difficult to ascertain.[16] If thou knowest of any course of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do thou then discourse to me upon it![17]—

" 'Syumaraçmi said,—One should perform sacrifices from desire of heaven,—this Cruti is constantly heard by us. Thinking first of the fruit (that is to be attained), one makes preparations for sacrifice.[18] Goat, horse, sheep, cow, all species of birds, domestic or wild, and herbs and plants, are food of (other) living creatures. This is heard by us.†[19] Food again has been directed to be taken day after day morning and evening. Then again the Cruti declares that animals and grain are the limbs of Sacrifice.‡[20] The Lord of

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* 'Deva-yānāh' is explained by the Commentator as 'Devam ātmānam yānti ebhiriti', *i. e.*, those by which the Soul is reached. The relative strength or weakness of the four modes of life hath been thus indicated. The Sanyāsin attains to *Moksha* or Emancipation; the forest recluse to the region of Brahman; the house-holder attains to heaven (region of the deities presided over by Indra), and the Brahmachārin attains to the region of the *Rishis.*—T.

† The Commentator explains that having commenced with the assertion that men should sacrifice from desire of heaven, the speaker fears that the hearer may deny the very existence of heaven. Hence, he takes a surer ground for justifying slaughter, *viz.*, the ground that is connected with the consideration of food. Living creatures must eat in order to live. The very support of life requires the slaughter of life. Slaughter, therefore, is justified by the highest necessity.—T.

‡ *I. e.*, these are the essential requisites of sacrifice.—T.

the universe created them along with Sacrifice. The puissant Lord of all creatures caused the deities to perform sacrifices with their aid.[21] Altogether seven (domestic) and seven (wild) animals are indicated as fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to each preceding one. The Vedas again declare that the whole universe is appointed for sacrifice. Him also that is called *Purusha* the Vedas have appointed for the same purpose.*[22] This again hath been sanctioned by men of remote and remoter times. What man of learning is there that does not select, according to his own ability, individuals from among living creatures for sacrifice ?†[23] The inferior animals, human beings, trees, and herbs, all wish for the attainment of heaven. There is no means, however, except sacrifice, by which they can obtain the fruition of that desire.[24] The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other approved things (that are poured on the sacrificial fire), land, the points of the compass, faith, and time which brings up the tale to twelve,[25] the Richs, the Yajushes, the Sāmans, and the sacrificer himself bringing up the tale to sixteen, and Fire which should be known as the householder,—these seventeen are said[26] to be the limbs of Sacrifice. Sacrifice, the Cruti declares, is the root of the world and its course. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to furnish all the necessaries of sacrifice. Particular ones amongst these that are laid down for particular sacrifices,[27-28] coupled with Ritwijas and presents (to the priests themselves and other Brāhmanas) together sustain Sacrifices.‡ By collecting these things to-

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* The seven domestic animals are cow, goat, man, horse, sheep, mule, and ass. The seven wild ones are lion, tiger, boar, buffalo, elephant, bear, and monkey.—T.

† 'Vichinwita' is 'Vivechayet', with 'ālamvārtham' understood ; 'ātmanah' is equivalent to 'jivāt'.—T.

‡ All the products of the cow that are named here are not required in all sacrifices. Some are required in some, others in others. Those then that *are* required, when coupled with Ritwijas and Dakshinā, complete the respective sacrifices or uphold or sustain them.—T.

gether, people accomplish sacrifices.*[29] This Cruti, consistent with the truth, is heard that all things have been created for the performance of Sacrifice. It was thus that all men of ancient times set themselves to the performance of sacrifices.[30] As regards that person, however, who performs sacrifices because of the conviction that sacrifices should be performed and not for the sake of fruit or reward, it is seen that he does not injure any creature or bear himself with hostility to anything, or set himself to the accomplishment of any worldly task.†[31] Those things that have been named above as the limbs of sacrifice, and those other things that have been mentioned as required in sacrifices and that are indicated in the ordinances, all uphold one another (for the completion of sacrifices) when used according to the approved ritual.‡[32] I behold also the *Smritis* compiled by the *Rishis*, into which .the Vedas have been introduced. Men of learning regard them as authoritative in consequence of their following the *Brāhmanas*.$[33] Sacrifices have the Brāhmanas for their progenitor, and truly they rest upon the Brāhmanas. The whole universe rests upon sacrifice, and sacrifice rests upon the universe.¶[34] The syllable *Om* is the root from which the Vedas have sprung. (Every rite, therefore, should commence with the utterance of that syllable of vast import). Of him who has uttered for him the syllables Om, Namas, Swāhā, Sadhā, and Vashat, and who has, according to the extent of his ability, performed sacrifices and other rites,[35] there is no fear in respect of next life in all the three worlds. Thus say the Vedas, and sages crowned with ascetic success, and the foremost of *Rishis*.[36] He in

* 'Samhritya' means 'Ekikritya' and not 'destroying' as the Burdwan translator wrongly takes it.—T.

† The Burdwan translator, notwithstanding the clear language of both text and Commentary, wrongly connects the first line of Verse 31 with the last line of 30, and makes nonsense of both Verses.—T.

‡ By taking the two lines of 32 with the last line of 31, the Burdwan translator makes nonsense of the passage.—T.

$ 'Brāhmanas' here means that part of the Vedas which contains the ritual.—T.

¶ Each constitutes the refuge of the other.—T.

whom are the Richs, the Yajushes, the Sāmans, and the expletives necessary for completing the rythm of the Sāmans according to the rules laid down in Vedic grammars, is, indeed, a Brāhmana.*[37] Thou knowest, O adorable Brāhmana, what the fruits are of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices.[38] I say, for this reason, one should sacrifice and asist at other people's sacrifices, without scruples of any kind. One who performs such sacrifices as lead to heaven (such as Yotishtoma, &c.) obstains high rewards hereafter in the form of heavenly beatitude.[39] This is certain, *viz.*, that they who do not perform sacrifices have neither this world nor the next. They who are really conversant with the declarations of the Vedas regard both kinds of declarations (*viz.*, those that incite to acts and those that preach abstention) as equally authoritative.—' "[40]

SECTION CCLXIX.

" 'Kapila said,—Beholding that all the fruits that are attainable by acts are terminable instead of being eternal, Yatis, by adopting self-restraint and tranquillity, attain to *Brahma* through the path of knowledge. There is nothing in any of the worlds that can impede them (for by mere fiats of the will they crown all their wishes with success).[1] They are freed from the influence of all pairs of opposites. They never bow down their heads to anything or any creature. They are above all the bonds of want. Wisdom is theirs. Cleansed they are from every sin. Pure and spotless they live and rove about (in great happiness).[2] They have, in their own understandings, arrived at settled conclusions in respect of all destructible objects and at a life of Renunciation (by comparing the two together). Devoted to Brahma, already become like unto Brahma, they have taken refuge in Brahma.[3] Transcending grief, and freed from (the quality of) Rajas, theirs are acquisitions that are eternal. When the high end that is these men's is within reach of attainment, what

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* There are many such expletives, such as 'hāyi', 'hāvu', &c.,—T.

need has one for practising the duties of the domestic mode of life?*[4]

"'Syumaraçmi said,—If, indeed, that be the highest object of acquisition, if that be truly the highest end (which is attained by practising Renunciation) then the importance of the domestic mode of life becomes manifest, because without the domestic mode no other mode of life ever becomes possible.[5] Indeed, as all living creatures are able to live in consequence of their dependence on their respective mothers, after the same manner the three other modes of life exist in consequence of their dependence upon the domestic mode.[6] The householder who leads the life of domesticity, performs sacrifices, and practises penances. Whatever is done by anybody from desire of happiness has for its root the domestic mode of life.[7] All living creatures regard the procreation of offspring as a source of great happiness. The procreation of offspring, however, becomes impossible in any other mode of life (than domesticity).[8] Every kind of grass and straw, all plants and herbs (that yield corn or grain), and others of the same class that grow on hills and mountains, have the domestic mode of life for their root. Upon these depend the life of living creatures. And since nothing else is seen (in the universe) than life, domesticity may be looked upon as the refuge of the entire universe†[9] Who then speaks the truth that says that domesticity cannot lead to the acquisition of Emancipation? Only those that are destitute of

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* For, as the Commentator explains, one who has acquired an empire does not seek the dole of charity. In view of the high end that Renunciation is certain to bring, what need has a person of the domestic mode of life which leads to rewards that are insignificant compared to the other.—T.

† 'Varhi' is grass or straw. 'Oshadhi' here implies paddy and other grain. 'Vahiranyā adrijā' implies 'other kinds of Oshadhi born on mountains,' *i. e.*, the Soma and other useful hill plants and shrubs. 'Teshāmapi mulam gārhastyam' should be supplied after the first line. Domesticity is the root of these, because these are cultivated or collected by persons leading the domestic mode of life. The argument in the second line is this: 'Oshadhibhyah prānah', 'prānāt vahih na kinchit driçyate', 'atah viçwasyāpi mulam gārhastyam'.—T.

faith and wisdom and penetration,[10] only those that are destitute of reputation, that are idle and toil-worn, that have misery for their share in consequence of their past acts, only those that are destitute of learning, behold the plenitude of tranquillity in a life of mendicancy.[11] The eternal and certain distinctions (laid down in the Vedas) are the causes that sustain the three worlds. That illustrious person of the highest order who is conversant with the Vedas, is worshipped from the very date of his birth.[12] Besides the performance of *Garbhādhāna*, Vedic *mantras* become necessary for enabling persons of the regenerate classes to accomplish all their acts in respect of both this and the other world.*[13] In cremating his body (after death), in the matter of his attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides the region of life from that of Yama, in that of sinking the funeral cakes in water, Vedic *mantras* are necessary.[14] Then again the three classes of *Pitris, viz.*, the Archishmats, the Varhishads, and the Kravyāds, approve of the necessity of *mantras* in the case of the dead, and *mantras* are allowed to be efficient causes (for attainment of the objects for which these ceremonies and rites have been directed to be performed).[15] When the Vedas say this so loudly and when again human beings are said to owe debts to the *Pitris*, the *Rishis*, and the gods, how can any one attain to Emancipation?†[16]

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* Literally rendered, the words are,—'Without doubt, Vedic *mantras* enter into persons of the regenerate classes in respect of acts whose effects are seen and acts whose effects instead of being seen depend upon the evidence of the scriptures.' Practically, what is said here is that all the acts of a Brāhmana are performed with the aid of Vedic *mantras*.—T.

† *Mantras* are necessary in cremating a Brāhmana's dead body. *Mantras* are needed for assisting the dead spirit to attain to a brilliant form (either in the next world or in this if there be rebirth). These *mantras* are, of course, uttered in *Çrādhas*. After the dead spirit has been provided, with the aid of *mantras*, with a body, food and drink are offered to him with the aid of *mantras*. Kine and animals are given away by the representatives of the dead for enabling the dead ancestor

This false doctrine (of incorporeal existence called Emancipation), apparently dressed in colors of truth, but subversive of the real purport of the declarations of the Vedas, has been introduced by learned men reft of prosperity and eaten up by idleness.[17] That Brāhmana who performs sacrifices according to the declarations of the Vedas is never seduced by sin. Through sacrifices, such a person attains to high regions of felicity along with the animals he has slain in those sacrifices, and himself, gratified by the acquisition of all his wishes succeeds in gratifying those animals by fulfilling their wishes.[18] By disregarding the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising the rites laid down in the Vedas that one succeeds in attaining to *Brahma*.[19]—

"'Kapila said,—(If acts are obligatory, then) there are the *Darça*, the *Paurnamāsha*, the *Agnihotra*, the *Chāturmāshya*, and other acts for the man of intelligence. In their performance is eternal merit. (Why then betake to acts involving cruelty ?)[20] Those that have betaken themselves to the Sanyāsa mode of life, that abstain from all acts, that are endued with patience, that are cleansed (of wrath and every fault), and that are conversant with *Brahma*, succeed by such knowledge of *Brahma* in paying off the debts (thou speakest of) to the gods, (the *Rishis*, and the

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to cross the Vaitarani (the river that flows between the two worlds) and for enabling him to become happy in heaven. The funeral cake, again, according to the ordinance, is sunk in water for making it easily attainable by him to whom it is offered. By becoming a human being one inherits three debts. By study he pays off his debt to the *Rishis* : by the performance of sacrifices he pays off his debt to the gods, and by begetting children he frees himself from the debt he owes to the *Pitris*. The argument then is this : when the Vedas, which are the words of Supreme Godhead, have laid down these *mantras* for the attainment of such objects in the next world, how can Emancipation (which involves an incorporeal existence transcending the very *Kārana* form) be possible ? The very declarations of the Vedas in favor of acts are inconsistent with incorporeal existence or with the negation of existence with dual consciousness of knower and known.—T.

Pitris,) represented to be so very fond of libations poured in sacrifices.[21]* The very gods become stupified in tracing the track of that trackless person who constitutes himself the soul of all creatures and who looks upon all creatures with an equal eye.[22] Through instructions received from the preceptor one knows that which dwells within this frame to be of a four-fold nature, having besides four doors and four mouths. In consequence of (their possession of) two arms, the organ of speech, the stomach, and the organ of pleasure, the very gods are said to have four doors. One should, therefore, strive one's best to keep those doors under control.†[23] One should not gamble with dice. One should not appropriate what belongs to another. One should not assist at the sacrifice of a person of ignoble birth. One should not, giving way to wrath, smite another with hands or feet. That intelligent man who conducts himself in this way is said to

* The mention of 'Devân' implies, as the Commentator points out *Rishis* and also *Pitris.* The *amrita* here that these covet is, of course, the Sacrificial libation. 'Brahma-sajnitāh' implies 'conversant with Brahma,' for the Crutis say that 'Brahmavid Brahmaiva bhavati.'—T.

† The terseness of the original has not been removed in the translation. 'Enam' is the universal Soul dwelling within this physical frame. It refers to the person who constitutes himself to be the soul of all creatures or one who is conversant with *Brahma* or has become *Brahma* itself. That soul is said to have a fourfold nature, *viz.*, it is *virāt* (all-embracing), *sutra* (fine as the finest thread and pervading everything), *antaryāmin* (possessed of omniscience), and *cuddha* (stainless). Its four mouths, by which are meant the four sources of enjoyment or pleasure, are the body, the senses, the mind, and the understanding. What the speaker wishes to point out by this is the *Bhoktritwa* (power of enjoyment) of the soul. The *Kattritwa* (power of action) is then pointed out by the mention of the doors which are the two arms, the organ of speech, the stomach, and the organ of pleasure (generation). These last operate as doors for shutting or confining the soul within its chamber. They are the screens or *āvaranas* that conceal its real nature. The very gods feel their force, being unable to transcend them or their demands. He who would transcend them and shine in his own stainless nature should seek to control or restrain them. Practically, it is Yoga that is recommended for enabling one to attain to the position of the universal Soul.—T.

have his hands and feet well-controlled.[24] One should not indulge in vociferous abuse or censure. One should not speak words that are vain. One should forbear from knavery and from calumniating others. One should observe the vow of truthfulness, be sparing of speech, and always heedful. By conducting oneself in this way one will have one's organ of speech well-restrained.[25] One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek the companionship of the good. One should eat only so much as is needed for sustaining life. By conducting oneself in this way one succeeds in properly controlling the door represented by one's stomach.[26] One should not, O hero, lustfully take another wife when one has a wedded spouse (with whom to perform all religious acts). One should never summon a woman to bed except in her season. One should confine oneself to one's own wedded spouse without seeking congress with other women. By conducting oneself in this way one is said to have one's organ of pleasure properly controlled.[27] That man of wisdom is truly a regenerate person who has all his four doors, viz., the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly controlled.[28] Everything becomes useless of that person whose doors are not well controlled. What can the penances of such a man do? What can his sacrifices bring about? What can be achieved by his body?[29] The gods know him for a Brāhmana who has cast off his upper garment, who sleeps on the bare ground, who makes his arm a pillow, and whose heart is possessed of tranquillity.*[30] That person who, devoted to contemplation, singly enjoys all the happiness that wedded couples enjoy, and who turns not his attention to the joys and griefs of others, should be known for a Brāhmana.†[31] That man who

* 'One who has cast off his upper garment' is one who clothes himself very scantily for only the sake of decency and not for splendour.—T.

† 'Dwandwārāma' very likely means here the joys of wedded couples and not 'the pleasures derived from pairs of opposites.' The sense seems to be this that man is a Brāhmana who, without marry-

rightly understands all this as it exists in reality and its multiform transformations, and who knows what the end is of all created objects, is known by the gods for a Brāhmana.*[32] One who hath no fear from any creature and from whom no creature hath any fear, and who constitutes himself the soul of all creatures, should be known for a Brāhmana.[33] Without having acquired purity of heart which is the true result of all pious acts such as gifts and sacrifices, men of foolish understandings do not succeed in obtaining a knowledge of what is needed in making one a Brāhmana even when explained by preceptors. Destitute of a knowledge of all this, these men desire fruits of a different kind, *viz.*, heaven and its joys.†[4] Unable to practise even a small part of that good conduct which has come down from remote times, which is eternal, which is characterised by certitude, which enters as a thread in all our duties, and by adopting which men of knowledge belonging to all the modes of life convert their respective duties and penances into terrible weapons for destroying the ignorance and evils of worldliness, men of foolish understandings regard acts that are productive of visible fruits, that are fraught with the highest puissance, and that are deathless, as fruitless after all and as deviations (from the proper course) not sanctioned by the scriptures. In truth, however, that conduct, embracing as it does practices the very opposite of those that are seen in seasons of distress, is the very essence of heedfulness and is never affected by lust and

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ing, succeeds in enjoying singly all the felicity that attaches to married life.—T.

* In reality all things are, of course, *Brahma*. Their external aspects are only transformations. The end of all creatures is death and rebirth till absorption takes place into *Brahma* by means of Yoga.—T.

† The original is very terse. I have expanded it, following the Commentator. 'Dāna-yajna kriyā phalam' is 'chitta cuddhi' or purity of heart ; 'antarena' is equivalent to 'vina' ; 'anujānanti' governs 'Brahmanyam' understood.' 'Anyat phalam' in the second line implies heaven and its joys (which satisfy ordinary men). The particle 'anu' before 'jānanti' is taken to imply 'gurum anu,' *i. e.* 'following the instructions of preceptors.'—T.

wrath and other passions of a similar kind.*—[35-37] As regards sacrifices again, it is very difficult to ascertain all their particulars. If ascertained, it is very difficult to observe them in practice. If practiced, the fruits to which they lead are terminable. Mark this well. (And marking this, do thou betake thyself to the path of knowledge) !—[38]

"'Syumaraçmi said,—The Vedas countenance acts and discountenance them. Whence then is their authority when their declarations thus contradict each other? Renunciation of acts, again, is productive of great benefit. Both these paths have been indicated in the Vedas. Do thou discourse to me on this subject, O Brāhmana![9]

"'Kapila said,—Betaking yourselves to the path of the good (*viz.*, Yoga), do you in even this life realise its fruits by the direct evidence of your senses! What, however, are

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* These three Verses run together and are extremely abstruse. There can be no doubt that the Commentator is right. The construction is this: 'Yam sadāchāram āçritya samçritānām swakarmabhih (sahitam) tapah ghoratwam āgatam, tam (sadāchāram) purānam çāçwatam dhruvam dharmeshu cha sutritam kinchit charitum açaknuvantah phalavanti vyushtimanti dhruvāni cha karmāni (mudāh) vigunāni &c., paçyanti.' The second line of 36 stands by itself as an explanatory sentence referring to some of the characteristics of the 'sadāchāra' that is spoken of. 'Samçritānām' refers to men observing the different modes of life; 'ghoratwan āgatam' is 'samsārāndhakāranāçakam bhavati.' What is meant by this is that the penances of such men, along with the duties they are called upon to observe by the particular mode of life they follow, become a terrible weapon, in consequence of their 'sadāchārah,' for destroying the evils of worldliness. The 'sadāchārah' spoken of here is 'nishkāmadharmah.' The latter is no new-fangled theory of men of learning but is 'purānam, çāçwatam, and dhruvam.' The 'phalavanti, vyushtimanti, and dhruvāni karmāni' which fools regard to be 'vigunānī and anaikāntikāni' are, of course, those acts which are included within the word 'Yoga'. In brief, the speaker, in these three verses, wishes to inculcate that wise men, whatever their mode of life, observe its duties. But by virtue of the 'nishkāma dharma' they follow, they convert those duties and their penances into efficient means for dispelling the darkness of ignorance. Fools, on the other hand, unable to practise that 'nishkāma dharma,' look upon it and Yoga itself as fruitless and valueless although the rewards these confer are visible.—T.

the visible results of those other objects which you (men of acts) pursue?[40]

"'Syumaraçmi said,—O Brāhmana, I am Syumaraçmi by name! I have come here for acquiring knowledge. Desirous of doing good to myself I have started this conversation in artless candour and not from desire of disputation.[41] This dark doubt has taken possession of my mind. O illustrious one, solve it to me! Thou hast said that they who betake themselves to the path of the good, (*viz.*, Yoga), by which *Brahma* is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which is so realisable by the direct evidence of the senses and which is pursued by yourselves?[42] Avoiding all sciences that have disputation only for their foremost object, I have so studied the Āgama as to have duly mastered their true meaning. By Āgama I understand the declarations of the Vedas. I also include in that word those sciences based on logic which have for their object the bringing out of the real meaning of the Vedas.*[43] Without avoiding the duties laid down for the particular mode of life which one may lead, one should pursue the practices laid down in Āgama. Such observance of the practices laid down in Āgama crowns one with success. In consequence of the certainty of the conclusions of Āgama, the success to which the latter leads may be said to be almost realisable by direct evidence.[44] As a boat, that is tied to another bound for a different port, cannot take its passengers to the port they desire to reach, even so ourselves, dragged by our acts due to past desires, can never cross the interminable river of birth and death (and reach the haven of rest and peace we may have in view). Discourse to me on this topic, O illustrious one! Teach me as a preceptor teaches a disciple![45] No one can be found amongst men that has completely renounced all worldly

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* The sciences that have disputation only for their foremost object, are, according to the Commentator, the sciences of the Lokayātikas, the Saugatas (or Buddhists), the Kāpālikas. &c., The other sciences based on Logic that are included within the word Āgama are the two Mimāmsās, Sānkhya, and Pātanjala.—T.

objects, nor one that is perfectly contented with oneself, nor one that has transcended grief, nor one that is perfectly free from disease, nor one that is absolutely free from the desire to act (for one's own benefit), nor one that has an absolute distaste for companionship, nor one that has entirely abstained from acts of every kind.[46] Even men like yourself are seen to give way to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions and objects.[47] Tell me, in what then, if we are to investigate the question of happiness, consists pure felicity for all the four orders of men and all the four modes of life who and which have, as regards their inclinations, the same resting ground.[48]—

" 'Kapila said,—Whatever the *Çāstras* according to which one performs the acts one feels inclined to do, the ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may conduct oneself, one is sure to attain to the highest end by only observing the duties of self-restraint or Yoga.[49] Knowledge assists that man in crossing (this interminable river of life and death) who pursues knowledge. That conduct, however, which men pursue after deviating from the path of knowledge, afflicts them (by subjecting them to the evils of life and death).[50] It is evident that ye are possessed of knowledge and dissociated from every worldly object that may produce distress. But have any of you at any time succeeded in acquiring that knowledge in consequence of which everything is capable of being viewed as identical with one Universal Soul?*[51] Without a correct apprehension of the scriptures, some there are, fond only of disputation, who, in consequence of being overwhelmed by desire and aversion, become the slaves of pride and arrogance.[52] Without having correctly understood the meaning of scrip-

* 'Aikātmyam' is explained by the Commentator as 'Eka eva dwaita darçana hina ātmā yatra bhavati'. Practically, it is that state of the mind in which one percieves one's identity with everything in the universe. This is that true knowledge which brings about Emancipation or is Emancipation itself.—T.

tural declarations, these robbers of the scriptures, these depredators of *Brahma*, influenced by arrogance and error, refuse to pursue tranquillity and practise self-restraint.*[53] These men behold fruitlessness on every side, and if (by chance) they succeed in obtaining the puissance of knowledge they never impart it to others for rescuing them. Made up entirely of the quality of *Tamas*, they have *Tamas* only for their refuge.[54] One becomes subject to all the incidents of that nature which one imbibes. Accordingly, of him who hath *Tamas* for his refuge, the passions of envy, lust, wrath, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their spring.[55] Thinking in this strain and beholding these faults (through the aid of instructions secured from preceptors), Yatis, who covet the highest end, betake themselves to Yoga, leaving both good and ill.†[56]—

"'Syumaraçmi said,—O Brāhmana, all that I have said (about the laudable character of acts and the opposite character of Renunciation) is strictly conformable to the scriptures. It is, however, very true that without a correct apprehension of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really declare.[57] Whatever conduct is consistent with equity is consistent with the scriptures. Even that is what the Cruti declares. Similarly, whatever conduct is inconsistent with equity is inconsistent with the scriptures. This also is declared by the Cruti.[58] It is certain that no one can do an act that is scriptural by transgressing the scriptures. That again is unscriptural which is against the Vedas. The Cruti declares this.[59] Many men, who believe only what directly appeals to their senses, behold only this world (and not what is

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* They are called 'robbers of the scriptures' because they always seek to rob the scriptures of their true meaning. They are 'depredators of *Brahma*' because they deny the very existence of Godhead. 'Nirārambhāh' is 'Camādyārambha-çunyāh.'—T.

† The particle 'anu' means 'following the instructions of preceptors. 'Samyame' refers to 'Dhāranā, Dhyāna, and Samādhi.' Some texts read 'Siddhānte' for 'samyame'.—T.

addressed in the scriptures to Faith). They do not behold what the scriptures declare to be faults. They have, accordingly, like ourselves, to give way to grief. Those objects of the senses with which men like you are concerned are the same with which other living creatures are concerned. (Yet in consequence of your knowledge of the soul and their ignorance of it, how vast is the difference that exists between you and them![60] All the four orders of men and all the four modes of life, however different their duties, seek the same single end (*viz.*, the highest happiness). Thou art possessed of unquestioned talents and abilities. For ascertaining that particular course of conduct (amongst those various duties) which is well calculated to accomplish the desired end, thou hast, by discoursing to me on the Infinite *(Brahma)*, filled my soul with tranquillity. As regards ourselves, in consequence of our inability to understand the Soul we are destitute of a correct apprehension of the reality. Our wisdom is concerned with things that are low, and we are enveloped in thick darkness.[61-62] (The course of conduct, however, that thou hast indicated for enabling one to attain to Emancipation, is exceedingly difficult of practice). Only he who is devoted to Yoga, who has discharged all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect control, who has transcended the requirements of the science of morality and who disregards the whole world (and everything belonging to it), can transgress the declarations of the Vedas with respect to acts, and say that there is Emancipation.*[63-64] For one, however, who lives in the midst of relatives, this course of conduct is exceedingly difficult to follow. Gift, study of the Vedas, sacrifices, begetting offspring, simplicity of dealing,[65] when by practising even these no one succeeds in attaining to Emancipation, fie on him who seeks to attain to it, and on Emancipation itself that is

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* What is intended to be said here is that only a life of Renunciation, so hard to follow, can lead to Emancipation. The Burdwan translator makes nonsense of the second line of 64 by connecting it with the first line of 65. K. P. Singha omits it entirely.—T.

sought! It seems that the labour spent upon attaining to it is all fruitless.[66] One becomes chargeable with atheism if one disregards the Vedas by not doing the acts they direct. O illustrious one, I desire to hear without delay about that (Emancipation) which comes in the Vedas after the declarations in favor of acts.[67] Do tell me the truth, O Brāhmana! I sit at thy feet as a disciple. Teach me kindly! I wish to know as much about Emancipation as is known to thee, O learned one![68]—' "

SECTION CCLXX.

" 'Kapila said,—The Vedas are regarded as authoritative by all. People never disregard them. *Brahma* is of two kinds, viz., *Brahma* as represented by sound, and *Brahma* as Supreme (and intangible).*[1] One conversant with Brahma represented by sound succeeds in attaining to Supreme Brahma. Commencing with the rites of *Garbhādhāna*, that body which the sire creates with the aid of Vedic *mantras* is cleansed (after birth) by Vedic *mantras*.[2]† When the body has been cleansed with purificatory rites (performed with the aid of Vedic *mantras*), the owner thereof comes to be called a Brāhmana and becomes a vessel fit for receiving knowledge of *Brahma*. Know that the reward of acts is purity of heart which only leads to Emancipation. I shall presently speak to thee of that.[3] Whether purity of heart has been

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* The Vedas are 'Cavda-Brahma' or Brahma as represented by sound.—T.

† I have expanded this Verse, following the lead of the Commentator. Some idea may be given of the extreme terseness of such Verses by offering a literal rendering :—'That lump of matter which is made a (human) body by what is contained in the Veda, is (afterwards) made (a body by the same means).' One approaches one's wife after performing the rite of Garbhàdhâna. In this rite, different deities are invoked to develop different organs and parts of the body of the child to be begotten. Thus begotten, the body of the child is, subsequent to birth, cleansed or purified. All this requires the aid of Vedic *mantras*. What Kapila wishes to teach is that commencing with acts, knowledge should finally be acquired.—T.

attained or not (by performance of acts) is what can be known to the person himself who has attained it. It can never be known with the aid of either the Vedas or inference. They that cherish no expectations, that discard every kind of wealth by not storing anything for future use, that are not covetous, and that are free from every kind of affection and aversion, perform sacrifices because of the conviction that their performance is a duty. To make gifts unto deserving persons is the end (right use) of all wealth.[4-5] Never addicted at any time to sinful acts, observant of those rites that have been laid down in the Vedas, capable of crowning all their wishes with fruition, endued with certain conclusions through pure knowledge,[6] never giving way to wrath,—never indulging in envy, free from pride and malice, firm in Yoga.* of unstained birth, unstained conduct, and unstained learning, devoted to the good of all creatures,[7] there were in days of yore many men, leading lives of domesticity and thoroughly devoted to the their own duties, there were many kings also of the same qualifications, devoted to Yoga, (like Janaka, &c.,) and many Brāhmanas also of the same character (like Yājnavalkya and others).†[8] They behaved equally towards all creatures and were endued with perfect sincerity. Contentment was theirs, and certainty of knowledge. Visible were the rewards of their righteousness, and pure were they in behaviour and heart. They were possessed of faith in *Brahma* of both forms.‡[9] At first making their hearts pure, they duly observed all (excellent) vows. They were observant of the duties of righteousness on even occasions of distress and great difficulty, without falling off in any particular.[10] Uniting together they used to perform meritorious acts. In this they found great happiness. And inasmuch as they never tripped, they had never to perform any

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* Yoga is the only way to true knowledge, hence Jnâna-nishthah is Yoga-nishthah.—T.

† These and men like these are pointed out as persons deserving of gifts.—T.

‡ *I. e.*, in Brahma as possessed of attributes and as freed from attributes.—T.

expiation.[11] Relying as they did upon the true course of righteousness, they became endued with irresistible energy. They never followed their own understandings in the matter of earning merit but followed the dictates of the scriptures alone for that end. Accordingly they were never guilty of guile in the matter of performing acts of righteousness.*[12] In consequence of their observing unitedly the absolute ordinances of the scriptures without betaking themselves ever to the rites laid down in the alternative, they were never under the necessity of performing expiation.†[13] There is no expiation for men living in the observance of the ordinances laid down in the scriptures. The Cruti declares that expiation exists for only men that are weak and unable to follow the absolute and substantive provisions of the sacred law.[14] Many Brāhmanas there were of this kind in days of old, devoted to the performance of sacrifices, of profound knowledge of the Vedas, possessed of purity and good conduct, and endued with fame.[15] They always worshipped *Brahma* in the sacrifices, and were free from desire. Possessed of learning they transcended all the bonds of life. The sacrifices of these men, their (knowledge of the) Vedas, their acts performed in obedience to the ordinances,[16] their study of the scriptures at the fixed hours, and the wishes they entertained, freed as they were from lust and wrath, observant as they were of pious conduct and acts notwithstanding all difficulties,[17] renowned as they were for performing the duties of their own order and mode of life, purified as their souls were in consequence of their very nature, characterised as they were by thorough sincerity, devoted as

* 'Mátrà' is explained as 'miyante vishayà anyá' *i. e.*, the understanding. What is meant by guile in the practice of righteousness may be exemplified as follows. Individual grains of barley may be given away instead of cloths by one unable to obtain clothes for gift. But one giving away barley grains when perfectly able to give away cloths would be guilty of guile.—T.

† The scriptures frequently lay down ordinances in the alternative. The absolute or substantive provisions are for the able. Those in the alternative are for them that are unable.—T.

they were to tranquillity, and mindful as they were of their own practices,[18] were identical with Infinite *Brahma.* Even this is the eternal Cruti heard by us.* The penances of men that were so high-souled, of men whose conduct and acts were so difficult of observance and accomplishment,[19] of men whose wishes were crowned with fruition in consequence of the strict discharge of their duties, became efficacious weapons for the destruction of all earthly desires. The Brāhmanas say that that Good Conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail, and in consequence of which there was (at one time) no transgression in all mankind, subsequently came to be distributed into four subdivisions, corresponding with the four modes of life, by persons unable to practise its duties in minute detail and entirety.†[20-22] They that are good, by duly observing that course of Good Conduct after adoption of the Sanyāsa mode of life, attain to the highest end. They also that betake themselves to the forest mode reach the same high end (by duly observing that conduct).[23] They too that observe the domestic mode of life attain to the highest end (by duly practising the same conduct); and lastly, those that lead the Brahmacharyya mode obtain the same (end by a due observance of the same con-

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* What is meant by the sacrifices, &c., of such men being identical with Infinite Brahma is that these men were identical with *Brahma* and whatever they did was *Brahma.* They had no consciousness of self, or they did nothing for self. They were the Soul of the universe.—T.

† What is said here in effect is that at first there was only one course of duties, called 'sadāchāra' or good conduct, for all men. In progress of time men became unable to obey all its dictates in their entirety. It then became necessary to distribute those duties into four subdivisions corresponding with the four modes of life.—T.

duct.)* Those Brāhmanas are seen to shine in the firmament as luminaries shedding beneficent rays of light all around.[24] Those myriads of Brāhmanas have become stars and constellations set in their fixed tracks. In consequence of contentment (or Renunciation) they have all attained to Infinity as the Vedas declare.[25] If such men have to come back to the world through the wombs of living creatures, they are never stained by sins which have the unexhausted residue of previous acts for their originating cause.[26] Indeed, one who has led the life of a Brahmachārin and waited dutifully upon his preceptor, who has arrived at settled conclusions (in respect of the soul), and who has devoted himself to Yoga thus, is truly a Brāhmana. Who else would deserve to be called a Brāhmana?[27] When acts alone determine who is a Brāhmana and who is not, acts (good or bad) must be held to indicate the happiness or misery of a person. As regards those that have by conquering all evil passions acquired purity of heart, we have heard the eternal Cruti that, in consequence of the Infinity to which they attain (through beholding the universal soul) and of the knowledge of *Brahma* (they acquire through the declarations of Crutis),[28] they behold everything to be *Brahma*. The duties (of tranquillity, self-restraint, abstention from acts, renunciation, devotion, and the abstraction of Samādhi) followed by those men of pure hearts, that are freed from desire, and that have Emancipation only for their object, for acquisition of the knowledge of *Brahma*, are equally laid down for all the four orders of men and all the four modes of life. Verily, that knowledge is always acquired by Brahmanas of pure hearts

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* Both K. P. Singha and the Burdwan translator have completely misunderstood Verse 23 and the first line of 24, which, as the Commentator explains, should be construed together. The construction is 'Tam (sadāchāram) santah grihebhyah nishkramya eva (sanyāsam kritwaiva) vidhivatprāpya paramām gatim gachchhanti'. 'Anye santo vanamāçritāh tam vidhivat prāpya &c.' Similarly, 'Grihamevābhisamçritya anye santah &c.' 'Jato-anye &c.' Thus, all the four modes, commencing with the last, are spoken of.—T.

and restrained soul.*[29-30] One whose soul is for Renunciation based upon contentment is regarded as the refuge of true knowledge. Renunciation, in which is that knowledge which leads to Emancipation, and which is highly necessary for a Brāhmana, is eternal (and comes down from preceptor to pupil for ever and ever).†[31] Renunciation sometimes exists mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to the measure one's strength (that depends upon the degree of one's absence of worldly desires). Renunciation is the cause of supreme benefit unto every kind of person. Only he that is weak. fails to practise it. That pure-hearted man who seeks to attain to *Brahma* becomes rescued from the world (with its misery).‡[32]

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* It is impossible for any one to read the Burdwan version of such Verses without pitying the Pundit responsible f its accuracy. Without understanding the Commentary in the least, the words of the great Commentator have been reproduced in the Burdwan version in a strange order, rejecting some of the connecting links without any excuse, and making the collocation utterly unintelligible K. P. Singha gives the substance very briefly without endeavouring to translate the words. And yet the Verse presnts almost no difficulty. The last line of 29 and the first line of 30 make one sentence. 'Chaturthopanishaddharmah' is explained by the Commentator as implying 'parmātma-vishayini vidyā, tadartham dharmah'. There are four states of consciousness: 1st, wakefulness; 2nd, dream; 3rd, dreamless slumber (sushupti); and 4th, *Turiya*, which is reached by *samādhi* (abstraction of Yoga-meditation), and in which *Brahma* becomes realisable. What is said in these two lines is simply this: the duties (dharmah), relating to the 'Chaturthopanishat' or, the Knowledge of Paramātman, are 'sādhāranah' or common to all the four orders of men and modes of life. Those duties, of course, are çama, dama, uparama, titikshā, çraddhā, samādhi. What is said in the last line of 30 is that Brāhmanas of pure hearts and restrained souls always succeed (by the help of those duties) in acquiring or attaining to that *Turiya* or consciousness of *Brahma*.—T.

† 'Apavargamati' is explained by the Commentator as 'apavargapradā vidyā or Brahmasākshātkārarupā vrittiryasminiti'. 'Nityah' is 'āvaçyakah'. 'Yatidharmah' is a life of Renunciation. What is meant by 'sanātanah' is 'sampradāyāgatah'.—T.

‡ 'Sādhārana' is opposed to 'kevala'. 'Yathāvalam' implies 'yathāvairāgyam'. 'Gachcchatām Gachcchatām' means 'purushamātrasya.

" 'Syumaraçmi said,—Amongst those that are given up to enjoyment (of property), they that make gifts, they that perform scrifices, they that devote themselves to the study of the Vedas, and they that betake themselves to a life of Renunciation after having acquired and enjoyed wealth and all its pleasures,[33] when they depart from this world, who is it that attains to the foremost place in heaven? I ask thee this, O Brāhmana! Do thou tell me truly![34]—

" 'Kapila said,—Those who lead a life of domesticity are certainly auspicious and acquire excellence of every kind. They are unable, however, to enjoy the felicity that attaches to Renunciation. Even thou mayst see this!*[35]

" 'Syumaraçmi said,—Ye depend upon knowledge as the means (for the attainment of Emancipation). Those who lead lives of domesticity have planted their faith in acts. It has, however, been said that the end of all modes of life is Emancipation.†[36] No difference, therefore, is observable between them in respect of either their superiority or inferiority of puissance. O illustrious one, do thou tell me then how stands the matter truly![37]—

" 'Kapila said,—Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives).‡ When all faults of the heart are cured (by acts), and when the felicity of *Brahma* becomes established in knowledge,[38] benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained.[39] These constitute the path that lead to *Brahma*. By those one

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vanigvyadhädeh'. The Burdwan translator misses the sense altogether and K. P. Singha quietly passes over the entire second line of this triplet. 'Durvala' means he who is wanting in 'vairāgya'.—T.

* The Commentator explains that the object of this verse is to show that even if there be equality in respect of the end that is attained in next life, there is more of real felicity in a life of Renunciation than in a life of enjoyment. The Burdwan translator misses the sense entirely.—T.

† The Burdwan translator gives a very erroneous version of this verse.—T.

‡ For by Knowledge Emancipatoin is obtained.—T.

attains to what is the Highest. That the cure of all faults of the heart is the result of acts becomes intelligible to the wise man when these are attained.[40] That, indeed, is regarded as the highest end which is obtained by Brāhmanas endued with wisdom, withdrawn from all acts, possessed of purity and the certitude of knowledge.[41] One who succeeds in acquiring a knowledge of the Vedas, of that which is taught by the Vedas (*viz.*, *Brahma* as represented in acts), and the minutiæ of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.*[42] One who is conversant with the Vedas knows everything, for everything is established on the Vedas. Verily, the present, past, and future all exist in the Vedas.†[43] This one conclusion is deducible from all the scriptures, *viz.*, that this universe exists and does not exist. To the man of knowledge this (all that is perceived) is both *sat* and *asat*. To him, this all is both the end and the middle.‡[44] This truth rests upon all the Vedas, *viz.*, that when complete Renunciation takes place one obtains what is sufficient. Then again the highest contentment follows and rests upon Emancipation,§[45] which is absolute, which

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* 'Vātarechaka' is 'vastrā' or a bellows. What is implied is, perhaps, that such a man breathes or lives in vain.—T.

† 'Nāsti' is explained by the Commentator as the past and the future. 'Nishthā' is 'swarupam'. Literally, what is said is that everything is the Vedas, or the Vedas are everything. This is, perhaps, only an exaggerated mode of saying that the Vedas deal with everything.—T.

‡ The sense seems to be that while they that are ignorant regard the universe to be as existent and durable as the thunder or adamant, the man of knowledge regards it to be truly non-existent though it puts forth the appearance of existence.—T.

§ I have endeavoured to give a literal version of Verse 45. It is difficult, however, to seize the meaning from such versions. The word used in the first line is 'Tyāga', implying Renunciation. The Commentator correctly explains that this is that complete Renunciation which takes place in 'Samādhi' or the perfect abstraction of Yoga. 'Samāptam' is 'samyak āptam (bhavati)'. This 'samyak' is *Brahma*. Similarly, 'santosha' is not ordinary contentment but 'Brahmānanda' or the Supreme felicity of one who has attained to *Brahma*. The meaning then is this: in the complete abstraction of Yoga (*i, e.*, Samādhi) is

exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being identical with all mobile and immobile things, which is full, which is perfect felicity, which is without duality, which is the foremost of all things, which is *Brahma*, which is Unmanifest and the cause also whence the Unmanifest has sprung, and which is without deterioration of any kind.*[46] Ability to subdue the senses, forgiveness, and abstention from work in consequence of the absence of desire,—these three are the cause of perfect felicity. With the aid of these three qualities, men having understanding for their eyes succeed in reaching that *Brahma* which is increate, which is the prime cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that *Brahma*, which is identical with him that knows it !†—' "[47]

Section CCLXXI.

"Yudhishthira said,—'The Vedas, O Bhārata, discourse of Religion, Profit, and Pleasure. Tell me, however, O grandsire, the attainment of which (amongst these three) is regarded as superior !'[1]

Brahma. This all the Vedas teach. In Emancipation again is the Supreme felicity of *Brahma*. 'Apavargah' is not annihilation but Emancipation, which is existence in *Brahma* without the dual consciousness of knower and known.—T.

* I have followed the Commentator in his exposition of almost all the adjectives in the text.—T.

† The grammatical construction of this verse is very difficult to catch. There can be no doubt that the Commentator is right. 'Tejah, kshamā, çāntih,'—these three are 'anāmayam çubham', *i. e.*. 'nirduhkhasya sukhasya prāptau hetuh.' 'Tathā' separates these from what follows. 'Abidham', 'Vyoma', 'Sanātanam', and 'dhruvam' are governed by 'gamyate'. 'Etaih sarvaih' refers to 'Tejah' and the two others. 'Abidham' is explained as 'akittrimam ;' 'vyoma' as 'jagatkāranam'. The Burdwan translator gives a correct version, although his punctuation is incorrect. He errs, however, in *not* taking 'anāmayam çubham' as one and the same. K. P. Singha errs in connecting 'anâmayam' with what follows 'tathā'.—T.

"Bhishma said,—'I shall, in this connection, recite to thee the ancient narrative of the benefit that Kundadhāra in days of old had conferred upon one who was devoted to him.[2] Once on a time a Brāhmana destitute of wealth sought to acquire virtue, induced by the desire of fruit. He continually set his heart upon wealth for employing it in the celebration of sacrifices. For achieving his purpose he set himself to the practice of the austerest penances.[3] Resolved to accomplish his purpose, he began to worship the deities with great devotion. But he failed to obtain wealth by such worship of the deities.[4] He thereupon began to reflect, saying unto himself,—What is that deity, hitherto unadored by men, who may be favorably disposed towards me without delay?[5]—While reflecting in this strain with a cool mind, he beheld stationed before him that retainer of the deities, *viz.*, the Cloud called Kundadhāra.[6] As soon as he beheld that mighty-armed being, the Brāhmana's feelings of devotion were excited, and he said unto himself,—This one will surely bestow prosperity upon me! Indeed, his form indicates as much![7] He lives in close proximity to the deities. He has not as yet been adored by other men. He will verily give me abundant wealth without any delay![8]—The Brāhmana then, having concluded thus, worshipped that Cloud with *dhupas* and perfumes and garlands of flowers of the most superior kind, and with diverse kinds of offerings.[9] Thus worshipped, the Cloud became very soon pleased with his worshipper, and uttered these words fraught with benefit to that Brāhmana:[10] —The wise have ordained expiation for one guilty of Brāhmanicide, or of drinking alcohol, or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one that is ungrateful.*[11] Expectation hath a child named Iniquity. Wrath, again, is regarded to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren (and hath no offspring).[12]—After this, that Brāhmana, stretched on a bed of *Kuça* grass, and penetrated

* 'Nishkriti' is literally escape. There is escape for those referred to; of course, the escape is to be sought by expiation. There is none for an ingrate, for ingratitude is inexpiable.—T.

with the energy of Kundadhāra, beheld all living beings in a dream.[13] Indeed, in consequence of his absence of passion, penances, and devotion, that Brāhmana of cleansed soul and standing aloof from all (carnal) enjoyments beheld in the night that effect of his devotion to Kundadhāra.[14] Indeed, O Yudhishthira, he beheld the high-souled Manibhadra of great effulgence stationed in the midst of the deities, employed in giving his orders.[15] There the gods seemed to be engaged in bestowing kingdoms and riches upon men, induced by their good deeds, and in taking them away when men fell off from goodness.*[16] Then, O bull of Bharata's race, Kundadhāra of great effulgence, bending himself low, prostrated himself on the ground before the gods in the presence of all the *Yakshas*.[17] At the command of the gods the high-souled Manibhadra addressed the prostrate Kundadhāra and said,—What does Kundadhāra want?[18] —Thereupon Kundadhāra replied,—If, indeed, the gods are pleased with me, there, that Brāhmana reverences me greatly! I pray for some favor being shown to him, something, that is, that may bring him happiness![19]—Hearing this, Manibhadra, commanded by the gods, once more said unto Kundadhāra of great intelligence these words,[20]—Rise, Rise up, O Kundadhāra! Thy suit is successful! Be thou happy! If this Brāhmana be desirous of wealth, let wealth be given to him,[21] that is, as much wealth as this thy friend desires! At the command of the gods I shall give him untold wealth![22] —Kundadhāra then, reflecting upon the fleeting and unreal character of the status of humanity, set his heart, O Yudhishthira, upon inclining the Brāhmana to penances.[23] Indeed, Kundadhāra said,—I do not, O giver of wealth, beg for wealth on behalf of this Brāhmana. I desire the bestowal of another favor upon him![24] I do not solicit for this devotee of mine mountains of pearls and gems or even the whole Earth with all her riches! I desire, however, that he should be virtuous![25] Let his heart find pleasure in virtue! Let him have virtue for her stay! Let virtue be the foremost of

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* 'Açubheshu' is explained as 'açubheshu karmashu upasthiteshu'.—T.

all objects with him! Even this is the favor that meets with my approval![26]—Manibhadra said,—The fruits of virtue are always sovereignty and happiness of diverse kinds. Let this one enjoy those fruits, always freed from physical pain of every kind![27]—'

"'Bhishma continued,—'Thus addressed, Kundadhāra, however, of great celebrity, repeatedly solicited virtue alone for that Brāhmana. The gods were highly pleased at it.[28] Then Manibhadra said,—The gods are all pleased with thee as also with this Brāhmana. This one shall become a virtuous-souled person. He shall devote his mind to virtue![29]—The Cloud, Kundadhāra, became delighted, O Yudhishthira, at thus having been successful in obtaining his wish. The boon that he had got was one that was unattainable by anybody else.[30] The Brāhmana then beheld scattered around him many delicate fabrics of cloth. Without minding them at all (although so costly), the Brāhmana came to disrelish the world.[31]

"'The Brāhmana said,—When this one doth not set any value upon good deeds, who else will? I had better go to the woods for leading a life of righteousness.*—'[32]

"Bhishma continued,—'Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brāhmanas entered the woods and commenced to undergo the austerest of penances.[33] Subsisting upon such fruits and roots as remained after serving the deities and guests, the mind of that regenerate person, O monarch, was firmly set upon virtue.[34] Gradually, the Brāhmana, renouncing fruits and roots, betook himself to leaves of trees as his food. Then renouncing leaves, he took to water only as his subsistence.[35]

* The Brāhmana evidently refers to the indifference of Kundadhāra towards him. He had thought that Kundadhāra would, in return for his adorations, grant him wealth. Disappointed in this, he says, when Kundadhāra does not mind my adorations, who else will? I had, therefore, better give up all desire for wealth and retire into the woods. The passage, however, seems to be inconsistent with the Brāhmana's indifference to the fine fabrics of cloth lying around him.—T.

After that he passed many years by subsisting upon air alone. All the while, however, his strength did not diminish. This seemed exceedingly marvellous.[36] Devoted to virtue and engaged in the practice of the severest austerities, after a long time he acquired spiritual vision.[37] He then reflected, saying unto himself,—If, being gratified with anybody I give him wealth, my speech would never be untrue.*[38]—With a face lighted up by smiles, he once more began to undergo severer austerities.[39] And once more, having won (higher) success, he thought that he could, by a fiat of the will, then create the very highest objects.—If, gratified with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be untrue![40]—While he was thinking in this way, Kundadhāra, induced by his friendship for the Brāhmana and no less by the ascetic success which the Brāhmana had achieved, showed himself, O Bhārata, (unto his friend and devotee).[41] Meeting with him the Brāhmana offered him worship according to the observances ordained. The Brāhmana, however, felt some surprise, O king.[42] Then Kundadhāra addressed the Brāhmana, saying,—Thou hast now got an excellent and spiritual eye! Behold with this vision of thine the end that is attained by kings, and survey all the worlds besides![43]—The Brāhmana then, with his spiritual vision, beheld from a distance thousands of kings sunk in hell.[44]

"'Kundadhāra said,—After having worshipped me with devotion thou hadst got sorrow for thy share, what then would have been the good done to thee by me, and what the value of my favour?[45] Look, look, for what end do men desire the gratification of carnal enjoyments! The door of heaven is closed un to men![46]—'

"Bhishma continued,—'The Brāhmana then beheld many men living in this world, embracing lust, and wrath, and

* Persons who have won ascetic success utter a wish and it is immediately fulfilled. 'I give thee this,' and forthwith what is given in words appears bodily, ready to be taken and appropriated. The words of such persons do not follow their meanings, but meanings follow their words.—T.

cupidity, and fear, and pride, and sleep, and procrastination, and inactivity.[47]

"'Kundadhāra said,—With these (vices) all human beings are enchained. The gods are afraid of men. These vices, at the command of the gods, mar and disconcert on every side.*[48] No man can become virtuous unless permitted by the gods. (In consequence of their permission) thou hast become competent to give away kingdoms and wealth through thy penances!—'[49]

"Bhishma continued,—'Thus addressed, the righteous-souled Brāhmana, bending his head unto that Cloud, prostrated himself on the ground, and said,—Thou hast, indeed, done me a great favour![50] Unconscious of the great affection shown by thee towards me, I hadst, through the influence of desire and cupidity, failed to display good will towards thee![51]—Then Kundadhāra said unto that foremost of regenerate persons,—I have forgiven thee!—and having embraced him with his arms disappeared there and then.[52] The Brāhmana then roamed through all the worlds, having attained to ascetic success through the grace of Kundadhāra.[53] Through the puissance gained from virtue and penances, one acquires competence to sail through the skies and to fructify all one's wishes and purposes, and finally attain to the highest end.[54] The gods and Brāhmanas and Yakshas and all good men and Chāranas always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires.[55] The gods are truly propitious to thee since thy mind is devoted to virtue. In wealth there may be a very little happiness but in virtue the measure of happiness is very great.'"[56]

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* The Burdwan translator makes nonsense of this Verse. He forgets his grammar so completely as to take 'etaih' as qualifying 'lokah'.—T.

Section CCLXXII.

"Yudhishthira said,—'Amongst the diverse kinds of sacrifices, all of which, of course, are regarded to have but one object (*viz.*, the cleansing of the heart or the glory of God), tell me, O grandsire, what that sacrifice is which has been ordained for only the sake (or acquisition) of virtue and not for the acquisition of either heaven or wealth!*'[1]

"Bhishma said,—'In this connection I shall relate to thee the history, formerly recited by Nārada, of a Brāhmana who for performing sacrifices, lived according to the *unccha* mode.[2]

"Nārada said,—In one of the foremost of kingdoms that was distinguished again for virtue, there lived a Brāhmana. Devoted to penances and living according to the *unccha* mode, that Brāhmana was earnestly engaged in adoring Vishnu in sacrifices.†[3] He had Çyāmāka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and disagreeable to the taste. In consequence, however, of his penances, all these tasted sweet.‡[4] Abstaining from injuring any creature, and lead-

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* The Verse is not difficult; the Commentator, again, is very clear. The Burdwan translator, however, while citing the very words of the commentary, totally misunderstands them and makes utter nonsense of them. 'Ekārthānâm' is explained as 'Ekam chittaçuddhih Içwarapritirvā tadarthānām madhye'. The question asked is 'dharmārtham yo yajnah samāhitah (viniyuktah) tadeva vruhi' and not that 'Yajna' which 'sukhārthārtham (bhavati).'—T.

† One that subsists upon grains of corn picked up from the fields after the reapers have abandoned them is called a person leading the *unccha* mode of life. The Burdwan translator commits the ridiculous error of taking 'unchhavrittih' as the *name* of the Brāhmana. The Commentator supposes that 'Yajna' here implies 'Vishnu', as expounded in the Crutis.—T.

‡ 'Çyāmāka' is a variety of pady called *Panicum frumentaceum.* 'Suryaparni' is otherwise called 'Māshaparni' (*Ayurvedārtha chandrikā*). It is identified with *Tiramus labialis*, syn—*Glycine deblis*. 'Suvarchalā' is a name applied to various plants. Here, very probably, 'Brāhmiçāka', or *Herpestes Monniera* (syn. *Gratiola Monniera*, Linn) is intended.—T.

ing the life of a forest recluse, he attained to ascetic success. With roots and fruits, O scorcher of foes, he used to adore Vishnu in sacrifices that were intended to confer heaven upon him.*[5] The Brāhmana, whose name was Satya, had a wife named Pushkaradhārini. She was pure-minded, and had emaciated herself by the observance of many austere vows. (Herself having been of a benevolent disposition, and her husband being thus addicted to sacrifices that were cruel), she did not approve of the conduct of her lord. Summoned, however, to take her seat by his side as his spouse (for the performance of a sacrifice),[6] she feared to incur his curse and, therefore, comported herself with his conduct. The garments that invested her body consisted of the (cast off) plumes of peacocks.[7] Although unwilling, she still performed that sacrifice at the command of her lord who had become its *Hotri.* In that forest, near to the Brāhmana's asylum, lived a neighbour of his, *viz.*, the virtuous Parnāda of Cukra's race, having assumed the form of a deer. He addressed that Brāhmana, whose name was Satya, in articulate speech and said unto him these words:—Thou wouldst be acting very improperly,†[8-9] if this sacrifice of thine were accomplished in such a manner as to be defective in *mantras* and other particulars of ritual! I, therefore, ask thee to slay and cut me into pieces for making libations therewith on thy sacrificial fire! Do this and becoming blameless ascend to heaven![10]—Then the presiding goddess of the solar disc, *viz.*, Sāvittri, came to that sacrifice in her own embodied form and insisted upon

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* *I. e.*, he never slaughtered living animals for offering them in sacrifices because of his inability to procure them. He, therefore. substituted vegetable products for those animals. His sacrifices, intended to take him to heaven, were really cruel in intention.—T.

† Following the Bombay text, I read the last line of 8 as "Cukrasya punarājātih Parnādonāmadharmavit," or "Cukrasya punarājnābhih &c."; 'ājātih' is a 'descendant'. If 'ājnābhih' be taken as the reading it would mean 'at the repeated commands of Cukra'. The Bengal reading 'apadhyānāt adharmavit' seems to be vicious. Both the vernacular versions are incorrect; K. P. Singha supplying something of his own will for making sense of what he writes, and the Burdwan translator writing nonsense as usual,—T.

that Brāhmana in doing what he was desired by that deer to do. Unto that goddess, however, who thus insisted, the Brāhmana replied, saying,—I shall not slay this deer who lives with me in this same neighbourhood !*[11]—Thus addressed by the Brāhmana, the goddess Sāvittri desisted and entered the sacrificial fire from desire of surveying the nether world, and wishing to avoid the sight of (other) defects in that sacrifice.†[12] The deer then, with joined hands, once more begged of Satya (to be cut into pieces and poured into the sacrificial fire). Satya, however, embraced him in friendship and dismissed him, saying,—Go !‡[13]—At this, the deer seemed to leave that place. But after he had gone eight steps he returned, and said,—Verily, do thou slay me ! Truly do I say, slain by thee I am sure to attain to a righteous end ![14] I give thee (spiritual) vision. Behold the celestial Apsaras and the beautiful vehicles of the high-souled Gandharvas ![15]—Beholding (that sight) for a protracted space of time, with longing eyes, and seeing the deer (solicitous of sacrifice), and thinking that residence in heaven is attainable by only slaughter, he approved (of the counsels the deer had given).[16] It was Dharma himself who had become a deer that lived in those woods for many years. (Seeing the Brāhmana tempted by the prospect he beheld), Dharma provided for his salvation and counselled him, saying,—This (*viz.*, slaughter of living creatures) is not conformable to the ordinances about Sacrifice.$[17]—The penances, which had been of very large

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* K. P. Singha wrongly translates this verse; for once, the Burdwan translator is correct.—T.

† Both the vernacular versions of this Verse were incorrect. The Commentator explains that the grammar is 'rasātalam didrikshuh sā Yajnāpâvakam pravishtā.' 'Yajne duçcharitam kinnu, 'samipavarti mudo janah' *i. e.*, fearing to see many other defects in the sacrifice which was being celebrated by an ignorant person.—T.

‡ 'Vaddhānjalim' is an abverb, qualifying 'ayāchata'. The Burdwan translator wrongly takes it as an adjective of 'Satyam'.—T.

$ In Verse 8, it is said that it was a descendant of Cukra, *viz.*, the virtuous Parnāda, who had become a deer and lived in those woods as the Brāhmana's neighbour. Here it is said that it was the deity Dharma who had become so. The two statements may be reconciled sup-

measure, of that Brāhmana whose mind had entertained the desire of slaying the deer, diminished greatly in consequence of that thought itself. The injuring of living creatures, therefore, forms no part of sacrifice.*[18] Then the illustrious Dharma, (having assumed his real form), himself assisted that Brāhmana, by discharging the priestly office, to perform a sacrifice. The Brāhmana, after this, in consequence of his (renewed) penances, attained to that state of mind which was his spouse's.†[19] Abstention from injury is that religion which is complete in respect of its rewards. The religion, however, of cruelty is only thus far beneficial that it leads to heaven (which has a termination). I have spoken to thee of that religion of Truth which, indeed, is the religion of those that are utterers of *Brahma*.‡' "[20]

Section CCLXXIII.

"Yudhishthira said,—'By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to renunciation, and by what doth he win Emancipation?'[1]

"Bhishma said,—Thou knowest all duties. This question that thou askest is only for confirmation of thy conclusions. Listen now to Emancipation, and Renunciation, and Sin, and Virtue to their very roots![2] Perceiving any one of the five objects, (*viz.*, form, taste, scent, sound, and touch), desire runs after it at first. Indeed, obtaining them within the purview of the senses, O chief of Bharata's race, desire or

posing that Dharma first became the *Rishi* Parnāda and then, as Parnāda, was metamorphosed into a deer. 'Tasya nishkritim ādhatta' is explained by the Commentator in a very far-fetched way. He takes these words to mean that Dharma, who had become a deer, provided at this juncture for his liberation from that metamorphosis. I think 'tasya' has reference to the misled Brāhmana.—T.

* 'Yajniā' is explained as 'yajnāya hitā.—T.

† 'Samādhānam' is the absorption of meditation, or that state of mind in which one has no longer any affection for the world. 'Bhāryyāyāh' is genetive, but the Burdwan translator takes it for the instrumental singular.—T.

‡ 'Yo dharmah' is the reading I take, and not 'no dharmāh'.—T

aversion springs up.*[3] One then, for the sake of that object, (*i. e.*, for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one's best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable.[4] Gradually, attachment, and aversion, and greed, and errors of judgment arise.[5] The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue. One then begins with hypocrisy to do acts that are good.[6] Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth. When one succeeds, O son of Kuru's race, in winning wealth with hypocrisy,[7] one set one's heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures.[8] Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully.[9] When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him.[10] He succeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful. Listen now to me as I speak to thee of one that is righteous.[11] Such a man inasmuch as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people's good, he attains at last to a highly agreeable end.[12] He who, aided by his wisdom, succeeds beforehand in beholding the faults above-adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about, and who waits with reverence upon those that are good,[13] makes progress in achieving virtue,

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* The Commentator explains the grammar as 'panchānām (madhye ekam) artham prāpya, &c.'—T.

both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue, and he lives on, making virtue his support.[14] If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways.[15] Indeed, he waters the roots of only those things in which he sees merit. In this way doth one become righteous and acquires friends that are good.[16] In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery (in respect of enjoyment) that a living creature attains over sound, touch, taste, form, and scent, O Bhārata, represents the fruit of virtue.* Remember this. Having obtained the fruit of virtue, O Yudhishthira, such a man does not give himself up to joy.[17-18] Without being contented with such (visible) fruits of virtue he betakes himself to Renunciation, led on by the eye of knowledge. When, having acquired the eye of knowledge, he ceases to take pleasure in the gratification of desire, in taste and in scent,[19] when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire†. He does not, however, even then cast off virtue or righteous acts.[20] Beholding then all the worlds to be liable to destruction, he strives to cast off virtue (with its rewards in the form of heaven and its happiness) and endeavours to attain to Emancipation by the (well-known) means.‡[21] Gradually abandoning all sinful acts he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to Emancipation.[22] I have now told thee, O son, of that about which

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* This is the mastery or puissance that is brought about by Yoga, so that the person succeeds, by fiats of the will, in creating whatever he desires.—T.

† The Burdwan translator gives a ridiculous version of this verse. He cites the Commentator's words without understanding them aright.—T.

‡ What he does is to abandon 'sakāmah dharmah' for betaking himself to 'nishkāmah dharmah' or the practice of duties without desire of fruit, for only such a course of conduct can lead to Emancipation.—T.

thou hadst asked me, *viz.*, the topics of Sin, Righteousness, Renunciation, and Emancipation, O Bharata ![23] Thou shouldst, therefore, O Yudhishthira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of thee that adherest to righteousness !' "*[24]

SECTION CCLXXIV.

"Yudhishthira said,—'Thou hast said, O grandsire, that Emancipation is to be won by means and not otherwise. I desire to hear duly what those means are ![1]

"Bhishma said,—'O thou of great wisdom, this enquiry that thou hast addressed to me and that is connected with a subtle topic, is really worthy of thee, since thou, O sinless one, always seekest to accomplish all thy objects by the application of means ![2] That state of mind which is present when one sets oneself to make an earthen jar for one's use, disappears after the jar has been completed. After the same manner, that cause which urges persons who regard virtue as the root of advancement and prosperity ceases to operate with them that seek to achieve Emancipation.†[3] That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path that leads to Emancipation. (It is not identical with any of those that lead to any other object of acquisition). Listen to me as I discourse on it to thee in detail.[4] One should, by practising forgiveness, exterminate wrath, and by abandoning all purposes, root out desire. By prac-

* By 'dharma' here is meant 'nishkāma dharma', for the fruits of 'sakāma dharma' are *not* eternal, heaven like all things else having an end.—T.

† What is said in this Verse is this: when a man wants an earthen jar, he works for creating one. When he has got one, he no longer finds himself in the same state of mind, his want having been satisfied. Similarly, with men desirous of heaven and earthly prosperity as the reward of virtue, the means is *Pravirtti* or acts. This or these cease to operate with those who having acquired such virtue set themselves for the achievement of Emancipation, for with them the religion of *Nivritti* is all-in-all.—T.

tising the quality of *Satwa** one should cônquer sleep.[5] By heedfulness one should keep off fear, and by contemplation of the Soul one should conquer breath.† Desire, aversion, and lust, one should dispel by patience ;[6] error, ignorance, and doubt, by study of truth. By pursuit after knowledge one should avoid *insouciance* and inquiry after things of no interest.‡[7] By frugal and easily digestible fare one should drive off all disorders and diseases. By contentment one should dispel greed and stupefaction of judgment, and all worldly concerns should be avoided by a knowledge of the truth.§[8] By practising benevolence one should conquer iniquity, and by regard for all creatures one should acquire virtue. One should avoid expectation by the reflection that it is concerned with the future ; and one should cast off wealth by abandoning desire itself.[9] The man of intelligence should abandon affection by recollecting that everything (here) is transitory. He should subdue hunger by practising Yoga. By practising benevolence one should keep off all ideas of self-importance, and drive off all sorts of craving by adopting contentment.[10] By exertion one should subdue procrastination, and by certainty all kinds of doubt, by taciturnity loquaciousness, and by courage every kind of fear.¶[11] Speech and

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* *I. e.*, by abandoning all kinds of idleness, as explained by the Commentator.—T.

† *I. e.*, by Yoga-meditation one should regulate and finally suspend one's breath. The Yogin can suspend all physical functions and yet live on from age to age.—T.

‡ 'Nidrā' here is explained as 'ananusandhāna' or the absence of inquisitiveness or curiosity. By 'pratibhā' is meant inquiry after improper things or things that are of no interest.—T.

§ The truth is that the world is unreal and has an end.—T.

¶ Hunger is to be subdued by Yoga, *i. e.*, by regulating the wind within the body. Doubt is to be dispelled by certainty ; this implies that certain knowledge should be sought for by driving off doubt. The Commentator thinks that this means that all sceptical conclusions should be dispelled by faith in the scriptures. By 'fear,' in this Verse, is meant the source of fear, or the world. That is to be conquered by the conquest of the six, *i. e.*, desire, wrath, covetousness, error, pride, and envy.—T.

mind are to be subdued by the Understanding, and the Understanding, in its turn, is to be kept under control by the eye of knowledge. Knowledge, again, is to be controlled by acquaintance with the Soul, and finally the Soul is to be controlled by the Soul.*[12] This last is attainable by those that are of pure acts and endued with tranquillity of soul,† the means being the subjugation of those five impediments of Yoga of which the learned speak.[13] By casting off desire and wrath and covetousness and fear and sleep, one should, restraining speech, practise the observances that are favorable to Yoga,[14] *viz.*, contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity in respect of food, and the subjugation of the senses.[15] By these one's energy is increased, sins are dispelled, wishes crowned with fruition, and knowledge (of diverse kinds) gained.[16] When one becomes cleansed of one's sins and possessed of energy and frugal of fare and the master of one's senses, one then, having conquered both desire and wrath, seeks to attain to *Brahma*.[17] The avoidance of ignorance (by listening to and studying the scriptures), the absence of attachment (in consequence of Renunciation), freedom from desire and wrath (by adoption of contentment and forgiveness), the puissance that is won by Yoga, the absence of pride and haughtiness, freedom from anxiety (by subjugation of every kind of fear), absence of attachment to anything like home and family,[18]—these constitute the path of Emancipation. That path is delightful, stainless, and pure. Similarly, the restraining of speech, of body, and of mind, when practised

* What is laid down here is the same course of training that is indicated for Yoga. First, the senses are to be merged into the mind, then the mind is to be merged into the Understanding, then the Understanding is to be merged into the Soul or what is known as the Ego. This Ego is to be merged at last into the Supreme Soul. When the Ego is understood, it comes to be viewed as *Brahma*.—T.

† 'Pure acts' are of course, those that are included in 'Nishkāma dharmah', and 'tranquillity of soul' is the cleansing of the soul by driving away all passions and desires.—T.

from the absence of desire, constitutes also the path of Emancipation.' "[19]*

SECTION CCLXXV.

"Bhishma said,—'In this connection is cited the old narrative of the discourse that took place between Nārada and Asita-Devala.[1] Once on a time Nārada, beholding that foremost of intelligent men, *viz.*, Devala of venerable years, seated at his ease; questioned him about the origin and the destruction of all creatures.[2]

" 'Nārada said,—Whence, O Brāhmana, hath this universe, consisting of mobile and immobile objects, been created? When again the all-embracing destruction comes, into whom doth it merge? Let thy learned self discourse to me on this!—[3]

" 'Asita said,—Those from which the Supreme Soul, when the time comes, moved by the desire of existence in manifold forms, creates all creatures, are said by persons conversant with objects to be the five great essences.†[4] (After this) Time, impelled by the Understanding, creates other objects from those (five primal essences).‡ He that says that

* Such restraint of speech, &c., or 'niyamah' is 'yogah'. 'Kāmato-anyathā' is 'kāma-vaiparityena'. The sense, the Commentator adds, is that one should not desire 'yoga-siddhi', for then, as has been repeatedly indicated in the previous Sections, the Yogin would fall into hell and succeed not in attaining to Emancipation, heaven itself being hell in comparison with the felicity of Emancipation. K. P. Singha quietly skips over the last line and the Burdwan translator offers a ridiculously incorrect version.—T.

† 'Yebhyah' means 'the materials from which'. 'Srijati' has 'Paramātmā' for its nominative (understood). 'Kāle' is the time of creation as selected by the Supreme Soul in his own wisdom. 'Bhāvaprachoditah' is 'induced by the desire of becoming many, or led by the desire of existence as many or in infinite diversity'.—T.

‡ 'Kāla' here is, perhaps, the embodiment of the abstract idea of life or living creatures. Impelled by the Understanding, 'Kāla' or Life sets itself to the creation of other creatures. These last also are equally the result of the same five primal essences.—T.

there is anything else besides these (*i. e.*, the five primal essences, Kāla, and the Understanding), says what is not true.[5] Know, O Nārada, that these five are eternal, indestructible, and without beginning and without end. With Kāla as their sixth, these five primal essences are naturally possessed of mighty energy.[6] Water, Space, Earth, Wind, and Heat,—these are those five essences. Without doubt, there is nothing higher or superior to these (in point of puissance or energy.[7] The existence of nothing else (than these five) can be affirmed by any one agreeably to the conclusions derivable from the Crutis or arguments drawn from reason. If any one does assert the existence of anything else, then his assertion would verily be idle or vain. Know that these six enter into the production of all effects. That of which are all these (which thou perceivest) is called *Asat*.*[8] These five, and Kāla (or Jiva), the potencies of past acts, and Ignorance,—these eight eternal essences are the causes of the birth and destruction of all creatures.†[9] When creatures are destroyed it is into these that they enter; and when they take birth, it is again from them that they do so. Indeed, after destruction, a creature resolves itself into those five primal essences.[10] His body is made of earth; his ear has its origin in space; his eye hath light for its cause; his life (motion) is of wind; and his blood is

* The construction of the second line is this: 'etān shad abhinivrittān (sarvashu kāryeshu anugatān) vettha,; then 'ete yasya rāçayah (kāryāni, tat asat)'. The sense of the last clause is that this all is the effect of those primal essences. This all, therefore, is *of* those essences. The latter are included in the word *asat*, or unreal, as distinguished from *sat* or real or substantial. The Soul is *sat*, everything else is *asat*.—T.

† In previous Sections it has been explained how when the Chit, which has pure knowledge for its attribute, becomes invested with Ignorance, it begins to attract the primal essences towards itself in consequence of the potencies of past acts and take birth in various shapes. (The idea of past acts is due to the infinite cycles of creation and destruction, the very first creation being inconceivable.) The causes of creation are, therefore, the five primal essences, Jiva (or *çhit*), the protencics of past acts, and Ignorance.—T.

of water, without doubt.[11] The two eyes, the nose, the two ears, the skin, and the tongue (constituting the fifth), are the senses. These, the learned know, exist for perception of their respective objects.*[12] Vision, hearing, smelling, touching, and tasting are the functions of the senses. The five senses, are concerned with five objects in five ways. Know, by the inference of reason, their similitude of attributes.†[13] Form, scent, taste, touch, and sound, are the five properties that are (respectively) apprehended by the five senses in five different ways.[14] These five properties, *viz.*, form, scent, taste, touch, and sound, are not really apprehended by the *senses* (for these are inert), but it is the Soul that apprehends them *through* the senses.[15] That which is called Chitta is superior to the multitude of senses. Superior to Chitta is Manas. Superior to Manas is Buddhi, and superior to Buddhi is *Kshettrajna.*‡[16] At first a living creature perceives different objects through the senses. With Manas he reflects over them, and then with the aid of Buddhi he arrives at certitude of knowledge. Possessed of Buddhi, one arrives at certainty of conclusions in respect of objects perceived through the senses.[17] The five senses, Chitta, Mind, and Understanding (which is the eighth in the tale),—these are regarded as organs of knowledge by those conversant

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* 'Jnānāni' is 'Jnāna-kāranāni', *i. e.*, perceptions for causes of perception.—T.

† The second line of 13 is very condensed. The meaning is this; the eye is the sense of vision. Vision or sight is its function. The object it apprehends is form. The eye has light for its cause, and form is an attribute of light. Hence the eye seizes or apprehends form. By the inference of reason, there is similitude, in respect of attribute or property, between the eye, vision, and form. The Commentator explains this clearly. 'Drashtri-darçana-driçyānām trayānāmapi gunātmatyam upapannam'. This is indicated with a little variation in the next verse. K. P. Singha skips over the line. The Burdwan translator gives an incorrect version.—T.

‡ *Manas* is mind, *Budhhi* is understanding, and *Kshettrajna* is the Soul. What, however, is *Chitta* is difficult to ascertain, unless it means vague or indefinite perception. In some systems of philosophy the Chitta is placed above the Understanding.—T.

with the science of Adhyātma.[18] The hands, the feet, the anal duct, the membrum virile, the mouth (forming the fifth in the tale), constitute the five organs of action.[19] The mouth is spoken of as an organ of action because it contains the aparatus of speech, and that of eating. The feet are organs of locomotion and the hands for doing various kinds of work.[20] The anal duct and the membrum virile are two organs that exist for a similar purpose, *viz.*, for evacuation. The first is for evacuation of stools, the second for that of urine as also of the vital seed when one feels the influence of desire.[21] Besides these, there is a sixth organ of action. It is called muscular power. These then are the names of the six organs of action according to the (approved) treatises bearing on the subject. I have now mentioned to thee the names of all the organs of knowledge and of action, and all the attributes of the five (primal) essences.*[22] When in consequence of the organs being fatigued, they cease to perform their respective functions, the owner of those organs, because of their suspension, is said to sleep.[23] If when the functions of these organs are suspended, the functions of the mind do not cease, but on the other hand the mind continues to concern itself with its objects, that condition of Consciousness is called Dream.[24] During wakefulness there are three states of the mind, *viz.*, that connected with Goodness, that with Passion, and that with Darkness. In dream also the mind becomes concerned with the same three states. Those very states, when they appear in dreams, connected with pleasurable actions, come to be regarded with applause.[25] Happiness, success, knowledge, and absence of attachment are the indications of (the wakeful man in whom is present) the attribute of Goodness. Whatever states (of Goodness, Passion, or Darkness) are experienced by living creatures, as exhibited in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our notions as they exist during wakefulness

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* The Bengal reading 'yathāgamam' is preferable to the Bombay reading 'yathāmama'.—T.

into those of dreams, and that of notions as they exist in dreams into those of wakefulness, become directly apprehensible in that state of consciousness which is called dreamless slumber. That is eternal, and that is desirable.*[26-27] There are five organs of knowledge, and five of action; with muscular power, mind, understanding, and Chitta, and with also the three attributes of *Satwa*, *Rajas*, and *Tamas*, the tale, it has been said, comes up to seventeen. The eighteenth in the enumeration is he who owneth the body. Indeed, he who lives in this body is eternal.[28] All those seventeen (with *Avidyā* or Ignorance making eighteen), dwelling in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen (counting *Avidyā*) cease to dwell together in the body.[29] Or, this body made up of the five (primal) essences is only a combination (that must dissolve away). The eighteen attributes (including *Avidyā*), with him that owneth the body, and counting stomachic heat numbering twentieth in the tale, form that which is known as the Combination of the Five.[30] There is a Being called Mahat, which, with the aid of the wind (called *Prāna*), upholds this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind (which is generally spoken of as the cause) is only the instrument in the hands of that

* The first line of 27 is grammatically connected with the last line of 26. The second line of 27 is very abstruse. The grammatical construction is this:—'tayorbhāvayorgamanam (sushuptau) pratyaksham (drishtam); (tadeva) nityam, ipsitam (cha).' What is meant by this is that in ordinary men, the notions during wakefulness are not the notions they cherish during dreams: nor are their notions during dreams identifiable with those they entertain while wakeful. There is similarity but not identity. In eternal Sushupti, however, which is Emancipation, the notions of wakefulness pass into those of dream and those of dream pass into those of wakefulness, *i. e.*, both (or, rather, the same, for there is then perfect identity between them) become directly apprehensible in Sushupti or Emancipation. Sushupti or Emancipation, therefore, is a state, in which there is neither the consciousness of wakefulness nor that of dream, but both run together, their delferences disappearing totally.—T.

same Mahat.[31] Whatever creature is born is resolved once more into the five constituent elements upon the exhaustion of his merits and demerits; and urged again by the merits and demerits won in that life enters into another body resulting from his acts.*[32] His abodes always resulting from Avidyā, desire, and acts, he migrates from body to body, abandoning one after another repeatedly, urged on by Time, like a person abandoning house after house in succession.[33] They that are wise, and endued with certainty of knowledge, do not give way to grief upon beholding this (migration). Only they that are foolish, erroneously supposing relationships (where relationship in reality there is none) indulge in grief at sight of such changes of abode.[34] This *Jiva* is no one's relation; there is none again that may be said to belong to him. He is always alone, and he himself creates his own body and his own happiness and misery.[35] This *Jiva* is never born, nor doth he ever die. Freed from the bond of body, he succeeds sometimes in attaining to the highest end.[36] Deprived of body, because freed through the exhaustion of acts from bodies that are the results of merits and demerits, Jiva at last attains to *Brahma*.[37] For the exhaustion of both merits and demerits, Knowledge hath been ordained as the cause in the Sānkhya school. Upon the exhaustion of merit and demerit, when *Jiva* attains to the status of *Brahma*,† (they that are learned in the scriptures) behold (with the eye of the scriptures) the attainment of *Jiva* to the highest end.—' "[38]

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* This is a triplet.—T.

† 'Brahmabhāva' is explained as follows: when one succeeds in understanding Brahma, one is said to attain to Brahma, as the Crutis declare. The Commentator explains that 'paçyanti' is used with reference to those that are learned in the scriptures. They 'behold' the attainment of the highest end by Jiva *not* with their physical eyes but with the eye of the scriptures, for they that are themselves emancipated cannot be said to behold the emancipation of another. This is grave trifling for explaining the use of the word 'paçyanti'.—T.

SECTION CCLXXVI.

"Yudhishthira said,—'Cruel and sinful that we are, alas, we have slain brothers and sires and grandsons and kinsmen and friends and sons![1] How, O grandsire, shall we dispel this thirst for wealth! Alas, through that thirst we have perpetrated many sinful deeds.'[2]

"Bhishma said,—'In this connection is cited the old narrative of what was said by the ruler of the Videhas unto the enquiring Māndavya.[3] The ruler of the Videhas said.—I have nothing (in this world), yet I live in great happiness. If the whole of Mithilā (which is said to be my kingdom) burn in a conflagration nothing of mine will be burnt down.[4] Tangible possessions, how valuable soever, are a source of sorrow to men of knowledge; while possessions of even little value fascinate the foolish.*[5] Whatever happiness exists here, derivable from the gratification of desire, and whatever heavenly happiness exists of high value, do not come up to even a sixteenth part of the felicity that attends the total disappearance of desire.[6] As the horns of a cow grow with the growth of the cow itself, after the same manner the thirst for wealth increases with increasing acquisitions of wealth.[7] Whatever the object for which one feels an attachment, that object becomes a source of pain when it is lost.[8] One should not cherish desire. Attachment to desire leads to sorrow. When wealth has been acquired, one should apply it to purposes of virtue. One should even then give up desire.†[9]

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* The Commentator points out that possessions of value include even the region of Brahman. Men of knowledge, who seek Emancipation, do not set any value on even the joys of the region of the Creator.—T.

† The Commentator explains that one should not cherish the desire for wealth even for the sake of acquiring virtue therewith. When, however, wealth is obtained without effort, such wealth should be applied to the acquisition of virtue. One is also directed to give up the desire of acquiring wealth (by even innocent means), the reason being that desire, when cherished, is sure to increase and get the better of one's heart.—T.

The man of knowledge always looks upon other creatures even as he looks upon himself. Having cleansed his soul and attained to success, he casts off everything here.*[10] By casting off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one attains to tranquillity, and becomes free from every anxiety.[11] That thirst (for earthly things) which is difficult of being cast off by men of foolish understanding, which wanes not with the wane of the body, and which is regarded as a fatal disease (by men of knowledge), one who succeeds in casting off is sure to find felicity.[12] The man of virtuous soul, by beholding his own behaviour that has become bright as the moon and free from evil of every kind, succeeds in happily attaining to great fame both here and hereafter![13]—Hearing these words of the king, the Brāhmana became filled with joy, and applauding what he heard, Māndavya betook himself to the path of Emancipation.' "[14]

Section CCLXXVII.

"Yudhishthira said,—'Time, that is fraught with terror unto all creatures, is running his course. What is that source of good after which one should strive? Tell me this, O grandsire!'[1]

"Bhishma said,—'In this connection is cited the old narrative of a discourse between a sire and son. Listen to it, O Yudhishthira![2] Once on a time, O son of Prithā, a regenerate person devoted to only the study of the Vedas had a very intelligent son who was known by the name of Medhāvin.[3] Himself conversant with the religion of Emancipation, the son one day asked his father who was not conversant with that religion and who was engaged in following the precepts of the Vedas, this question.[4]

" 'The son said,—What should a man of intelligence do,

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* The Commentator observes that the first line means that the man of knowledge should wish for happiness to all, and never wish sorrow to any one. 'Sarvam' includes virtue and vice. Of course, the practice of *nishkāma dharma* is recommended.—T.

O sire, knowing that the period of existence allotted to men runs fast away? Tell me this truly and in proper order, O father, so that, guided by thy instructions I may set myself to the acquisition of virtue.[5]—

" 'The sire said,—Having studied the Vedas all the while observing the duties of *Brahmacharyya*, O son, one should then desire for offspring for the sake of rescuing one's sires. Having established one's fire then and performing the sacrifices that are ordained, one should then retire into the woods and (having lived as a forest-recluse) one should then become a *Muni* (by casting off everything and calmly waiting for dissolution).[6]—

" 'The son said,—When the world is thus assailed and thus besieged on all sides, and when such irresistible (bolts) are falling in every direction, how can you speak so calmly?—[7]

" 'The sire said,—How is the world assailed? By what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?[8]—

" 'The son said,—The world is assailed by Death. It is besieged by Decrepitude. Days and Nights are continually falling (like bolts). Why do you not take heed of these?[9] When I know that Death does not wait here for any one (but snatches all away suddenly and without notice) how can I possibly wait (for his coming) thus enveloped in a coat of Ignorance and (heedlessly) attending to my concerns?[10] When as each night passes away the period of every one's life wears away with it, when, indeed, one's position is similar to that of a fish in a piece of shallow water, who can feel happy?[11] Death encounters one in the very midst of one's concerns, before the attainment of one's objects, finding one as unmindful as a person while engaged in plucking flowers.*[12]

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* All Brāhmanas have to pluck flowers in the morning for offering them to the deities they worship. The task takes many minutes, because a good many have to be plucked for the purpose. Being a daily occupation and going as they do to places where flowers abound, the act of plucking goes on while the plucker is mentally engaged with other things.—T.

That which is kept for being done tomorrow should be done today; and that which one thinks of doing in the afternoon should be done in the forenoon. Death does not wait, mindful of one's having done or not done one's acts.[13] Do today what is for thy good (without keeping it for to-morrow)! See that Death, who is irresistible, may not over-come thee (before accomplishing thy acts). Who knows that Death will not come to one this very day?[14] Before one's acts are completed, Death drags one away. One should, there-fore, commence to practise virtue while one is still young (without waiting for one's old age), for life is uncertain.[15] By acquiring virtue one is sure to win eternal happiness both here and hereafter. Overpowered by folly one girds up one's loins for acting on behalf of one's sons and wives.[16] By accomplishing acts foul or fair, one gratifies these (relatives). Him possessed of sons and animals, and with mind devotedly attached to them,[17] Death seizes and runs away like a tiger bearing away a sleeping deer.* While still engaged in winning diverse objects of desire, and while still unsated with their enjoyment,[18] Death seizes him and runs away like a she-wolf seizing a sheep and running away with it.—*This has been done,—this remains to be done,—this other is half done,*[19]—one may say thus to oneself; but Death, unmindful of one's desire to finish one's unfinished acts, seizes and drags one away. One that has not yet ob-tained the fruit of what one has already done, amongst those attached to action,[20] one busied with one's field or shop or house, Death seizes and carries away. The weak, the strong, the wise, the brave, the idiotic, the learned,[21] or him that has not yet obtained the gratification of any of his desires, Death seizes and bears away. Death, decrepitude, disease, sorrow, and many things of a similar kind,[22] are

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* The Bengal reading 'suptam vyāghro mrigamiva &c.' is preferable to the Bombay reading 'suptam vyāghram mahaughovā &c.' If the Bombay reading be accepted, the meaning would be 'Him Death snatches away *as a mighty wave sweeps away a sleeping tiger.*' The idea of a sleeping tiger being swept away by a surging wave is very un-familiar.—T.

incapable of being avoided by mortals. How then, O father, canst thou sit so at thy ease? As soon as an embodied creature is born, Decrepitude and Death come and possess him for his destruction.[23] All these forms of existence, mobile and immobile, are possessed by these two (*viz.*, Decrepitude and Death). When the soldiers that compose Death's army are on their march, nothing can resist them,[24] except that one thing, *viz.*, the power of Truth, for in Truth alone Immortality dwells. The delight that one feels of residing in the midst of men is the abode of Death.[25] The Cruti declares that that which is called the forest is the true fold for the *Devas*, while the delight one feels in dwelling in the midst of men is, as it were, the cord for binding the dweller (and making him helpless).*[26] The righteous cut it and escape. The sinful do not succeed in cutting it (and freeing themselves). He who does not injure other creatures in thought, word, and deed,[27] and who never injures others by taking away their means of sustenance, is never injured by any creature.† For these reasons, one should practise the vow of truth, be steadily devoted to the vow of truth,[28] and should desire nothing but the truth. Restraining all one's senses and looking upon all creatures with an equal eye, one should vanquish Death with the aid of Truth. Both Immortality and Death are planted in the body.[29] Death is encountered from folly, and Immortality is won by Truth. Transcending desire and wrath, and abstaining from injury, I shall adopt Truth and happily achieving what is for my good, avoid Death like an Immortal. Engaged in the Sacrifice that is constituted by Peace, and employed also in the Sacrifice of *Brahma*, and restraining my senses,[30-31] the Sacrifices I shall perfom are those of speech, mind, and acts,

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* 'Devas' here evidently refer to the senses. The senses are, as it were, cattle. Their true fold is the forest and not peopled cities and towns. In the forest there are no temptations to try them as in the midst of cities and towns.—T.

† 'Jivitārthāpanayanaih' is connected with 'hinsati'. To take it (as the Burdwan translator does) as an adjective qualifying 'prānibhih' would be incorrect.—T.

when the sun enters his northerly course.* How can one like me perform an Animal Sacrifice which is fraught with cruelty?[32] How can one like me, that is possessed of wisdom, perform like a cruel Piçācha, a Sacrifice of Slaughter after the manner of what is laid down for the Kshatriyas,—a Sacrifice that is, besides, endued with rewards that are terminable? In myself have I been begotten by my own self. O father, without seeking to procreate offspring, I shall rest myself on my own self![33] I shall perform the Sacrifice of Self, I need no offspring to rescue me.† He whose words and thoughts are always well-restrained,[34] he who has Penances and Renunciation, and Yoga, is sure to attain to everything through these. There is no eye equal to Knowledge. There is no reward equal to Knowledge.[35] There is no sorrow equal to attachment. There is no happiness equal to Renunciation.[36] For a Brāhmana there can be no wealth like residence in solitude, an equal regard for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.‡[37] What need hast thou with wealth and what need with relatives and friends, and what with spouses? Thou art a Brāhmana and thou hast death to encounter! Search thy own Self that is concealed in a cave. Whither have thy grandsires gone and whither thy sire too?$[38]—'

"Bhishma said,—'Hearing these words of his son, the sire

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* The Sacrifice of Peace is opposed to the Sacrifice of Slaughter. The Sacrifice of Brahma is Yoga which leads to a knowledge of the Soul. The Sacrifice of Speech is Vedic recitation or Yapa. The Sacrifice of Mind is contemplation, and that of Acts is baths, performance of other acts of purity, waiting dutifully upon the preceptor, &c.—T.

† To perform the Sacrifice of Self is to merge the Soul in the Supreme Soul.—T.

‡ The Bombay reading 'danda-vidhānam' is a blunder for the Bengal reading 'danda-nidhānam'. To interpret 'vidhānam' as equivalent to abandonment or giving up, by taking the prefix 'vi,' in the sense of 'vigata' would be an act of violence to the word.—T.

$ The 'guhā' or cave referred to is the body.—T.

acted in the way that was pointed out, O king! Do thou also act in the same way, devoted to the religion of Truth!'"[39]

Section CCLXXVIII.

"Yudhishthira said,—'Of what behaviour must a man be, of what acts, of what kind of knowledge, and to what must he be devoted, for attaining to Brahma's place which transcends Prakriti and which is unchangeable?'[1]

"Bhishma said,—'One that is devoted to the religion of Emancipation, frugal in fare, and the master of one's senses, attains to that high place which transcends Prakriti and is unchangeable.*[2] Retiring from one's home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are ready (for enjoyment), one should adopt a life of Renunciation.†[3] Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak evil of any person either in or out of his hearing.[4] One should abstain from injuring any creature, and conduct oneself observing the course of the Sun.‡ Having come into this life, one should not behave with unfriendliness towards any creature.[5] One should disregard opprobrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. Even when caluminated, one should not calumninate in return.[6] One should not behave in a friendly or an unfriendly way in the midst of human beings. One should not go about many houses in one's round of mendicancy.

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* By 'Prakriti', as explained in previous Sections, is meant primal nature consisting of the five great essences of earth, water,&c.,—T.

† 'Samupodeshu' is explained as 'upsthiteshu api', *i. e.*, even when such objects are present and ready for enjoyment.—T.

‡ 'Maitrāyangatah', as explained by the Commentator, is 'Suryavatpratyaha-vibhinna-mārgah', *i. e.*, roving like the Sun every day in a different path. The object of the speaker is to lay it down that one solicitous of Emancipation should never confine oneself to one spot, but rove or wander over the world without owning a fixed habitation or home. K. P. Singha translates the word wrongly.—T.

Nor should one go to any house having received a previous invitation (to dinner).*[7] Even when bespattered with filth (by others), one should, resting firmly in the observance of one's duties, refrain from addressing such bespatterers in disagreeable speeches. One should be compassionate. One should abstain from returning an injury. One should be fearless; one should refrain from self-laudation.[8] The man of restrained senses should seek his dole of charity in a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, or when the hour is over for setting the dishes.†[9] He should content himself with only as much as is barely necessary for keeping body and soul together. Even that much of food which produces gratification should not be coveted by him. When he fails to obtain what he wants, he should not suffer himself to cherish discontent. Success, again, in obtaining what he wants, should not make him glad.‡[10] He should never wish for such things as are

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* In the first line, the Bengal reading 'madhye na chācharet' is better than 'madhye cha nācharet'. 'Pradakshinam' is 'anukulam', and 'savyam' is 'pratikulam'. The grammar of the second line is not difficult. Besides, the Commentator explains it clearly. The Burdwan translator, leaving out the words 'bhaikshachairyām' and taking 'anāpannah' as equivalent to 'vipadāpannah,' gives a thoroughly ridiculous version. K. P. Singha, also, is not correct. The Commentator explains that 'charyām' means 'anekagrihātanam;' 'anāpannam' is 'akurvan.' The second foot is unconnected with the first.—T.

† 'Muni', here, is one who has restrained his senses, or who has betaken himself to the path of Renunciation. 'Pātrasamchāra', I think, is the act of setting the dishes for those who are to dine off them. The Commentator explains that it means 'the motion of those who are to distribute the food.' Of course, their motions from the kitchen to the dining hall and back are implied if the word is taken for 'setting of dishes.' The sense remains unaltered. The Muni must be abstemious and hence he should select an hour like this for begging his dole, when there would be very little in the house to give.—T.

‡ 'Mātrā' is a technical word signifying the taking of food to the extent of only gratification of hunger, or, as explained by Chakrapāni Datta in his Commentary on Charaka, 'triptimātram.' When 'mātrā'

coveted by ordinary men. He should never eat at any body's house when respectfully invited thereto. One like him should reprobate such gains as are obtained with honor.*[11] He should never find fault (on account of staleness, &c.) with the food placed before him, nor should he applaud its merits. He should covet a bed and a seat that are removed from the haunts of men.[12] The places he should seek are such as a deserted house, the foot of a tree, a forest, or a cave. Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others (that are hateful or repulsive), he should enter his own Self.†[13] By association with Yoga and dissociation from company, he should be perfectly equable, steadily fixed, and uniform. He should not earn either merit or demerit by means of acts.‡[14] He should be always gratified, well contented, of cheerful face and cheerful senses, fearless, always engaged in mental recitation of sacred *mantras*, silent, and wedded to a life of Renunciation.[15] Beholding the repeated formation and dissolution of his own body with the senses that result from and resolve into the elemental essences, and seeing also the advent and departure of (other) creatures, he should become free from desire and learn to cast equal eyes upon all, subsisting upon both

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is to be disregarded, clothes, &c., need not be mentioned. 'Vihanyeta' is equivalent to 'hinsito na syāt.'—T.

* The second line is passed over by K. P. Singha. What is meant by it is that when such a man is respectfully presented with any thing, he should hold it in reprobation. *Vide* the Sanatsujātiya Sections in *Udyoga Parvan*, particularly the Verses beginning with "Yatra akathayamānasya &c."—T.

† The second line is skipped over by K. P. Singha. The Burdwan translator gives a wrong version. The Commentator explains that 'anyām' refers to 'paiçāchim', and 'anyatra' to 'ātmani.' In the Sanatsujātiya Sections also, a Brāhmana's practices are directed to be concealed. 'To enter his own Self' is to turn Self on Self, *i. e.*, to withdraw oneself from everything for understanding and contemplating the Soul.—T.

‡ By totally abstaining from acts he should avoid both merit and demerit.—T.

cooked and uncooked food. Frugal in respect of his fare, and subjugating his senses, he achieves tranquillity of Self by Self.*[16] One should control the (rising) impulses of words, of the mind, of wrath, of envy, of hunger, and of lust. Devoted to penances for cleansing his heart, he should never allow the censures (of others) to afflict his heart.[17] One should live, having assumed a status of neutrality with respect to all creatures, and regard praise and blame as equal. This, indeed, is the holiest and the highest path of the Sannyāsa mode of life.[18] Possessed of high soul, the Sannyāsin should restrain his senses from all things and keep himself aloof from all attachments. He should never repair to the places visited by him and the men known to him while leading the prior modes of life. Agreeable to all creatures, and without a fixed home, he should be devoted to the contemplation of Self.[19] He should never mingle with house-holders and forest-recluses. He should eat such food as he may obtain without effort (and without having thought of it beforehand).† He should never suffer joy to possess his heart.[20] To those that are wise such a life of Renunciation is the means for the attainment of Emancipation. To those, however, that are fools the practice of these duties is exceedingly burthensome. The sage Hārita declared all this to be the path by which Emancipation is to be achieved.[21] He who sets forth from his home, having assured all creatures of his perfect harmlessness, attains to many bright regions of felicity which prove unending or eternal.—' "[22]

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* This is a triplet. The Burdwan translator misses the meaning of the first half of the first line. The Commentator explains that 'abhyastam' is continuous; 'bhautikam' is 'tattwajātam, ātmanodehendriyādi.' Hence, 'bhutānām' means 'anyeshām bhutānām.'—T.

† To think beforehand of the food one is to take is to convert oneself into a gourmand. The Sannyāsin, without thinking of the food he would take, and without mentally indulging in a foretaste thereof, should take what he gets without exertion.—T.

Section CCLXXIX.

" Yudhishthira said,—'All men speak of ourselves as highly fortunate. In truth, however, there is no person more wretched than ourselves.[1] Though honored by all the world, O best of the Kurus, and though we have been born among men, O grandsire, having been begotten by the very gods, yet when so much sorrow has been our lot,[2] it seems, O reverend chief, that birth alone in an embodied form is the cause of all sorrow ! Alas, when shall we adopt a life of Renunciation that is destructive of sorrow ?*[3] Sages of rigid vows freed from the seven and ten (*i. e.*, the five breaths, mind, understanding, and the ten organs of knowledge and action), from the five faults of Yoga (*viz.*, desire, wrath, covetousness, fear, and sleep) that constitute the chief causes (for binding man to repeated rounds of earthly life), and from the other eight, *viz.*, the five objects of the senses and the three attributes (of *Satwa*, *Rajas*, and *Tamas*), have never to incur rebirth. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of Renunciation ?'[4-5]

"Bhishma said,—'Everything, O great monarch, hath an end. Everything hath bounds assigned to it ! Even rebirth, it is well known, hath an end. In this world there is nothing that is immutable.[6] Thou thinkest, O king, that this (*viz.*, the affluence with which thou art invested) is a fault. That it is not so is not true, in regard to our present topic of disquisition. Ye, however, are conversant with virtue, and have readiness. It is certain, therefore, that ye shall attain to the end of your sorrow (*viz.*, Emancipation) in time.†[7] Jiva equipt with body, O king, is not the author

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* 'Sanjnakam' from the root 'jnā' meaning 'mārana' or killing.—T.

† The two negatives in the first line are equivalent to an affirmative. 'Prasangatah' is explained by the Commentator in a slightly different way. Affluence, in consequence of the attachment it generates, stands in the way of Emancipation. Hence, *i. e.*, in consequence of

of his merits and demerits (or their fruits as represented by happiness and misery). On the other hand, he becomes enveloped by the Darkness (of Ignorance having attachment and aversion for its essence) that is born of his merits and demerits.*[8] As the wind impregnated with dust of antimony once again seizes the efflorescence of realgar and (though itself destitute of color) assumes the hues of the substances which it has seized and tinges the different points of the compass (which represent its own hueless progenitor *viz.*, space,)[9] after the same manner, Jiva, though himself colorless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, and travels from body to body (making his own stainless and immutable progenitor appear as stained and changeful).†[10] When Jiva succeeds in dispelling by means of Knowledge the Darkness that invests him in consequence of Ignorance, then Immutable Brahma becomes displayed (in all His glory).[11] The Sages say that reversion to Immutable Brahma is incapable of being achieved by Acts. Thyself, others in the world, and the deities too, should reverence them that have achieved Emancipation. All the great *Rishis* never desist from culture of Brahma ‡[12] In this connection is cited that discourse

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this consideration, the king's opinion regarding affluence, is correct. With respect to the certainty of attaining to Emancipation, compare *Gitâ*, 'Vahunām janmanāmante jnānavān mām prapadyate, &c.'—T.

* The object of this Verse, as explained by the Commentator, is to exhort Yudhishthira to strive after Emancipation without being at all moved by his happiness or misery which (as stated here) come to Jiva as accidents.—T.

† The wind has space for its progenitor. Jiva has the stainless and immutable Chit for his progenitor. Like the wind, which is hueless, catching hues from surrounding objects and making its own hueless progenitor look as if it has hues, Jiva also, though in reality stainless, catches stains from Ignorance and Acts and makes his own progenitor, the stainless and immutable Chit, display stains of every kind. This is how the Commentator puts the simile, supplying the points that have been omitted in the text.—T.

‡ These aphorisms are very abstruse. What is meant by saying that the attainment of Brahma does not depend upon Acts is this: Acts are terminable, Their consequences also are terminable, Acts,

which was sung (by the preceptor of the Daityas) in days of old. Listen, O monarch, with undivided attention to the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity.[13] Depending only upon his intelligence, he did not indulge in sorrow, in the midst of his enemies, although he had been defeated, although he was friendless, and although he was deprived of sovereignty, O Bhārata![14] Unto Vritra, when in days of old he was reft of sovereignty, (his preceptor) Uçanas said,—I hope, O Dānava, that in consequence of thy defeat thou dost not cherish any grief?[15]—

"'Vritra said,—Without doubt, having understood, by the aid of truth and penances, the advent and departure of all living creatures, I have ceased to indulge in either grief or joy.[16] Urged by Time creatures sink helplessly in hell. Some again, the sages say, go to heaven. All these pass their time in contentment.[17] Passing their allotted periods in heaven and hell, and with some portion of their merits and demerits unexhausted (by enjoyment and sufferance), they repeatedly take birth, impelled by Time.[18] Chained by the bonds of Desire, creatures pass through myriads of intermediate life and fall helplessly into hell.*[19] I have seen that creatures come and go even thus. The lesson inculcated in the Scriptures is that one's acquisitions correspond with

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therefore, can never be the means by which Brahma can be attained, for Brahma is interminable and eternal, not like the felicity of heaven which is changeful. The only means by which Jiva may revert to Brahma is by dispelling Ignorance through Knowledge; or, as the Upanishads declare, one attains to it as one gets one's forgotten necklace of gold, which all the while is on the neck though sought for with assiduity everywhere. K. P. Singha misunderstands it completely. What is meant by the direction about reverencing persons who have attained to Brahma is this: the existence of Brahma and the possibility of Jiva's reverting to that Immutable status are matters that depend upon the conception of such men. Brahma, again, is so difficult to keep, that the great sages never desist for a moment from the culture that is necessary for its retention.—T.

* Intermediate *i. e.*, as animals and birds and reptiles and worms, *&c.*—T.

one's acts.*[20] Creatures take birth as men or as intermediate animals or as gods and go to hell. Having acted in lives that are past in such a way as to deserve them, all creatures, subject to the ordinances of the Destroyer, meet with happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of weal or woe that corresponds with their acts, creatures always come back by the old path,†[21-22] which is measured by the measure of acts!—Then the illustrious Uçanas addressed the *Asura* Vritra who was thus talking of the highest refuge of the creation, saying,—O intelligent Daitya, why, O child, dost thou utter such foolish rhapsodies?[23]—

"'Vritra said,—The severe penances which I underwent from greed of victory are well known to thee as also to other sages![24] Appropriating diverse scents and diverse kinds of tastes that other creatures had for enjoying, I swelled up with my own energy, afflicting the three worlds.[25] Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), incapable of being defeated by any creature and fearing none.[26] I achieved great prosperity through my penances and lost it again through my own acts. Relying on my fortitude, however, I do not grieve for this change.[27] Desirous (in days of yore) of fighting the great Indra, the high-souled ruler of the heavens, I beheld in that battle the illustrious Hari, the puissant Nārāyana,‡[28] He who is called Vaikuntha, Purusha, Ananta, Cukla, Vishnu, Sanātana, Munjakeça, Hariçmaçru, and the Grandsire

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* *I. e.*, if righteous, one attains to happiness; if otherwise, to the reverse.—T.

† Verse 21 and the first line of 22 are grammatically connected.—T.

‡ 'Me' in the second line is equivalent to 'Mayā'. 'Tatah' is 'tatra yuddhakāle'. Hari had come to aid Indra, and hence Vritra had beheld him. He is called Hari because he takes away one's sins. Besides the well-known derivation of the word Nārāyana, the Commentator here offers another, *viz.*, the 'ayanam or layasthānam' of 'Nāra' or 'Jivasangha'.—T.

of all creatures.*[29] Without doubt, there is still a remnant (to be enjoyed by me) of the rewards attaching to that penance represented by a sight of the great Hari! It is in consequence of that unexhausted remnant that I have become desirous of asking thee, O illustrious one, about the fruits of action!†[30] Upon which order (of men) hath been established high Brahma prosperity? In what manner, again, doth high prosperity fall off?[31] From whom do creatures spring and live? Through whom again do they act? What is that high Fruit by attaining to which a creature succeeds in living eternally as Brahma?[32] By what Act or by what Knowledge can that fruit be achieved? It behooveth thee, O learned Brāhmana, to expound these to me!—[33]

"'Recapitulated by me, O lion among kings, listen, with undivided attention, O bull of men, with all thy brothers, to what the sage Uçanas then said after he had been thus addressed by that prince of Dānavas!' "[34]

Section CCLXXX.

"'Uçanas said,—I bow to that divine and illustrious and puissant Being who holds this Earth with the firmament in his arms.[1] I shall speak to thee of the pre-eminent greatness of that Vishnu whose head, O best of the Dānavas, is that Infinite place (called Emancipation)!—[2]

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* 'Vaikuntha' has various etymologies. The Commentator inclines to explain it as 'one who brings together all creatures'. 'Purusha' is full; as applied to Nārāyana, it, of course, means one who has no defect but who is the sole representative of fulness. 'Cukla' is 'Cuddha' or pure. 'Vishnu' is all-pervading. 'Sanātana' is 'kutastha' or uniform or immutable. 'Munjakeça' is possessed of yellow hair, or hair of the hue of Munja grass. 'Hari-çmaçru' is having a tawny beard.—T.

† Penances are meritorious. The very sight of Hari that I obtain was as efficacious as a course of the austerest penances. Of course, in consequence of that and my other penances great have been the rewards that I have enjoyed. It seems, however, that the full measure of rewards has not been reaped; the remnant is to be enjoyed by me now, for I am about to ask thee about the fruits of Acts. Sacred and highly auspicious is my enquiry. To make it is, in itself, a reward.—T.

"'While they were thus conversing with each other there came unto them the great sage Sanatkumāra of righteous soul for the purpose of dispelling their doubts.[3] Worshipped by the prince of Asuras and by the sage Uçanas, that foremost of sages sat down on a costly seat.[4] After Kumāra of great wisdom had been seated (at his ease), Uçanas said unto him,—Discourse to this chief of the Dānavas on the pre-eminent greatness of Vishnu![5]—Hearing these words, Sanatkumāra uttered the following, fraught with grave import, upon the pre-eminent greatness of Vishnu unto the intelligent chief of the Dānavas.[6]—Listen, O Daitya, to everything about the greatness of Vishnu. Know, O scorcher of foes, that the entire universe rests on Vishnu![7] O thou of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more casts them forth from Himself.[8] Into Hari all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore. Nor can He be obtained by Penances, nor by Sacrifices. The only means by which He can be attained is by restraining the Senses.[9] Not that sacrifices are entirely useless towards such an end. For one, by relying upon both external and internal acts, and upon one's own mind, can purify (them) by one's own understanding. By such means, one succeeds in enjoying Infinity in the world.*[10] As a goldsmith purifies the dross of his metal by repeatedly casting it into the fire with very persistent efforts of his own,[11] after the same manner Jiva succeeds in cleansing himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by mighty efforts.[12] As

* 'Vāhya' acts are, of course, sacrifices and other religious acts; by 'ābhyantara' acts are meant 'çānti, dānti, uparati, titikshā, and samādhi,' *i. e.*, the usual course of mental training necessary for Yoga. What the speaker intends to lay down in this Verse is that sacrifices are not entirely useless. These may lead to 'chitta-çuddhi' or the cleansing of the heart, which, when attained, leads to knowledge of Him or the Soul or to Emancipation or Infinity.—T.

one should with care wipe stains from off one's person before they become thick, after the same manner one should, with vigorous efforts, wash off one's faults.*[13] By mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odor (and become at once fragrant). After the same manner, one cannot, by cleansing one's heart only a little, succeed in beholding the Soul.[14] When, however, those grains are perfumed repeatedly with the aid of a large quantity of flowers, it is then that they cast off their own odor and assume that of the flowers with which they are mixed.[15] After this manner, faults, in the form of attachments to all our environments, are dispelled by the understanding in course of many lives, with the aid of a large dose of the attribute of *Sattwa*, and by means of efforts born of practice.†[16] Listen, O Dānava, by what means creatures attached to acts and those unattached to them attain to the causes that lead to their respective states of mind.‡[17] Listen to me with undivided attention. I shall, in their due order, discourse to thee, O puissant Dānava, as to how creatures betake themselves to action and how they give up action.$[18] The Supreme Lord creates all creatures mobile and immobile. He is without beginning and without end. Unendued with attributes of any kind, he assumes attributes (when he chooses to create). He is the universal Destroyer, the Refuge of all things, the supreme Ordainer, and pure Chit.¶[19] In all creatures it is He who dwells as the

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* The comparison lies in the fact of the desirability of the two acts. No one likes the stains the body may catch to remain unwashed or unwiped off. Similarly, no one should neglect to wash off the faults that the heart may catch. There is no comparison between the two acts with regard to the degree of effort necessary to accomplish each.—T.

† 'Efforts born of practice' refer to both external and internal *Sādhana*.—T.

‡ 'Karmaviçeshān' is explained by the Commentâtor as equivalent to 'rāga-virāga-hetun.'—T.

$ 'Sampravartante' and 'tishthanti' are thus explained by the Commentator.—T.

¶ In the previous Verses the speaker describes the training that one should undergo. In this and the following ones, he speaks of the object

mutable and the immutable. It is He who, having eleven modifications for His essence, drinketh this universe with His rays.*[20] Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears.[21] The light of His eye is the Sun, and His mind is in the Moon. His Understanding dwells always in Knowledge, and His tongue is in Water.†[22] O best of Dānavas, the Planets are in the midst of His brows. The stars and constellations are from the light of His eyes. The Earth is in His feet, O Dānava![23] Know also that the attributes of *Rajas, Tamas*, and *Sattwa* are of Him. He is the fruit (or end) of all the modes of life, and He it is who should be known as the fruit (or reward) of all (pious) acts (such as Yapa and Sacrifice, &c.)‡[24] The Highest and Immutable, He is also the fruit of abstention from all work. The *Chcchandas* are the hair on His body, and *Akshara* (or *Pranava*) is His word.[25] The diverse orders (of men) and the modes of life are His refuge. His mouths are many. Duty (or religion) is planted in his heart. He is Brahma, He is the highest Righteousness; He is *Sat*, and He is *Asat*.§[26] He is Cruti. He is the scriptures. He is the Sacrificial vessels. He is

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to be known. 'Creemān' is explained as 'āçriyate it çri, *i. e*, upādhi, tadvān'. 'Hari' is 'Samharatā'. 'Nārāyana' is 'sarvācrayah'. 'Prabhu' is 'sarvaniyantā'. 'Deva' is 'dyotate iti, *i. e.*, Chinmātrah'. These etymologies must be grasped for understanding this Verse.—T.

* The 'mutable' in all creatures is the combination of the five primal essences. The 'immutable' in them is Jiva, or Chit as invested with Ignorance. The eleven modifications that constitute His essence are the eleven senses of knowledge and action with the mind. Equipt with these eleven He drinketh the universe, *i. e.*, enjoys it. The 'rays' are these senses themselves. Equipt with the senses He enjoys the universe *with* the senses.—T.

† 'His mind is *in* the Moon', *i. e.*, His mind is the Moon. The expression 'waters in the Ganges,' implies a distinction that does not exist between container and contained, for 'Ganges' means the water so named.—

‡ The *sandhi* between 'sa' and 'ācramānām' is *ārsha*.—T.

§ 'Dharma' has various meanings all of which, however, are closely created with one another. As 'duty' or the assemblage of all acts which we should do, it is both Righteousness and Religion.—T.

the six and ten Ritwijas. He is all the Sacrifices. He is the Grandsire (Brahman), He is Vishnu, He is the twin Açwins, and He is Purandara.*[27] He is Mitra, He is Varuna, He is Yama, He is Kuvera the lord of treasures. Although the Ritwijas seem to behold Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.†[28] The Veda that is in the soul, O prince of Daityas, regards the unity of various creatures. When a living creature realises this unity in consequence of true knowledge, he is then said to attain to Brahma.[29] The period of time for which one creation exists or for which it ceases to exist is called a *Kalpa.* Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exist for an equal period. The period for which a particular creation exists is measured by many thousands of lakes (in the following way), O Daitya ![30] Conceive a lake that is one *Yajana* in width, one *Kroça* in depth, and five hundred *Yojanas* in length. Imagine many thousands of such lakes.[31] Seek then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days that would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its first start to the time of its destruction.‡[32] The highest Evidence (for all things) says that creatures have six colors, *viz.*, Dark, Tawny, Blue, Red, Yellow, and White. These colors proceed from mixtures in various proportions of the three attributes of Rajas, Tamas, and Sattwa. Where Tamas predominates, Sattwa falls below the mark, and Rajas keeps to the mark, the result is the color called Dark. When

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* The Sacrificial 'grahas' or pātras' (vessels) are called after the names of the deties Indra, Vāyu. Soma, &c. The sixteen Ritwijas are Brahman, Hotri, Adhyaryu, Udgātri, &c.—T.

† Verses 21 to 28 show the unity of the Divine Being. The variety perceived is only apparent, not real.—T.

‡ Verses 31 and 32 are not difficult; yet the Burdwan translator makes nonsense of the same.—T.

Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the color called Tawny. When Rajas predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the color called Blue. When Rajas predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate color called Red. That color is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and Tamas keeps to the mark, the result is the color called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the color called White. It is productive of great happiness.*[33] The White is the foremost color. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involved in *Pravritti*. Hence, White, O prince of Dānavas, leads to success (or Emancipation). Jiva, O Daitya, having undergone thousands of births derived through the womb, attains to success.†[34] That success is the identical end which the divine Indra declared after having studied many auspicious scriptural treatises and which has for its essence the apprehension of the Soul. The end again that creatures obtain is dependant on their color, and color, in its turn, depends upon the character of the Time that sets in, O Daitya!‡[35] The stages of existence, O Daitya, through which

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* This is further elaborated in the Vishnu Purāna Part I, Sec. V. There are three primary creations, *viz.*, Mahat, the five primal essences in their subtile forms, and the senses. From the six colors again six other creations have spring. To the Dark color is due all immobile creatures; to the Tawny, all the intermediate order of creatures (*viz.*, the lower animals and birds, &c.); to the Blue are due human beings; to the Red, the Prājāpatyas; to the Yellow, the deities; and to the White are due the Kumāra *i. e.*, Sanatkumāra and others.—T.

† Emancipation is so difficult.—T.

‡ The construction of the first line is this:—'çubham darçanam (auspicious scriptures) gatwā (prāpya) Devah yām gatim (identical with) darçanam (ātmānubhavātmikām) āha.' 'Gati' is naturally dependent on 'Varna,' and 'Varna' upon 'Time' or acts.—T.

Jiva must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them Jiva ascends, stays, and falls down as the case may be.*[36] The end that is attained by a Jiva of dark hue is very low, for he becomes addicted to acts that lead to hell and then has to rot in hell.† The learned say that in consequence of his wickedness, the continuance (in such form) of a Jiva is measured by many thousands of Kalpas.‡[37] Having passed many hundred thousands of years in that condition, Jiva then attains to the color called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many long years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery they are capable of bringing), his mind, casting off all attachments, cherishes Renunciation.§[38] When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his intelligence, and exerts (for achieving what is for his good).

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* There are ten senses of knowledge and action. To this must be added Manas, Buddhi, Ahankāra, and Chitta, which are sometimes called the four *Karanas*. In consequence of these fourteen, fourteen different kinds of merit and demerit may be achieved by Jiva who is their possessor. These fourteen kinds of merit and of demerit also, are subdivided into hundreds of thousands each. Jiva, in course of his wanderings through the universe, ascends in the scale of Being, stays in particular rungs, and falls down from them into lower rungs, accordingly. What the speaker wishes to inculcate is that these fourteen should always be directed towards the attribute of *Sattwa* or Goodness.—T.

† This hue, it should be noted, leadeth to Jiva's transformation as an immobile object. A creature of Dark hue becomes addicted to wicked acts and rots in hell. His existence as an immobile object is hell itself.—T.

‡ 'Prajāvisargah' is the period for which one Creation lasts, being equal to what is called a Kalpa.—T.

§ The Dark and the Tawny hues or their corresponding states of existence, *viz*, the immobile and the intermediate, are regarded as states of endurance. Hence, when the misery that is their portion has been fully endured, the recollection is suddenly irradiated into the mind, of the righteousness that distinguished Jiva in ages far remote. 'Aniça' is helpless or cheerless.—T.

As the result of this, Jiva attains to the color called Red. If the quality of Sattwa, however, be not gained, Jiva then travels in a round of re-births in the world of men, having attained to the color called Blue.*[39] Having attained to that end (*viz.*, Humanity,) and having been afflicted for the duration of one creation by the bonds born of his own acts Jiva then attains to the color called Yellow (or becomes a Deity). Existing in that condition for the space of a hundred creations, he then leaves it (for becoming a human being) to return to it once more.†[40] Having attained to the Yellow color, Jiva exists for thousands of Kalpas, sporting as a Deva. Without, however, being emancipated (even then), he has to stay in hell, enjoying or enduring the fruits of his acts of past Kalpas and wandering through nine and ten thousand courses.‡ Know that Jiva then becomes freed from the hell (of acts) as represented by heaven or godship. After the same manner, Jiva gets off from the other births (corresponding with the other colors).[41-42] Jiva sports for many long Kalpas in the world of Devas. Falling thence, he once more obtains the status of Humanity. He then stays in that condition for the space of a hundred and eight Kalpas. He then attains once more to the status of a Deva.

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* 'Cha' at the end of the second line is equivalent to 'vā.' Unless 'cha' be taken as equivalent to 'vā' the Verse would yield no meaning. After Tawny comes Blue, *i. e.*, after attainment of existence as an Intermediate creature Jiva attains to Humanity. This occurs when Sattwa does not predominate. Hence 'anyathā' should be supplied after 'upaiti.'—T.

† 'Vyatite' is a finite verb in the indicative mood, as pointed out by the Commentator. It comes from root *i* with suffix 'vi.' After 'çate' supply 'jāte sati.' The Burdwan translator takes it as a participial adjective in the locative singular, which is, of course, wrong. The version he gives of this line is most ridiculous, containing as it does a self-contradictory assertion. K. P. Singha gives the right meaning.—T.

‡ When Jiva becomes a Deva, he has still the ten senses, the five *Prānas*, and the four internal possessions of mind, understanding, Chitta, and Ahankāra, amounting in all to nineteen. These nineteen impel him to thousands of acts. Hence, even when transformed into Deva, Jiva is *not* freed from acts, but is in *niraya* or hell acts being, under all circumstances, equivalent to hell.—T.

If while in the status of humanity (for the second time) he falleth through (evil acts as represented by) Kāla (in the form of Kali), he then sinks into the Dark color and thus occupies the very lowest of all stages of existence.

"'—I shall tell thee now, O foremost of Asuras, how Jiva succeeds in effecting his Emancipation.[43-44] Desirous of Emancipation, Jiva, relying upon seven hundred kinds of acts every one of which is characterised by a predominence of the attribute of *Sattwa*, gradually courses through Red and Yellow and at last attains to White. Arrived here, Jiva travels through several regions that are most adorable and that have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation's self.*[45] Know that the Eight (already referred to and) which are identical with the Sixty (subdivided into) hundreds, are, unto those that are highly effulgent, only creations of the mind (without having any real or independent existence). The highest object of acquisition with one that is White of hue, is that condition (called *Turiya*) which transcends the three other states of consciousness, *viz.*, Wakefulness and Dream and Dreamless slumber.†[46] As regards that Yogin who is unable

* 'Vyuha' implies the varied forms of one and the same thing. 'Daivāni' is Sattwa-pradhānāni'. The five senses with the mind and the understanding form a total of seven. The acts achieved through each of these may be subdivided a hundredfold. As these seven possessions adhere to Jiva till he becomes Emancipate, he acts through these seven in a variety of ways. Relying, therefore, upon these seven hundred kinds of acts (which are but varied forms of one and the same thing, *viz.*, Action), Jiva successively becomes Red and Yellow and White. Arrived at White, he courses through certain highly effulgent regions which are superior to the region of Brahman himself, and which leave behind or beneath them the Eight *Puris* (by which, perhaps, is meant the *puri* of Indra, that of Varuna, &c., or, Kāçi, Mathurā, Māyā, &c., or symbolical stages of progress, which are fraught with great felicity). Those highly effulgent and adorable regions are obtainable by Knowledge alone or the fruit of Yoga.—T.

† This is an exceedingly abstruse Verse. The Burdwan version, in which unconnected bits of the Commentary have been jumbled together, is utter nonsense. K. P. Singha skips over nearly the whole

to abandon the felicities that Yoga-puissance brings about, he has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Maha, Jana, Tapa, and Satya). Even that is the highest end of one belonging to the sixth color, and who is Unsuccessful though crowned with Success, and who has transcended all attachments and passions.*[47] That

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Verse. Tht Eight *puris* referred to in the previous Verse are here stated to be identical with the Sixty well-known incidents of even Cukla or White existence. This tale of Sixty is arrived at in this way: 1st, the state of wakefulness; 2nd, the gross body made up of the five primal essences; 3rd, the five attributes of sound, scent, form, taste, and touch; these come up to 7. Then come the ten senses of action and knowledge; the five breaths; mind, understanding, consciousness, and Chitta; these form 19. Then come Avidyā, Kāma, and Karma. With Soul or the Beholder, the sum comes up to 30. The number becomes doubled when the state of Dream is taken into consideration, for like Wakefulness existing with the 29, Dream also exists with the 29. With those that are effulgent, *i. e.*, with Beings that are Cukla or White, these 60 are simply 'mano-viruddhāni' or 'manomātrāni eva'. Unlike other Beings in lower spheres of existence, they that are effulgent or Cukla do not regard the states of Wakefulness and Dream as different but as the same. Hence, the 'parā gati' of such Beings is a state of existence that transcends both Wakefulness and Dream, and transcends Dreamless slumber also (for in Dreamless slumber the 30 exist suspended, to be revived with the return of wakefulness), and is identical with the fourth state called Turiya.—T.

* What the speaker wishes to lay down here is that even he that is 'Jivan-mukta' or has achieved his Emancipation though living like others, is incapable of transcending the effects of his past acts. Every kind of existence or life (save that which is identical with Brahma) is 'anishta' or inauspiciousness. That Yogin who is Jivan-mukta but who is not able to cast off the felicities of Yoga-puissance, resides, in one and the same body, for a full century of Kalpas, in a superior form of life, and after the expiry of that century of Kalpas, he passes through four other regions named Maha, Jana, Tapa, and Satya. Now, *this* is the end of such a Yogin, who, of course, belongs to the sixth color which is White, and who is freed from attachments, and who is unsuccessful though successful, *i. e.*, who has achieved Yoga-success but who has not still been able to achieve that success which consists in beholding Brahma or 'Brahma-sākshātkāra'. By 'aniçah' in this Verse is meant that Yogin who is incapable of casting off the

Yogin, again, who falls off from Yoga practices (after having attained the measure of eminence described already) resides in heaven for a century of Kalpas with the unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (*viz.*, the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa. After the expiry of that period, such a person has to come to the world of men where he attains to great eminence.*[48] Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he courseth through seven regions for seven times, his puissance being always increased in consequence of his Samādhi and the re-awakening from it.†[49]

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felicities brought about by Yoga-puissance. K. P. Singha gives the substance of the Verse not very accurately. The Burdwan translator, in the version he gives, introduces three nominatives in the three sentences into which he splits it, *viz.*, Jiva, the Yogin who is unable to cast off the felicities brought about by Yoga-puissance, and the Yogin who has achieved 'Brahma-sākshātkāra', without understanding that all three refer to one and the same person.—T.

* 'Aniçah' here means one who, after having attained to eminence by Yoga, falls off from Yoga. 'Tatra' means heaven or the superior regions that are his in consequence of Yoga-eminence. For a century of Kalpas such a person has to dwell in heaven, with the unexhausted remnant of his past acts to go through or exhaust by enjoying or suffering their consequences. All the while, however, his existence is characterised by his senses, *i. e*, the senses of knowledge with mind and understanding, being always predisposed towards the attribute of Sattwa. Upon the expiry of that century of Kalpas, such a person, without ascending, descends to the world of men, but then here eminence of station becomes his.—T.

† 'Saptakritwāh' is seven times. 'Paraiti' is 'courseth through.' 'Lokān' refers to the seven regions called respectively, Bhu, Bhuva, Swah, Maha, Jana, Tapa, and Satya (or Brahmaloka). What is intended to be said here is this: If the Yogin, having attained to only the first stage of Yoga, dies, he ascends to heaven. Thence falling down on Earth, he becomes an Emperor and thus conquers the Earth or Bhu. In this way, as the Yogin gradually ascends in the path of Yoga, he ascends higher and higer. In this Verse 'Samhāra-vikshepa' has been

The Yogin who is desirous of final Emancipation suppresses by Yoga-knowledge the seven, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite. Some say that that is the region of Mahādeva; some, of Vishnu; some, of Brahman; some, of Cesha; some, of Nara; some, of the effulgent Chit; and some, of the All-pervading.*[50] When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and *kārana* bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not identical with Brahma, merge into the same.[51] When the time of universal destruction comes, those Jivas who have attained to the position of Devas and who have an unexhausted remnant of the fruits of acts to enjoy or endure, revert to those stages of life in the subsequent Kalpa which had been theirs in the previous one. This is due to the similarity of every successive Kalpa to every previous one.[52] Those again whose acts, at the time of universal destruction, have been exhausted by enjoyment or endurance in respect of their fruits, falling down from heaven, take birth among men, in the subsequent Kalpa, for without Knowledge one cannot destroy one's acts in even a hundred Kalpas.

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used to signify Samādhi and awakening from Samādhi, for in the first the universe is destroyed, and in the second it is re-created. At the end, he reaches the region of Satya or Brahma. Thence even he has to return if he has not been able to achieve 'Brahma-sākshātkāra'.—T.

* The seven that the Yogin desirous of Emancipation casts off are either the seven regions already referred to, *viz.*, Bhu, Bhuva, Swah, Maha, Jana, Tapa, and Satya, or the five senses of knowledge with mind and understanding. 'Samhāram' is equivalent to 'Samhritya', having been formed by the suffix *namul*. 'Upaplavāni' are sources of grief or misfortune. The first 'Devasya' refers to Mahādeva. The Caivas call that region Kailāsa. The Vaishnavas call it Vaikuntha. The Hairnya-garbhas call it Brahman's or Brahmaloka. Cesha is Ananta, a particular form of Nārāyana. They who call it the region of Nara are, of course, the Sānkhyas, for these regard Emancipation as the goal of Jiva or every creature. The 'Devasya vishnoh' (in the third line) is 'Dyotamānasya Brahmanah', *i. e.*, 'Chinmātrasya', or of

All superior Beings again, endued with similar powers and similar forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved.*[63] As regards, again, the person who is conversant with Brahma, as long as he continues to enjoy and endure the unexhausted remnant of his acts of previous Kalpas, it is said that all creatures and the two stainless sciences live in his body. When his Chitta becomes cleansed by Yoga, and when he practises Samyama, this perceptible universe appears to him as only his own fivefold senses.†[64] Enquiring with a cleansed mind, Jiva attains to a high and stainless end. Thence he attains to a spot which knows no deterioration, and thence attains to eternal Brahma that is so difficult of acquisition.‡[55] Thus, O thou

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the pure Chit when uninvested with Ignorance or Avidyā. The Aupanishadas regard it as the region of Para-Brahma. The Commentator clearly points out what the seven regions are. K. P. Singha, misunderstanding the Verse, mentions only five; the Burdwan translator six.—T.

* This Verse is not at all difficult; yet the Burdwan translator makes utter nonsense of it. K. P. Singha gives the substance of the first line, but skips over the second. Without giving a literal version of the first line I expand it, following the lead of the Commentator.—T.

† 'Sa' here indicates the person conversant with Brahma. The construction is 'Sa yāvat saçeshabhuk asti tāvat prajāh tathaiva te çukle devyau cha tadangeshu (vartante). 'Etat' in the second line is this 'pari-driçyamānam viyadādi'. What the speaker wishes to inculcate in this Verse is that unto one conversant with Brahma, the whole universe up to complete identity with Brahma is as contiguous as a plum in the palm of the hand. When the Chitta is cleansed by Yoga as practised by Dhyāna, Dhāranā, and Samādhi, then the perceptible universe appears to him as identical with his own senses. The two white sciences referred to are 'Parāvidyâ' and 'Aparāvidyâ', *i. e.*, all knowledge including that of Brahma.—T.

‡ 'Cuddhena manasā'—with a cleansed mind, *i. e.*, with the aid of Cravana (hearing), Manana (attention), Dhyāna (contemplation), and Abhyàsa (repeated meditation). Two stages are indicated in this Verse. The first is the attainment of the çuddhàm and paramàmgatim or the stainless and high end. This is equivalent to Brahma-sákshàtkàra. After this comes the second stage, which is the 'avyayam sthânam' or

of great might, I have discoursed to thee of the eminence of Nārāyana![56]—

"'Vritra said,—These words of thine, I see, perfectly according with the truth. Indeed, when this is so, I have no (cause of) grief. Having listened to thy words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind.[57] O illutrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe rests![58]—'

"Bhishma continued,—'Having said these words, O son of Kunti, Vritra cast off his life-breaths, uniting his soul (in Yoga, with the Supreme Soul), and attained to the highest station.'[59]

"Yudhishthira said,—'Tell me, O grandsire, whether this Janārddana (Krishna) is that illustrious and puissant Lord of whom Sanatkumāra spoke unto Vritra in days of old.'[60]

"Bhishma said,—'The Highest Deity, endued with the six attributes (of puissance, &c.,) is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things.*[61] Know that this Keçava who knows no deterioration is from His eighth portion. Endued with the highest Intelligence, it is this Keçava who creates the three worlds with an eighth portion (of His energy).[62] Coming immediately after Him who lies at the Root, this Keçava who is eternal (compared with all other existent things), changes at the end of each Kalpa. He,

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the spot which knows no deterioration, *i. e.*, Emancipation. This is identical with the attainment of Eternal Brahma which is 'dushprāpam' or difficult of attainment.—T.

* The Commentator says that the object of this Verse is to inculcate the Impersonality of God. God is at the Root of all things, *i. e.*, (as the Commentator supposes according to the teaching of the Vedànta philosophy) He exists in His own unmodified nature, even as pure Chit. Both Vidyà (Knowledge) and Avidyá (Ignorance or illusion) exist in Him. In consequence of the latter he is 'Bhagaván', *i. e.*, endued with the six grand attributes of puissance, &c.—T.

however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction comes (in the form of the potential Seed of all things). Keçava is that Creator of pure Soul who courseth through all the eternal worlds.*[63] Infinite and Eternal as He is, He fills all space (with emanations from Himself) and courseth through the universe (in the form of everything that constitutes the universe). Freed as He is from limitations of every kind such as the possession of attributes would imply, he suffers himself to be invested with Avidyā and awakened to Consciousness, Keçava of Supreme Soul creates all things. In Him rests this wondrous universe in its entirety.'[64]

"Yudhishthira said,—'O thou that art conversant with the highest object of knowledge, I think that Vritra saw beforehand the excellent end that awaited him. It is for this, O grandsire, that he was happy and did not yield to grief (in vew of his coming Death).[65] He who is White of hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sāddhya, doth not, O sinless one, come back (into the world for re-birth). Such a person, O grandsire, is freed from both hell and the status of all intermediate creatures.[66] He, however, O king, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and fall among the order of Intermediate creatures.[67] As regards ourselves, we are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy. Alas, what will the end be to which we shall attain? Will it be the Blue or the Dark which is the lowest of all hues!'[68]

"Bhishma continued,—'Ye are Pāndavas! Ye have been born in a stainless race! Ye are of rigid vows. Having sported in joy in the regions of the gods, ye shall come back to the world of men.[69] Living happily as long as the creation lasts, all of you at the next new creation will be admitted

* In the form of all things,—causes and effects—which constitute them.—T.

among the gods, and enjoying all kinds of felicities ye will at last be numbered among the *Siddhas*! Let no fear be yours. Be you cheerful!' "[70]

Section CCLXXXI.

"Yudhishthira said,—'How great was the love of virtue possessed by Vritra of immeasurable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great![1] The status occupied by Vishnu of immeasurable energy is exceedingly difficult of apprehension. How, O tiger among kings, could Vritra (who was an Asura) comprehend it (so well)?[2] Thou hast spoken of Vritra's acts. I too have listened to thee in full faith. In consequence, however, of my seeing that one point (in thy discourse) is unintelligible (and that, therefore, it requires explanation), my curiosity has been roused for questioning thee again.*[3] How, indeed, was Vritra, who was virtuous, devoted to Vishnu, endued with knowledge of truth derivable from a just comprehension of the *Upanishads* and *Vedānta*, vanquished by Indra, O foremost of men?[4] O chief of the Bharatas, resolve me this doubt! Indeed, tell me, O tiger among kings, how Vritra was vanquished by Cakra!†[5] O grandsire, O thou of mighty arms, tell me in detail how the battle took place (between the chief of the deities and the foremost of Asuras). My curiosity to hear it is very great!'[6]

"Bhishma said,—'In days of yore, Indra, accompanied by the celestial forces, proceeded on his car, and beheld the Asura Vritra stationed before him like a mountain.[7] He was full five hundred Yojanas in height, O chastiser of foes, and three hundred Yojanas in circumference.[8] Beholding that form of Vritra, which was incapable of being vanquished

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* 'Avyakta-darçanāt' is explained by the Commentator in this way. Vritra was a firm devotee of Vishnu. He did not, therefore, deserve defeat and fall. How, then, was he vanquished by Indra? 'Avyaktam' is equivalent to 'aspashtam.'—T.

† The word used in Verse 4 is 'vinihatah' and that in Verse 5 is 'nirjitah.' There can be no doubt that both imply the same idea.—T.

by the three worlds united together, the celestials became penetrated with fear and full of anxiety.[9] Indeed, suddenly seeing that gigantic form of his antagonist, O king, Indra was struck with palsy in the lower extremities.[10] Then, on the eve of that great battle between the deities and the Asuras, there arose loud shouts from both sides, and drums and other musical instruments began to beat and blow.[11] Beholding Cakra stationed before him, O thou of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to muster all his energies for the fight.*[12] Then the encounter commenced, inspiring the three worlds with terror, between Indra the chief of the deities and Vritra of high soul.[13] The entire welkin was enveloped by the combatants of both sides with swords and axes and lances and darts and spears and heavy clubs and rocks of diverse sizes and bows of loud twang and diverse kinds of celestial weapons and fires and burning brands.[14-15] All the celestials with the Grandsire at their head, and all the highly-blessed *Rishis*, came to witness the battle,[16] on their foremost of cars; and the *Siddhas* also, O bull of Bharata's race, and the *Gandharvas*, with the Apsaras, on their own beautiful and foremost of cars, came there (for the same purpose).[17] Then Vritra, that foremost of virtuous persons, quickly overwhelmed the welkin and the chief of the deities with a thick shower of rocks.[18] The celestials, at this, filled with rage, dispelled with their showers of arrows that thick downpour of rocks showered by Vritra in battle.[19] Then Vritra, O tiger among the Kurus, possessed of mighty strength and endued with large powers of illusion, stupified the chief of the deities by fighting wholly with the aid of his powers of illusion.[20] When he of a hundred sacrifices, thus afflicted by Vritra, was overcome by stupifaction, the sage Vaçishtha restored him to his senses by uttering *Sāmans*.†[21]

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* 'Asthā' is efforts.—T.

† 'Rathāntara' is another name for certain Sāmans, which are so called because of men being able to cross the world with their aid as by a car. (*Ratha* car, and *tri* to cross.—T.

" 'Vaçishtha said,—Thou art the foremost of the gods, O chief of the deities, O slayer of Daityas and Asuras! The strength of the three worlds is in thee! Why, then, O Cakra, dost thou languish so![22] There, Brahman, and Vishnu, and Civa, that lord of the universe, the illustrious and divine Soma, and all the highest *Rishis*, (stand, beholding thee)![23] Do not, O Cakra, yield to weakness, like an ordinary person! Firmly resolved on battle, slay thy foes, O chief of the celestials![24] There, that Master of all the worlds, *viz.*, the Three-eyed (Civa), the adored of all the worlds, is eyeing thee! Cast off this stupifaction, O chief of the celestials![25] There, those regenerate *Rishis*, headed by Vrihaspati, are praising thee, for thy victory, in celestial hymns!*—'[26]

"Bhishma continued,—'While Vāsava of great energy was thus being restored to consciousness by the high-souled Vaçishtha, his strength became greatly enhanced.[27] The illustrious chastiser of Pāka then, relying upon his intelligence, had recourse to high Yoga and with its aid dispelled these illusions of Vritra.[28] Then Vrihaspati, the son of Angiras, and those foremost of *Rishis* possessed of great prosperity, beholding the prowess of Vritra, repaired to Mahādeva, and impelled by the desire of benefiting the three worlds, urged him to destroy the great *Asura*.[29] The energy of that illustrious lord of the universe thereupon assumed the character of a fierce fever and penetrated the body of Vritra the lord of *Asuras*.†[30] The illustrious and divine Vishnu, adored of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra.[31] Then Vrihaspati of great intelligence, and Vaçishtha of exceeding energy, and all the other foremost of *Rishis*, repairing to Him of a hundred sacrifices,[32] *viz.*, the boon-giving Vāsava, the adored of all the worlds, addressed him, saying,—Slay Vritra, O puissant one, without delay!—[33]

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* 'Praising thee, for thy victory, &c.,' *i. e.*, the *Rishis* are uttering hymns of praise for conferring victory on thee!—T.

† 'Raudrah' may mean also 'appertaining to *Rudra*, which is another name of Mahādeva.—T.

"'Maheçwara said,—Yonder, O Cakra, stands the great Vritra, accompanied by a great force! He is the soul of the universe, capable of going everywhere, endued with large powers of illusion, and possessed of great celebrity.[34] This foremost of Asuras is, therefore, incapable of being vanquished by even the three-worlds united together. Aided by Yoga, do thou slay him, O chief of the deities. Do not disregard him![35] For full sixty thousand years, O chief of the celestials, Vritra had practised the severest penances for obtaining strength. Brahman gave him the boons he had solicited,[36] *viz.*, the greatness that belongs to Yogins, large powers of illusion, excess of might, and superabundant energy.[37] I impart to thee my energy, O Vāsava! The Dānava has now lost his coolness. Do thou, therefore, slay him now with thy thunderbolt!—[38]

"'Cakra said,—Before thy eyes, O foremost of gods, I shall, through thy grace, slay with my thunderbold this invincible son of Diti!—'[39]

"Bhishma continued,—'When the great Asura or Daitya was overtaken by that fever (born of Mahādeva's energy), the deities and the *Rishis*, filled with joy, uttered loud cheers.[40] At the same time drums, and conchs of loud blare, and kettle-drums and tabors began to beat and blow by thousands.[41] Suddenly all the *Asuras* became afflicted with the loss of memory. In a trice, their powers of illusion also disappeared.[42] The Rishis and the deities, ascertaining the foe to be thus possessed, uttered the praises of both Cakra and Içāna, and began to urge the former (to make no delay in destroying Vritra).[43] The form that Indra assumed on the eve of the encounter, while seated on his car and while his praises were being hymned by the Rishis, became such that none could look at it without awe.'"*[44]

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* This account of the encounter between Vritra and Indra is substantially different from what occurs in the *Vana Parvan.* Then again the part the Rishis are made to take in the slaughter of the Asura is certainly censurable. The great Rishis, even for benefiting the three

Section CCLXXXII.

"Bhishma said,—'Listen, O king, to me as I tell thee the symptoms that appeared on the body of Vritra when he was overtaken by that fever (born of the energy of Mahādeva).[1] The heroic Asura's mouth began to emit flames of fire. He became exceedingly pale. His body began to tremble all over. His breath became hard and thick.[2] His hair stood on end. His memory, O Bhārata, issued out of his mouth in the form of a fierce, dreadful, and inauspicious jackal. Burning and blazing meteors fell on his right and left.[3] Vultures and *kankas* and cranes, gathering together, uttered fierce cries, as they wheeled over Vritra's head.[4] Then, in that encounter, Indra, adored by the gods, and armed with the thunderbolt, looked hard at the Daitya as the latter sat on his car.[5] Possessed by that violent fever, the mighty Asura, O monarch, yawned and uttered inhuman cries.*[6] While the Asura was yawning, Indra hurled his thunderbolt at him. Endued with exceedingly great energy and resembling the fire that destroys the creation at the end of the Yuga, that thunderbolt overthrew in a trice Vritra of gigantic form.[7] Loud shouts were once more uttered by the gods on all sides when they beheld Vritra slain, O bull of Bharata's race![8] Having slain Vritra, Maghavat, that foe of the Dānavas, possessed of great fame, entered heaven with that thunderbolt pervaded by Vishnu.[9] Just then, O thou

worlds, would not certainly injure any creature. In the above account, Vaçishtha and Vrihaspati and the others are very much represented as persons who have bet largely on Indra's success. In the account occurring in the *Vana Parvan*, Indra is represented as standing in aweful dread of Vritra and hurling his thunderbolt without even deliberate aim, and refusing to believe that his foe was dead till assured by all the deities. The present account seems to be a much older one than that in the *Vana Parvan*.—T.

* 'Amānusham' is litterally 'inhuman.' The use of such words are due to temporary forgetfulness in such connections. Like Homer, Vyāsa also nods.—T.

of Kuru's race, the sin of Brāhmanicide (in her embodied form), fierce and awful and inspiring all the worlds with dread, issued out of the body of the slain Vritra.[10] Of terrible teeth and awful mien, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bhārata,[11] with a garland of skulls round her neck, and looking like an (Atharvan) Incantation (in its embodied form) O bull of Bharata's race, covered all over with blood, and clad in rags and barks of trees, O thou of righteous soul,[12] she came out of Vritra's body. Of such dreadful form and mien, O monarch, she sought the wielder of the thunderbolt (for possessing him).[13] A little while after, O thou of Kuru's race, the slayer of Vritra, on some purpose connected with the good of the three worlds, was proceeding towards heaven.[14] Beholding Indra of great energy thus proceeding on his mission, she seized the chief of the deities and from that moment stuck to him.*[15] When the sin of Brāhmanicide thus stuck to his person and inspired him with terror, Indra entered the fibres of a lotus-stalk and dwelt there for many long years.[16] But the sin of Brāhmanicide pursued him closely. Indeed, O son of Kuru, seized by her, Indra became deprived of all his energies.[17] He made great efforts for driving her from him, but all those efforts proved abortive.[18] Seized by her, O bull of Bharata's race, the chief of the deities at last presented himself before the Grandsire and worshipped him by bending his head low.[19] Understanding that Cakra was possessed by the sin of Brāhmanicide,† Brahman began to reflect, O best of the Bharatas, (upon the means of freeing his suppliant).[20] The Grandsire at last, O thou of mighty arms, addressed Brāhmanicide in a sweet voice as if from the desire of pacifying her, and said,[21]—O amiable one, let the chief of the celestials, who is a favorite

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* 'Vadhyā' is the sin of slaughter in her embodied form.—T.

† 'Dwijapravaravadhyā' means the slaughter of a superior person of the regenerate order. Indeed, Vritra was a lineal descendant of the great sage Kaçyapa, the common progenitor of the Devas and Asuras. Then, again, Vritra was certainly a very superior person.—T.

of mine, be freed from thee! Tell me, what shall I do for thee? What wish of thine shall I accomplish?—[22]

"'Brāhmanicide said,—When the Creator of the three worlds, when the illustrious god adored by the universe, hath been pleased with me, I regard my wishes as already accomplished. Let my residence be now appointed![23] Desirous of preserving the worlds, this rule had been made by thee! It was thou, O lord, that hadst introduced this important ordinance.*[24] As thou hast been gratified with me, O righteous Lord, O puissant Master of all the worlds, I shall certainly leave Cakra! But grant me an abode to dwell in!—'[25]

"Bhishma continued,—'The Grandsire replied unto Brāhmanicide, saying,—So be it!—Indeed, the Grandsire discovered means for dispelling Brāhmanicide from the person of Indra.[26] The Self-create recollected the high-souled Agni. The latter immediately presented himself to Brahman and said these words:[27]—O illustrious and divine Lord, O thou that are without any defect, I have appeared before thee! It behooveth thee to say what I shall have to accomplish!—[28]

"'Brahman said,—I shall divide this sin of Brāhmanicide into several portions. For freeing Cakra from her, do thou take a fourth portion of that sin!—[29]

"'Agni said,—How shall I be rescued from her, O Brahman? O puissant Lord, do thou appoint the way! I desire to know the means (of my own rescue) in detail, O adored of all the worlds![30]—

"'Brahman said,—Unto that man who, overwhelmed by the quality of *Tamas*, will abstain from offering thee as an oblation, when he beholds thee in thy blazing form, seeds, herbs, and juices,[31] that portion of Brāhmanicide which thou wilt take upon thyself shall immediately enter, and leaving thee shall dwell in him! O carrier of oblations, let the fever of thy heart be dispelled![32]—'

"Bhishma said,—'Thus addressed by the Grandsire, the

* The rule or ordinance referred to is about the killer of a Brāhmana being liable to be overtaken by the sin of Brāhmanicide.—T.

eater of oblations and sacrificial offerings accepted his command. A fourth of that sin then entered his person, O king![33] The Grandsire then summoned the trees, the herbs, and all kinds of grass to him, and solicited them to take upon themselves a fourth of that sin.[34] Addressed by him, the trees and herbs and grasses became as much agitated as Agni had been at the request, and they replied unto the Grandsire, saying,[35]—How shall we, O Grandsire of all the worlds, be ourselves rescued from this sin? It behooveth thee not to afflict us that have already been afflicted by the fates![36] O god, we have always to endure heat and cold and the showers (of the clouds) driven by the winds, in addition to the cutting and the tearing (that we have to suffer at the hands of men)![37] We are willing, O Lord of the three worlds, to take at thy command (a portion of) this sin of Brāhmanicide. Let the means, however, of our rescue be pointed out to us![38]—'

"'Brahman said,—This sin that you shall take shall possess the man who through stupifaction of judgment will cut or tear any of you when *Parva* days come![39]—'

"Bhishma said,—'Thus addressed by the high-souled Brahman, the trees and herbs and grasses adored the Creator and then went away without tarrying there.[40] The Grandsire of all the worlds then summoned the Apsaras and gratifying them with sweet words, O Bhārata, said,[41]—This foremost of ladies, *viz.*, Brāhmanicide, has come out of Indra's person. Solicited by me, do you take a fourth portion of her into your own persons (for saving the Chief of the deities)![42]—

"'The Apsarās said,—O Lord of all the gods, at thy command we are fully willing to take a portion of this sin. But, O Grandsire, do thou think of the means by which we ourselves may be freed from (the effects of) this understanding (that we make with thee)![43]—

"'Brahman said,—Let the fever of your hearts be dispelled! The portion of this sin that you will take upon yourselves shall leave you for instantly possessing that man who will seek congress with women in their menstrual season!'—[44]

"Bhishma continued,—'Thus addressed by the Grandsire, O bull of Bharata's race, the diverse tribes of the Apsarās, with cheerful souls, repaired to their respective places and began to sport in delight.[45] The illustrious Creator of the three worlds, endued with great ascetic merit, then recollected the Waters which immediately came to him.[46] Arrived at the presence of Brahman of immeasurable energy, the Waters bowed unto him and said these words :[47]—We have come before thee, O chastiser of foes, at thy command ! O puissant Master of all the worlds, tell us what we are to accomplish !'[48]—

"'Brahman said,—This dreadful sin hath taken possession of Indra in consequence of his having slain Vritra. Take ye a fourth part of Brāhmanicide ![49]—

"'The Waters said,—Let it be as thou commandest, O master of all the worlds. It behooveth thee, however, O puissant Lord of ours, to think of the means by which we may (in our turn) be rescued from (the consequence of) this understanding ![50] Thou art the Lord of all the deities, and the supreme refuge of the universe ! Who else is there to whom we may pay our adorations so that he may relieve us from distress ![51]—

"'Brahman said,—Unto that man who stupified by his understanding and regarding ye lightly will cast into ye phlegm and urine and excreta,[52] this one shall immediately go and thenceforth reside in him. It is in this way, verily I say unto ye, that your rescue shall be accomplished ![53]—'

"Bhishma continued,—'Then the sin of Brāhmanicide. O Yudhishthira, leaving the chief of the deities, proceeded to the abodes that were ordained for her at the Grandsire's command.[54] It was thus, O ruler of men, that Indra had become afflicted by that dreadful sin, (and it was thus that he got rid of her). With the Grandsire's permission Indra then resolved to perform a Horse-sacrifice.[55] It is heard, O monarch, that Indra having been thus possessed by the sin of Brāhmanicide afterwards became cleansed of her through that Sacrifice.[56] Regaining his prosperity and slaying thousands of foes, great was the joy that Vāsava obtained,

O lord of Earth![57] From the blood of Vritra, O son of Prithā, were born high-crested cocks. For this reason those fowls are unclean (as food) for the regenerate classes, and those ascetics that have undergone the rite of initiation![58] Under all circumstances, O king, do thou accomplish what is agreeable to the twice-born, for these, O monarch, are known as gods on Earth![59] It was in this way, O thou of Kuru's race, that the mighty Asura Vritra was slain by Cakra of immeasurable energy by the aid of subtle intelligence and through the application of means.[60] Thou also, O son of Kunti, unvanquished on Earth, wilt become another Indra and the slayer of all thy foes![61] Those men who, on every *Parva* day, will recite this sacred narrative of Vritra in the midst of Brāhmanas shall never be stained by any sin.[62] I have now recited to thee one of the greatest and most wonderful feats of Indra connected with Vritra. What else dost thou wish to hear?' "[63]

SECTION CCLXXXIII.

"Yudhishthira said,—'O grandsire, thou art possessed of great wisdom and thoroughly conversant with every branch of learning. From this very narrative of the slaughter of Vritra the wish has arisen in my mind of asking thee a question.[1] Thou hast said, O ruler of men, that Vritra was (first) stupified by Fever, and that then, O sinless one, he was slain by Vāsava with the thunderbolt.[2] How did this Fever, O thou of great wisdom, arise? O lord, I desire to hear in detail of the origin of Fever!'[3]

"Bhishma said,—'Listen, O king, to the origin, celebrated over all the world, of Fever! I shall speak in detail on this topic, fully explaining how Fever first sprang into existence, O Bhārata![4] In days of yore, O monarch, there was a summit, named Sāvitri, of the mountains of Meru. Worshipped by all the worlds, it was endued with great splendour and adorned with every kind of jewels and gems.[5] That summit was immeasurable in extent and thither no one

could go.* On that mountain summit the divine Mahādeva used to sit in splendour as if on a bed-stead adorned with gold.[6] The daughter of the king of mountains, sitting by his side, shone in brilliance.† The high-souled deities, the Vasus of immeasurable energy,[7] the high-souled Açwins, those foremost of physicians, and king Vaiçravana waited upon by many a Guhyaka,[8]—that lord of the Yakshas, endued with prosperity and puissance, and having his abode on the summit of Kailāsa,—all waited upon the high-souled Mahādeva. And the great sage Uçanas,[9] and the foremost of Rishis having Sanatkumāra for their first, and the other celestial Rishis headed by Angiras,[10] and the Gandharva Viçwāvasu, and Nārada and Parvata, and the diverse tribes of Apsaras, all came there to wait upon the Master of the universe.[11] A pure and auspicious breeze, bearing diverse kinds of perfumes, blew there. The trees that stood there were adorned with the flowers of every season.[12] A large number of Vidyādharas and Siddhas and ascetics too, O Bhārata, repaired thither for waiting upon Mahādeva, that Lord of all creatures.[13] Many ghostly beings also, of diverse forms and aspects, and many dreadful Rākshasas and mighty Piçāchas,[14] of diverse aspects, mad with joy, and armed with diverse kinds of uplifted weapons, forming the train of Mahādeva, were there, every one of whom resembled a blazing fire in energy.[15] The illustrious Nandi stood there at the command of the great god, blazing with his own energy and armed with a lance that resembled a flame of fire.[16] Gangā also, that foremost of all Rivers and born of all sacred waters in the universe, waited there in her embodied form, O son of Kuru's race, upon that illustrious deity.[17] Thus adored by the celestial Rishis and the gods, the illustrious Mahādeva of immeasurable energy dwelt on that summit of Meru.[18]

"After sometime had passed away, the Prajāpati Daksha‡

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* 'Anādhrisyam' is, literally, unvanquishable.—T.

† Umā or Pārvati, the daughter of Himavat, the spouse of Civa.—T.

‡ The Self-create Brahman at first created, by fiats of his holy

commenced to perform a Sacrifice according to the ancient rites (laid down in the Vedas).[19] Unto that Sacrifice of Daksha, all the deities headed by Cakra, assembling together, resolved to repair.[20] It hath been heard by us that the high-souled deities, with the permission of Mahādeva, mounted their celestial cars resembling the fire or the Sun in splendour, and proceeded to that spot (on the Himavat) whence the Ganges is said to issue.[21] Beholding the deities depart, the excellent daughter of the king of mountains, addressed her divine spouse, *viz.*, the Lord of all creatures, and said,[22]—O illustrious one, whither are those deities headed by Cakra going? O thou that art conversant with the truth, tell me truly, for a great doubt has filled my mind![23]—

"'Maheçwara said,—O lady that art highly blessed, the excellent Prajāpati Daksha is adoring the gods in a Horse-sacrifice! These denizens of heaven are proceeding even thither![24]—

"'Umā said,—Why, O Mahādeva, dost thou not proceed to that Sacrifice? What objection is there of thy going to that place?[25]—

"'Maheçwara said,—O highly blessed lady, the deities in days of yore made an arrangement in consequence of which no share was assigned to me of offerings in all Sacrifices.[26] Agreeably to the course that was sanctioned in consequence of that arrangement, O thou of the fairest complexion, the deities do not give me, following the old custom, any share of the sacrificial offerings![27]—

"'Umā said,—O illustrious one, among all beings thou art the foremost in puissance. In merit, in energy, in fame, and in prosperity, thou yieldest to none, and thou art, indeed, superior to all![28] In consequence, however, of this disability in respect of a share (in the Sacrificial offerings) I am

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will, certain beings who were charged to procreate for filling the universe with living creatures. These are the *Prajāpatis* or lords of all creatures. Amongst them was Daksha. Other accounts represe Daksha as the grandson of Brahman.—T.

filled with great grief, O sinless one, and a tremour overtakes me from head to foot![29]—'

"Bhishma continued,—'The goddess (Pārvati), having said these words unto her divine spouse, the Lord of all creatures, O monarch, remained silent, her heart burning the while in grief.[30] Then Mahādeva, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), addressed Nandi, saying,—Wait here (by the goddess)![31] Summoning all his Yoga force, that Lord of all lords of Yoga, that god of gods, that wielder of Pināka, possessed of mighty energy, quickly proceeded to the place (where Daksha was sacrificing) accompanied by all his terrible followers and destroyed that Sacrifice. Amongst these followers of his, some uttered loud cries, and some laughed terribly,[32-33] and some, O king, extinguished the (Sacrificial) fires with blood; and some, possessed of awful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were ministering to the Sacrifice.[34] Then that Sacrifice, thus afflicted on every side, assumed the form of a deer and sought to fly away through the skies.[35] Ascertaining that the Sacrifice was running away in that form, the puissant Mahādeva began to pursue him with bow and arrow.[36] In consequence of the wrath that then filled the heart of that foremost of all gods, possessed of immeasurable energy, a dreadful drop of sweat appeared on his forehead.[37] When that drop of sweat fell down on the Earth, there forthwith appeared a blazing fire resembling the (all destructive) conflagration that appears at the end of the Yuga.[38] From that fire issued a dreadful being, O monarch, of very short stature, possessed of blood-red eyes and a green beard.[39] His body was covered entirely with hair like a hawk's or an owl's, and his hair stood erect. Of dreadful aspect, his complexion was dark and his attire blood-red. Like a fire burning a heap of dry grass or straw, that Being of great energy quickly consumed the embodied form of Sacrifice.[40] Having accomplished that feat, he then rushed towards the deities and the Rishis that had assembled there. The deities, filled with fear, fled in all directions.[41] In con-

sequence of that Being's tread, the Earth, O monarch, began to tremble.*[42] Exclamations of *Oh* and *Alas* arose throughout the universe. Marking this, the puissant Grandsire, showing himself unto Mahādeva, addressed him in the following words.[43]

"'Brahman said,—O puissant one, the deities will henceforth yield thee a share of the sacrificial offerings! O Lord of all the deities, let this wrath of thine be withdrawn by thee![44] O scorcher of foes, there, those gods, and the Rishis, in consequence of thy wrath, O Mahādeva, have become exceedingly agitated![45] This Being also, that hath sprung from thy sweat, O foremost of gods, shall wander among creatures, O righteous-souled one, under the name of Fever![46] O puissant one, if the energy of this Being remains all collected together, then the entire Earth herself will not be able to bear him. Let him, therefore, be distributed into many parts![47]—When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahādeva replied unto the Grandsire of great energy, saying,—So be it![48]—Indeed, the wielder of Pināka, *viz.*, Bhava, smiled a little and became filled with joy. And he accepted the share that the Grandsire appointed of the offerings in sacrifices.[49] Conversant with the properties of everything, Mahādeva then distributed Fever into many portions, for the peace of all creatures. Listen, O son, as to how he did this![50] The heat that is perceptible in the heads of elephants the bitumen of mountains,† the moss that floats on water, the slough of snakes,[51] the sores that appear in the hoofs of bulls, the sterrile tracts of Earth that are full of saline matter, the dulness of vision of all animals,[52] the diseases that appear in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease

* There are three vocatives in this Verse, expressive, of course, of great surprise. I ommit them in the translation.—T.

† A kind of substance like lac that oozes out of the stones of certain mountains during the hot months. It is also called Cilājit, is taken internally by many men in the belief that it increases digestion and strength.—T.

of the koel,* each of these was named Fever by the high-souled Mahādeva.[53] This is what has been heard by us. The liver-disease also of sheep, and the hiccup of parrots are also each known as forms of Fever. To this must be added the toil that tigers undergo, for that also, O righteous king, is known as a form of Fever.[54] Besides these, O Bhārata, amongst men, Fever enters all bodies at the time of birth, of death, and on other occasions.[55] This then that is called Fever is known to be the dreadful energy of Maheçwara. He is endued with authority over all creatures and should, therefore, be held in respect and worshipped by all.[56] It was by him that Vritra, that foremost of virtuous persons, was overtaken when he yawned. It was then that Cakra hurled his thunderbolt at him.[57] The thunderbolt, penetrating the body of Vritra, O Bhārata, divided him in twain. Divided in twain by the thunderbolt, the mighty Asura possessed of great Yoga powers, proceeded to the region of Vishnu of immeasurable energy.[58] It was in consequence of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was in consequence of his devotion to Vishnu that he ascended, when slain, to the region of Vishnu.[59] Thus, O son, adverting to the story of Vritra have I recited to thee the narrative in detail of Fever! Upon what else shall I speak to thee?[60] That man who will read this account of the origin of Fever with close attention and cheerful heart shall become free from disease and shall always have happiness for his share. Filled with gladness he shall have all the wishes accomplished upon which he may set his heart.' "[61]

SECTION CCLXXXIV.

Janamejaya said,—"How, O Brāhmana, was the Horse-sacrifice of the Prajāpati Daksha, the son of Prachetas, destroyed during the age of Vaivaswata Manu?[1] Understanding that the goddess Umā had become filled with rage and

* The Indian cuckoo, noted for his clear musical *kuhus*. This is the favorite bird of Indian poets.—T.

grief, the puissant Mahādeva, who is the soul of all things, gave way to wrath. How, again, through his grace, was Daksha enabled to reunite the divided limbs of that Sacrifice? I desire to know all this. Tell me all this, O Brāhmana, truly as it occurred."[2]

Vaiçampāyana said,—"In days of yore Daksha made arrangements for performing a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges issues out of the mountains.[3] Overgrown with trees and creepers of diverse kinds, that spot abounded with Gandharvas and Apsaras. Surrounded by crowds of Rishis, Daksha, that foremost of virtuous men,[4] that progenitor of creatures, was waited upon by the denizens of the Earth, the firmament, and the heavens, with their hands joined together in reverence.[5] The gods, the Dānavas, the Gandharvas, the Piçāchas, the Snakes, the Rākshasas, the two Gandharvas named Hāhā and Huhu, Tumvuru and Nārada,[6] Viçwāvasu, Viçwasena, the Gandharvas and the Apsaras, the Ādityas, the Vasus, the Rudras, the Sāddhyas, the Maruts,[7] all came there with Indra for sharing in the Sacrifice. The drinkers of heat, the drinkers of Soma, the drinkers of smoke, the drinkers of Ājya,[8] the Rishis, and the Pitris, came there with the Brāhmanas. These, and many other living creatures belonging to the four orders,[9] *viz.*, viviporous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their spouses, respectfully invited thereto, came on their celestial cars and seated thereon shone like blazing fires.[10] Beholding them, the Rishi Dadhichi became filled with grief and wrath, and said,—'This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not adored in it.[11] Ye are certainly exposing yourselves to death and chains! Alas, how untoward is the course of time! Stupified by error you do not behold that destruction awaits you! A terrible calamity stands at your door in course of this great Sacrifice! Ye are blind to it!'[12] Having said these words, that great Yogin saw into the future with eyes of (Yoga) contemplation. He beheld Mahādeva, and his divine

spouse, viz., that giver of excellent boons,[13] (seated on the summit of Kailāsa) with the high-souled Nārada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly gratified, having ascertained what was about to happen.[14] All the deities and others that had come there were of one mind with reference to the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that spot, then said,[15]—By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever.[16] I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth![17] The Protector of all creatures, the Creator of the universe, the Lord of all, the Puissant master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall see him!'[18]

"Daksha said,—'We have many Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this (new Rudra) Maheçwara is!'[19]

"Dadhichi said,—'This seems to be the counsel of all that are here, *viz.*, that Maheçwara should not be invited. As, however, I do not behold any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will certainly be overtaken by destruction!'[20]

"Daksha said,—'Here, in this vessel of gold, intended for the Lord of all Sacrifices, is the sacrificial offering sanctified by *mantras* and (rites) according to the ordinance. I intend to make this offering unto Vishnu who is beyond compare. He is puissant and the Master of all, and unto Him should sacrifices be performed!'[21]

"Meanwhile," continued Vaiçampāyana, "the goddess Umā, sitting with her lord, said these words.

"Umā said,—'What are those gifts, what those vows, and what those penances, that I should make or undergo by means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices.[22] Unto his wife who was agitated with grief and who repeated these

words the illustrious Mahādeva said with a joyous countenance,—'Thou dost not know me, O goddess! Thou Knowest not, O thou of delicate limbs and low belly, what words are proper to be addressed to the Lord of Sacrifices![23] O lady of large eyes, I know that it is only the sinful, who are bereft of contemplation, that do not understand me.* It is through thy power of illusion that the deities with Indra at their head and the three worlds all become stupified.†[24] It is to me that the chaunters utter their praises in Sacrifices. It is to me that the Sāman-singers sing their *Rathantaras.* It is to me that Brāhmanas conversant with the Vedas perform their Sacrifices. And it is to me that the Addharyus dedicate the shares of sacrificial offerings!'[25]

"The goddess said,—'Persons of even ordinary abilities applaud themselves and indulge in brag in the presence of their spouses. There is no doubt in this.'[26]

"The holy one said,—'O Queen of all the gods, I do not certainly applaud my own self. Behold now, O lady of slender waist, what I do! Behold the Being that I will create, O thou of the fairest complexion, for (destroying) this Sacrifice (that has displeased thee), O my beautiful spouse![27]—'

"Having said these words unto his spouse Umā who was dearer to him than his own life, the puissant Mahādeva created from his mouth a terrible Being whose very sight could make one's hair stand on its end. The blazing flames that emanated from his body rendered him exceedingly awful to behold. His arms were many in number and in each was a weapon that struck the beholder with fear.[28] That Being, thus created, stood before the great god, with joined hands, and said,—'What commands shall I have to accomplish?' Maheçwara answered him, telling,—'Go and destroy the

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* *I. e.*,—Thou, however, art not so; therefore, it is a matter of surprise that thou shouldst not yet know me. The sense is not at all difficult, but K. P. Singha skips over it.—T.

† Both the Vernacular translators have erred in rendering this line. What Mahādeva says to Umā is,—how is it that you have thus been stupified? It is thou that stupifiest others! To see thee stupified has created surprise in me!—T.

Sacrifice of Daksha !'[29]—Thus ordered, that Being of leonine prowess who had issued from the mouth of Mahādeva, desired to destroy the Sacrifice of Daksha, without putting forth all his energy and without the assistance of any one else, for dispelling the wrath of Umā.[30] Urged by her wrath, the spouse of Maheçwara, herself assuming a dreadful form that is known by the name of Mahākāli, proceeded in the company of that Being who had issued from Mahādeva's mouth, for witnessing with her own eyes the act of destruction which was her own (for it was she who had impelled her lord to accomplish it for her sake). That mighty Being, then set out, having obtained the permission of Mahādeva and having bowed his head unto him.[31] In energy, strength, and form, he resembled Maheçwara himself who had created him. Indeed, he was the living embodiment of (Mahādeva's) wrath.[32] Of immeasurable might and energy, and of immeasurable courage and prowess, he came to be called by the name of Virabhadra—that dispeller of the goddess's wrath. He then created from the pores of his body a large number of spirit-chiefs known by the name of Raumyas.[33] Those fierce bands of spirits, endued with terrible energy and prowess and resembling Rudra himself on that account, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, impelled by the desire of destroying it. Possessed of dreadful and gigantic forms, they numbered by hundreds and thousands.[34] They filled the sky with their confused cries and shrieks. That noise filled the denizens of heaven with fear.[35] The very mountains were riven and the Earth trembled. Whirlwinds began to blow. The Ocean rose in a surge.[36] The fires that were kindled refused to blaze up. The Sun became dimmed. The Planets, the stars, and constellations, and the Moon, no longer shone.[37] The Rishis, the gods, and human beings, looked pale. A universal darkness spread over Earth and sky. The insulted Rudras began to set fire to everything.[38] Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush.[39] Endued with the speed of wind or thought, some

began to rush close and far. Some began to break the sacrificial vessels and the celestial ornaments. The scatterea fragments strewed the ground like stars bespangling the firmament.[40] Heaps of excellent viands, of bottles of drink, and of edibles there were that looked like mountains. Rivers of milk ran on every side, with clarified butter and *Pāyasa* for their mire,[41] creamy curds for their water, and crystalised sugar for their sands. Those rivers contained all the six tastes. There were lakes of treacle that looked very beautiful.[42] Meat of diverse kinds, of the best quality, and othed edibles of various sorts, and many excellent varieties of drink, and several other kinds of food that might be licked and sucked,[43] began to be eaten by that army of spirits with diverse mouths. And they began to cast off and scatter those varieties of food in all directions. In consequence of Rudra's wrath, every one of those gigantic Beings looked like the all-destructive Yuga-fire.[44] Agitating the celestial troops they caused them to tremble with fear and fly away in all directions. Those fierce spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides.[45] Of fierce deeds, those Beings, impelled by Rudra's wrath, very soon burnt that Sacrifice although it was protected with great care by all the deities.[46] Loud were the roars they uttered which struck every living creature with dread. Having torn off the head of Sacrifice they indulged in glee and shouts.[47] Then the gods headed by Brahman, and that progenitor of creatures, *viz.*, Daksha, joining their hands in reverence, addressed that mighty Being, saying,—'Tell us, who thou art.'[48]—

"Virabhadra said,—'I am neither Rudra nor his spouse the goddess Umā. Nor have I come here for partaking of the fare (provided in this Sacrifice). Knowing the fact of Umā's wrath, the puissant Lord who is the soul of all creatures has given way to wrath.[49] I have not come here for seeing these foremost of Brāhmans. I have not come here urged by curiosity. Know that I have come here for destroying this Sacrifice of yours.[50] I am known by the name of Virabhadra and I have sprung from the wrath of Rudrr

This lady (who is my companion), and who is called Bhadrakāli, hath sprung from the wrath of the goddess. We have both been despatched by that god of gods, and we have accordingly come here.[51] O foremost of Brāhmanas, seek the protection of that Lord of the deities, the spouse of Umā! It is preferable to incur even the wrath of that foremost of gods than to obtain boons from any other Deity![52]—Hearing the words of Virabhadra, Daksha, that foremost of all righteous persons, bowed down unto Maheçwara and sought to gratify him by uttering the following hymn.[53]—'I throw myself at the feet of the effulgent Içāna, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who is endued with high soul, who is the Lord of all the universe!'[54]—[Here follow five and half *çlokas* which appear to be interpolations]. His praises having thus been hymned, the great god, Mahādeva, suspending both *Prana* and *Apāna* (the two foremost of the five life-breaths) by shutting his mouth properly,[60] and casting (benignant) glances on every side, showed himself there. Possessed of many eyes, that vanquisher of all foes, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire.[61] Possessed of the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said,—'What, O Brāhmana, shall I do for you?'[62]—At this juncture, the preceptor of all the deities adored Mahādeva with the Vedic verses contained in the *Moksha* sections. Then that progenitor of all creatures, *viz.*, Daksha, joining his hands in reverence, filled with dread and fear, exceedingly agitated, and with face and eyes bathed in tears, addressed the great god in the following words:—[63]

"Daksha said,—'If the great god has been gratified with me,—if, indeed, I have become an object of favor with him, —if I have deserved his kindness,—if the great Lord of all creatures is disposed to grant me boons,[64]—then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted,—let all these articles,[65] collected in course of many long years, and with great care

and effort, go not for nothing! Let these articles be of use to me! Even this is the boon I crave!'[66]—Unto him the illustrious Hara, the tearer of Bhaga's eyes, said,—'Let it be as thou sayest!'—Even these were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of righteousness.*[67] Having obtained that boon from Bhava, Daksha knelt down to him and adored that deity having the bull for his mark, by uttering his thousand and eight names.' "[68]

SECTION CCLXXXV.

"Yudhishthira said,—'It behooveth thee, O sire, to tell me those names by which Daksha, that progenitor of creatures, adored the great deity. O sinless one, a reverent curiosity impels me to hear them!'[1]

"Bhishma said,—'Hear, O Bhārata, what the names, both secret and proclaimed, are of that god of gods, that deity of extraordinary feats, that ascetic of secret vows.[2]

" 'Daksha said,—I bow to thee, O lord of all the gods of gods, to the destroyer of the forces of the *Asuras!* Thou art the paralyser of the strength of the celestial chief himself! Thou art adored by both gods and Dānavas![3] Thou art thousand-eyed, thou art fierce-eyed, and thou art three-eyed! Thou art the friend of the ruler of the Yakshas. Thy hands and feet extend in all directions to all places. Thy eyes also and head and mouth are turned on all sides.[4] Thy ears too are everywhere in the universe, and thou art thyself everywhere, O Lord! Thou art shaft-eared, thou art large-eared, and thou art pot-eared! Thou art the receptacle of the Ocean![5] Thy ears are like those of the elephant, or of the bull, or like extended palms. Salutations to thee! Thou hast a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to thee![6] The utterers of the

* Mahādeva is called 'Virupāksha' in consequence of his three eyes, the third eye making his features dreadful to behold. He is also called 'Tryaksha' for his possession of three eyes.—T.

Gāyatri sing thy praises in uttering the Gāyatri, and the worshippers of the Sun adore thee in adoring the Sun. The *Rishis* regard thee as Brahman, as Indra, and as the (illimitable) firmament above.[7] O thou of mighty form, the Ocean and the Sky are thy two forms. All the deities dwell in thy form even as kine dwell within the fold.[8] In thy body I behold Soma, and Agni, and the lord of the Waters, and Āditya, and Vishnu, and Brahman, and Vrihaspati.[9] Thou, O illustrious one, art Cause and Effect and Action and Instrument of everything unreal and real, and thou art Creation and Destruction.[10] I bow unto thee that art called Bhava and Sarva and Rudra. I bow unto thee that art the giver of boons.[11] I bow always unto thee that art the Lord of all creatures. Salutations to thee that art the slayer of Andhaka.[12] Salutations to thee that hast three matted locks, to thee that hast three heads, to thee that art armed with an excellent trident; to thee that hast three eyes and that art, therefore, called Tryamvaka and Trinetra! Salutations to thee that art the destroyer of the triple city![13] Salutations to thee that art called Chanda, and Kunda; to thee that art the (universal) egg and also the bearer of the (universal) egg; to thee that art the holder of the ascetic's stick, to thee that hast ears everywhere, and to thee that art called Dandimunda![14] Salutations to thee whose teeth and hair are turned upwards, to thee that art stainless and white, and that art stretched all over the universe; to thee that art red, to thee that art tawny, and to thee that hast a blue throat![15] Salutations to thee that art of incomparable form, that art of dreadful form, and that art highly auspicious! To thee that art Surya, that hast a garland of Suryas round thy neck, and that hast standards and flags bearing the device of Surya.[16] Salutations to thee that art the Lord of spirits and ghosts, to thee that art bull-necked, and that art armed with the bow; to thee that crushest all foes, to thee that art the personification of chastisement, and to thee that art clad in leaves (of trees) and rags.[17] Salutations to thee that bearest gold in thy stomach, to thee that art cased in golden mail, to thee that art gold-crested, to

thee that art the lord of all the gold in the world![18] Salutations to thee that hast been adored, that deservest to be adored, and that art still being adored; to thee that art all things, that devourest all things, and that art the soul of all things![19] Salutations to thee that art the *Hotri* (in sacrifices), that art the (Vedic) *mantras* uttered (in sacrifices), and that ownest white flags and standards. Salutations to thee that art the navel of the universe, that art both cause and effect in the form of the five primal elements, and that art the coverer of all covers.[20] Salutations to thee that art called Kriçanāça, that art of thin limbs, and that art thin. Salutations to thee that art always cheerful and that art the personification of confused sounds and voices.[21] Salutations to thee that art about to be stretched on the Earth, that art already stretched, and that standest upright. Salutations to thee that art fixed, that art running, that art bald, and that bearest matted locks on thy head.[22] Salutation to thee that art fond of dancing and that strikest thy puffed cheeks making thy mouth a drum.* Salutations to thee that art fond of lotuses that blow in rivers, and that art always fond of singing and playing on musical instruments.[23] Salutations to thee that art the eldest-born, that art the foremost of all creatures, and that art the crusher of the *Asura* Vala. Salutations to thee that art the Master of Time, that art the personification of Kalpa; that art the embodiment of all kinds of destruction great and small.[24] Salutations to thee that laughest awfully and as loud as the beat of a drum, and that observest dreadful vows! Salutations for ever to thee that art fierce, and that hast ten arms.[25] Salutations to thee that art armed with bones and that art fond of the ashes of funeral pyres. Salutations to thee that art awful, that art terrible to behold, and that art

* Every worshipper of Mahādeva must fill his mouth with air and then, shutting his lips, strike his cheeks, letting the air gently out at each stroke, and helping it with air from the lungs for keeping the current steady. By doing this a kind of noise is made like *Bom Bom, Babam Bom.* Mahādeva is himself fond of this music and is represented as often making it.—T.

an observer of dreadful vows and practices.[26] Salutations to thee that ownest an ugly mouth, that hast a tongue resembling a scimitar, and that hast large teeth. Salutations to thee that art fond of both cooked and uncooked meat, and that regardest the gourded *Vinā* as highly dear.[27] Salutations to thee that causest rain, that helpest the cause of righteousness, that art identifiable with the form of Nandi, and that art Righteousness's self! Salutations to thee that art ever moving like wind and the other forces, that art the controller of all things, and that art always engaged in cooking all creatures (in the cauldron of Time).*[28] Salutations to thee that art the foremost of all creatures, that art superior, and that art the giver of boons. Salutations to thee that hast the best of garlands, the best of scents, and the best of robes, and that givest the best of boons to the best of creatures.[29] Salutations to thee that art attached, that art freed from all attachments, that art of the form of Yoga-contemplation, and that art adorned with a garland of *Akshas*. Salutations to thee that art united as cause and disunited as effects, and that art the form of shadow and of light.[30] Salutations to thee that art amiable, and that art frightful, and that art exceedingly so. Salutations to thee that art auspicious, that art tranquil, and that art most tranquil.[31] Salutations to thee that art of one leg and many eyes, and that hast only one head; to thee that art fierce, to thee that art gratified with little offerings, and thee that art fond of equity.[32] Salutations to thee that art the artficer of the universe, and that art ever united with the attribute of tranquility. Salutations to thee that bearest a foe-frightening bell, that art of the form of the jingle made by a bell, and that art of the form of sound when it is not perceptible by the ear.†[33] Salutations to thee that art like a thousand

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* 'Vrisha' is explained by the Commentator as 'vrishti-kartri;' 'Vrishya' as 'Dharmavriddhikartri;' 'Go-vrisha' as 'Nandirupa;' 'Katankata' as Nityagamanaçila;' 'Danda' as 'Niyantri.'—T.

† Godhead is frequently likened to 'anāhataçavda' or sound not perceptible by the ear, or sound in its nascent state.—T.

bells jingled together, and that art fond of a garland of bells, that art like the sound that the life-breaths make, that art of the form of all scents and of the confused noise of boiling liquids.[34] Salutations to thee that art beyond three *Huns*, and that art fond of two *Huns*. Salutations to thee that art exceedingly tranquil, and that hast the shade of mountain trees for thy habitation.*[35] Thou art fond of the heart-flesh of all creatures, that cleansest from all sins, and that art of the form of sacrificial offerings. Salutations to thee that art of the form of Sacrifice, that art the Sacrificer himself, that art the Brāhmana into whose mouth is poured the sacrificial butter, and that art the fire into which is poured the butter inspired with *mantras*.†[36] Salutations to thee that art of the form of (sacrificial) Ritwijas, that hast thy senses under control, that art made of Sattwa, and that hast Rajas also in thy make. Salutations to thee that art of the form of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers (*viz.*, the Ocean)![37] Salutations to thee that art the giver of food, that art the lord of all food, and that art identical with him that takes food! Salutations to thee that hast a thousand heads and a thousand feet;[38] to thee that hast a thousand tridents uplifted in thy hands, and a thousand eyes! Salutations to thee that art of the form of the rising Sun, and that art of the form of a child,[39] that art the protector of attendants all of whom are of the form of children,‡ and that art, besides, of the form of children's toys. Salutations to thee that art old, that art covetous, that art already agitated, and that art about to be agitated[40] Salutations to thee that hast locks of

* 'Huns' are mystic sounds that stand as emblems for various things. 'Beyond three Huns' means, perhaps, 'beyond the influence of wrath.'—T.

† In Sacrifices the butter is poured with *mantras* into the mouth of a selected Brāhmana who represents the gods, and into also the sacred fire. What is said here is that the great god is of the form of that Brāhmana and of the sacred fire.—T.

‡ This alludes to the sports of Krishna in the groves of Vrinda with the rustic children who were his companions.—T.

hair marked by the current of the Ganges, and that hast locks of hair resembling blades of *Munja* grass! Salutations to thee that art gratified with the six (well-known) acts, and that art devoted to the performance of the three acts.*[41] Salutations to thee that hast assigned the duties of the respective modes of life. Salutations to thee that deservest to be praised in sounds, that art of the form of sorrow, and that art of the form of deep and confused noise.[42] Salutations to thee that hast eyes both white and tawny, as also dark and red. Salutations to thee that hast conquered thy vital breaths, that art of the form of weapons, that rivest all things, and that art exceedingly lean.[43] Salutations to thee that always discoursest of Religion, Pleasure, Profit, and Emancipation. Salutations to thee that art a Sānkhya, that art the foremost of Sānkhyas, and that art the introducer of the Sānkhya-Yoga!†[44] Salutations to thee that hast a car and that art without a car (for thy journeys).‡ Salutations to thee that hast the intersections of four roads for thy car; to thee that hast the skin of a black deer for thy upper garments, and that hast a snake for thy sacred thread.[45] Salutations to thee that art Içāna, that art of body as hard as thunderbolt, and that art of green locks. Salutations to

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* The sacred stream of the Ganges, issuing out of Vishnu's feet, is held by Brahman in his *Kamandalu* or jar. Thence it issues out, and coursing through the heavens fall down on the head of Civa for Civa alone is mighty enough to bear that fall. The matted locks of Civa bear the mark of the fall. The six well-known acts here referred to are Yajana, Yājana, Adhyayana, Adhyāpana, Dāna, and Pratigraha (*i. e.*, performing sacrifices, assisting at the sacrifices of others, studying, teaching, making gifts, and accepting gifts). The three acts in which Civa is engaged are Yajana, Adhyayana, and Dāna, (*i. e.*, the first, the third, and the fifth in the above enumeration.—T.

† The Commentator explains that by 'Sānkhya' the speaker means 'the propounder of the sceptical philosophy.' By 'Sānkhya-mukhya' (which I render 'the foremost of Sānkhyas') is meant 'follower of the theistic philosophy of Pātanjala.' By 'Sānkhya-yoga' is meant both 'Vedānta' and 'Yoga.'—T.

‡ 'That hast a car and that hast no car' means, as the Commentator explains, 'capable of coursing, without obstruction, through Water, Fire, Wind, and Space.'—T.

thee that art of three eyes, that art the lord of Amvikā, that art manifest, and that art Unmanifest.*[46] Salutations to thee that art Desire, that art the Giver of all desires, that art the Killer of all desires, and that art the discriminator between the gratified and the ungratified. Salutations to thee that art all things, the Giver of all things, and the Destroyer of all things. Salutations to thee that art the hues which appear in the evening sky.[47] Salutations to thee that art of mighty strength, that art of mighty arms, that art a mighty Being, and that art of great effulgence.' Salutations to thee that lookest like a mighty mass of clouds, and that art the embodiment of eternity! Salutations to thee that art of well-developed body, that art of emaciated limbs, that bearest matted locks on thy head, and that art clad in barks of trees and skins of animals.[48] Salutations to thee that hast matted locks as effulgent as the Sun or the Fire, and that hast barks and skins for thy attire. Salutations to thee that art possessed of the effulgence of a thousand Suns, and that art ever engaged in penances.[49] Salutations to thee that art the excitement of Fever and that art endued with matted locks drenched with the waters of the Ganges characterised by hundreds of eddies. Salutations to thee that repeatedly revolvest the Moon, the Yugas, and the clouds.†[50] Thou art food, thou art he who eats that food, thou art the giver of food, thou art the grower of food, and thou art the creator of food. Salutations to thee that cookest food and that eatest cooked food, and that art both wind and fire![51] O Lord of all the lords of the gods, thou art the four orders of living creatures, *viz.*, the viviparous, the oviparous, the filth-born, and vegetables.[52] Thou art the Creator of the mobile and the immobile universe, and thou art their Destroyer! O foremost of all persons conversant with *Brahma*, they that are conversant with *Brahma* regard thee as *Brahma!*[53] The utterers of Brahma say that thou

* 'Içāna' is 'much desired' or 'much coveted by all persons.'—T.

† *I. e.*, thou createst and destroyest these repeatedly or settest them in motion.—T.

art the Supreme source of Mind, and the Refuge upon which Space, Wind, and Light rest. Thou art the Richs and the Sāmans, and the syllable Om.[54] O foremost of all deities, those utterers of *Brahma* that sing the Sāmans constantly sing thee when they utter the syllables Hāyi-Hāyi, Huvā-Hāyi, and Huvā-Hoyi.*[55] Thou art made up of the Yajushes, of the Richs, and of the offerings poured on the sacrificial fire. The hymns contained in the Vedas and the Upanishads adore thee !†[56] Thou art the Brāhmanas and the Kshatriyas, the Vaiçyas, and the Cudras, and the other castes formed by intermixture. Thou art those masses of clouds that appear in the sky ; thou art Lightning ; and thou art the roar of thunder ![57] Thou art the year, thou art the seasons, thou art the month, and thou art the fortnight. Thou art Yuga, thou art the time represented by a twinkle of the eye, thou art *Kāshthā*, thou art the Constellations, thou art the Planets, thou art Kalā.[58] Thou art the tops of all trees, thou art the highest summits of all mountains. Thou art the tiger among the lower animals, thou art Garuda among birds, and thou art Ananta among snakes.[59] Thou art the ocean of milk among all oceans, and thou art the bow among instruments for hurling weapons. Thou art the thunder among weapons, and thou art Truth among vows.[60] Thou art Aversion and thou art Desire : thou art attachment and thou art stupifaction (of judgment) : thou art Forgiveness and thou art Unforgiveness. Thou art Exertion, and thou art Patience : thou art Cupidity : thou art Lust and thou art Wrath : thou art Victory and thou art Defeat.[61] Thou art armed with mace, and thou art armed with shaft : thou art armed with the bow, and thou bearest the *Khattānga* and the *Jharjhara* in thy hands. Thou art he who cuttest down and piercest and smitest. Thou art he who leads (all creatures) and he who gives them pain and grief.[62] Thou art Righteousness which is marked by ten virtues ; thou art Wealth

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* These are syllables with all singers of the Sāmans utter for lengthening short words in order to keep up the metre.—T.

† *I. e.*, He who is adored in these hymns is thyself and no other.—T.

or Profit of every kind; and thou art Pleasure! Thou art Gangā, thou art the Oceans, thou art the Rivers, thou art the lakes, and thou art the tanks.[63] Thou art the thin creepers, thou art the thicker creeping plants, thou art all kinds of grass, and thou art the deciduous herbs. Thou art all the lower animals and thou art the birds. Thou art the origin of all objects and acts, and thou art that season which yields fruits and flowers.[64] Thou art the beginning and thou art the end of the Vedas; thou art the *Gāyatri*, and thou art Om.[65] Thou art Green, thou art Red, thou art Blue, thou art Dark, thou art of Bloody hue, thou art of the color of the Sun, thou art Tawny, thou art Brown, and thou art Dark-blue.*[66] Thou art without color, thou art of the best color, thou art the maker of colors, and thou art without comparison. Thou art of the name of Gold, and thou art fond of Gold.[67] Thou art Indra, thou art Yama, thou art the Giver of boons, thou art the Lord of wealth, and thou art Agni. Thou art the Eclipse, thou art the Fire called Chitrabhānu, thou art Rāhu, and thou art the Sun.[68] Thou art the fire upon which sacrificial butter is poured. Thou art he who pours the butter. Thou art He in honor of whom the butter is poured, thou art the butter itself that is poured, and thou art the puissant Lord of all. Thou art those sections of the Brāhmans that are called *Trisuparna*; thou art all the Vedas; and thou art the sections called Catarudriya in the Yajushes.[69] Thou art the holiest of holies, and the auspicious of all auspicious things. Thou animatest the inanimate body. Thou art the Chit that dwellest in the human form. Invested with attributes, thou becomest subject to Destruction. Thou art Jiva, that is He who is never subject to destruction when uninvested with attributes. Thou art full yet thou becomest liable to decay and death in the form of the body which is Jiva's accompaniment.[70] Thou art the breath of life, and thou art Sattwa, thou art Rajas, thou art Tamas, and thou art not subject to error. Thou art the breaths called Prāna, Apāna, Samāna, Udāna,

* These are the ten colors known to the Rishis.—T.

and Vyāna.[71] Thou art the opening of the eye and the shutting of the eye. Thou art the act of Sneezing and thou art the act of Yawning. Thou art of red eyes which are ever turned inwards. Thou art of large mouth and large stomach.*[72] The bristles on thy body are like needles. Thy beard is green. Thy hair is turned upwards. Thou art swifter than the swiftest. Thou art conversant with the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.†[73] Thou art a fish roving in the waters, and thou art a fish entangled in the net. Thou art full, thou art fond of sports, and thou art of the form of all quarrels and disputes. Thou art Time, thou art bad time, thou art time that is premature, and thou art time that is over-mature.‡[74] Thou art the killing, thou art the razor (that kills), and thou art that which is killed. Thou art the auxilliary and thou art the adversary, and thou art destroyer of both auxiliaries and adversaries. Thou art the time when clouds appear, thou art of large teeth, and thou art Samvartaka and Valāhaka.$[75] Thou art manifest in the form of splendour. Thou art concealed in consequence of being invested with Māyā (or illusion). Thou art He who connects creatures with the fruits of their acts. Thou hast a bell in thy hand. Thou playest with all mobile and immobile things (as with thy toys). Thou art the cause of all causes. Thou art *Brahma* (in the form of *Pranava*), thou art Swāhā; thou art the bearer of the Danda, thy

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* 'Lohitāntargatā-drishtih' is explained by the Commentator as 'Lohitā antargatā cha drishtirasya.' By 'red eyes' is, of course, meant eyes of the color of the lotus. By 'eyes turned inwards' is meant one whose gaze is upon his soul, *i. e.*, one who is engaged in *Samādhi*.—T.

† 'Chalāchalah' is explained as exceedingly *chalah* or swift. 'Achalah' is 'nāsti chalo yasmāt'; hence 'chaleshu (api) achalah' is swift amongst the swift, or swifter than the swiftest.—T.

‡ The great god is a fish wandering in the waters, *i. e.*, as Jiva, wanders in space; he is a fish in the net, *i. e.*, as Jiva, invested with Darkness or Illusion, is obliged to take birth.—T.

$ 'Meghakāla' is the time when clouds appear, *i. e.*, the time of the universal deluge. Samvartaka and Valāhaka are the two clouds that appear on the occasion of the universal destruction.—T.

head is bald, and thou art he who has his words, deeds, and thoughts under control.*[76] Thou art the four Yugas, thou art the four Vedas, thou art he from whom the four (Sacrificial) fires have flowed.† Thou art the Director of all the duties of the four modes of life. Thou art the maker of the four Orders.[77] Thou art always fond of dice. Thou art cunning. Thou art the chief of the spirits distributed into *ganas* (clans), and their ruler. Thou art adorned with red garlands and attired in robes that are red. Thou sleepest on the mountain-breast, and thou art fond of the red hue.[78] Thou art the artizan : thou art the foremost of artists ; and it is thou from whom all arts have flowed. Thou art the tearer of the eyes of Bhaga ; thou art Fierce, and thou art he who destroyed the teeth of Pushan.‡[79] Thou art Swāhā, thou art Swadhā, thou art Vashat, thou art Salutation's form, and thou art the words *Namas-Namas* uttered by all worshippers. Thy observances and thy penances are not known to others. Thou art *Pranava* ; thou art the firmament bespangled with myriads of stars.[80] Thou art Dhātri, and Vidhātri, and Sandhātri, Vidhātri, and the Refuge of all things in the form of the Supreme cause, and thou art independent of all Refuge. Thou art conversant with *Brahma*, thou art Penance, thou art Truth, thou art the soul of Brahmacharyya, and thou art Simplicity.§[81] Thou art the soul of all creatures, thou art the Creator of all creatures, thou art absolute Existence, and thou art the Cause whence the Past, the Present, and

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* 'Mili-Mili' is explained by the Commentator differently. According to him, one connected with all things as cause is 'Mili.' It is duplicated to show that Civa is always so. I prefer taking the word as meaning 'cause of causes.' 'The bearer of *Danda*, with, again, a bald head' is a 'Paramahangsa,' *i. e.*, one who has renounced the world and its ways.—T.

† The four Sacrificial fires are Tretā, Āvasathya, Dakshina, and Sahya.—T.

‡ 'Cilpikā' is one who is not well-skilled, or is ill-skilled, in the arts. It implies a common artizan.—T.

§ 'Dhātri' is 'ādikartri' or Vishnu. 'Vidhātri' is the four-headed Brahman. 'Sandhātri' is he who joins all things into one ; the second 'Vidhātri' means the designer of destinies.—T.

the Future, have sprung. Thou art Earth, thou art Firmament, and thou art Heaven. Thou art Eternal, thou art Self-restrained, and thou art the great god.[82] Thou art initiated, and thou art not initiated. Thou art forgiving; thou arti unforgiving; and thou art the chastiser of all who are rebellious. Thou art the lunar month, thou art the cycle of the Yugas (*i. e.*, *Kalpa*), thou art Destruction, and thou art Creation.[83] Thou art Lust, thou art the vital seed, thou art subtile, thou art gross, and thou art fond of garlands made of Karnikāra flowers. Thou hast a face like that of Nandi, thou hast a face that is terrible, thou hast a handsome face, thou hast an ugly face, and thou art without a face.[84] Thou hast four faces, thou hast many faces, and thou hast a fiery face when engaged in battles. Thou art gold-stomached (*i. e.*, Nārāyana), thou art (unattached to all things like) a bird (unattached to the Earth whence it derives its food and to which it belongs), thou art Ananta (the lord of mighty snakes), and thou art Virāt (hugest of the huge).[85] Thou art the destroyer of Unrighteousness, thou art called Mahāpārçwa, thou art Chandadhāra, and thou art the chief of the spirit-clans. Thou lowedst like a cow, thou wert the protector of kine, and thou hast the lord of bulls for thy attendant.*[86] Thou art the protector of the three worlds, thou art Govinda, thou art the director of the senses, and thou art incapable of being apprehended by the senses. Thou art the foremost of all creatures, thou art fixed, thou art immobile, thou tremblest not, and thou art of the form of trembling!†[87] Thou art incapable of being resisted, thou art the destroyer of all poisons, thou art incapable of being borne, (in battle), and thou art incapable of being transcended, thou canst not be made to tremble, thou canst not be measured, thou canst not be vanquished, and thou art

* The identity of Maheçwara with Nārāyana or Krishna is here preached. In his incarnation of Krishna, Vishnu sported with the children of the cowherds of Vrinda and sportively lowed as a cow. He also protected the kine of Vrinda from floods, poison, &c. 'Govisheçwara' is 'Nandi,' the attendant of Mahādeva.—T.

† The word 'Go' in 'Gomārgah' is used to signify the senses.—T.

victory.*[88] Thou art of swift speed, thou art the Moon, thou art Yama (the universal destroyer), thou bearest (without flinching) cold and heat and hunger and weakness and disease. Thou art all mental agonies, thou art all physical diseases, thou art the curer of all diseases, and thou art those diseases themselves which thou curest.[89] Thou art the destroyer of my Sacrifice which had endeavoured to escape in the form of a deer. Thou art the advent and the departure of all diseases. Thou hast a high crest. Thou hast eyes like lotus-petals. Thy habitation is in the midst of a forest of lotuses.[90] Thou bearest the ascetic's staff in thy hands. Thou hast the three Vedas for thy three eyes. Thy chastisements are fierce and severe. Thou art the destroyer of the egg (whence the universe springs). Thou art the drinker of both poison and fire, thou art the foremost of all deities, thou art the drinker of Soma, thou art the lord of the Maruts.†[91] Thou art the drinker of Nectar. Thou art the Master of the universe. Thou shinest in glory, and thou art the lord of all the shining ones. Thou protectest from poison and death, and thou drinkest milk and Soma. Thou art the foremost of the protectors of those that have fallen off from heaven, and thou protectest him who is the first of the deities.‡[92] Gold is thy vital seed. Thou art male, thou art female, thou art neuter. Thou art an infant, thou art a youth, thou art old in years with thy teeth worn out,

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* 'Durvāranah' is explained by the Commentator as 'irrestible when coming as Death.' 'Durvishahah' is 'destroyer of all kinds of poison in thy form of Amrita.' 'Durddharshah' is incapable of being frightened. 'Durvishah' is incapable of being measured.—T.

† 'Vishāgnipāh' is drinker of poison and fire. Civa is represented as the acceptor of all things that are rejected by others. In this consists his true divinity, for to the Deity nothing in the universe can be unacceptable or worthy of being cast off. The ashes of the funeral pyre are his, the poison produced by the churning of the ocean was his. He saved the universe by swallowing the poison on that occasion.—T.

‡ 'Tushitādyapāh' is the correct reading. Thou protectest him who is the 'ādya' of the 'tushitas', *i. e.*, thou protectest Brahman himself.—T.

thou art the foremost of Nāgas, thou art Cakra, thou art the Destroyer of the universe, and thou art its Creator.[93] Thou art Prajāpati, and thou art adored by the Prajāpatis, thou art the supporter of the universe, thou hast the universe for thy form, thou art endued with great energy, and thou hast faces turned towards all directions. The Sun and the Moon are thy two eyes, and the Grandsire is thy heart. Thou art the Ocean. The goddess Saraswati is thy speech, and Fire and Wind are thy might. Thou art Day and Night. Thou art all acts including the opening and the shutting of the eye.[94] Neither Brahman, nor Govinda, nor the ancient Rishis, are competent to understand thy greatness, O auspicious deity, truly.[95] Those subtile forms which thou hast are invisible to us. Rescue me and, O, protect me as the sire protects the son of his loins![96] O, protect me! I deserve thy protection! I bow to thee, O sinless one! Thou, O illustrious one, art full of compassion for thy devotees. I am always devoted to thee![97] Let him be always my protector who stayeth alone on the other side of the ocean, in a form that is difficult to be apprehended, and overwhelming many thousands of persons!*[98] I bow to that Soul of Yoga who is beheld in the form of an effulgent Light by persons that have their senses under control, that are possessed of the attribute of Sattwa, that have regulated their breaths, and that have conquered sleep.†[99] I bow to him who is endued with matted locks, who bears the ascetic's staff in his hand, who is possessed of a body having a long abdomen, who has a *kamandalu* tied to his back, and who is the Soul of Brahman.[100] I bow to Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans.[101] I

* The Commentator explains that what is meant by Mahādeva's staying 'alone' is that he is the knower, the known, and knowledge. 'On the other side of the ocean' means 'on the other side of desire and attachment, &c.,' 'Overwhelming many thousands of persons' means 'overwhelming all creatures', *i. e.*, transcending them by his energy and knowledge.—T.

† Of course, Yogins are spoken of.—T.

seek the protection of Him who, when the end of the Yuga comes, devours all creatures and stretches himself (for sleep) on the wide expanse of water that covers the universe.[102] Let him who entering Rāhu's mouth drinketh Soma in the night and who becoming Swarbhānu devoureth Surya also, protect me!*[103] The deities, who are mere infants and who have all sprung from thee after Brahman's creation, enjoy their respective shares (in sacrificial offerings). Let them (peacefully) enjoy those offerings made with Swāhā and Swadhā, and let them derive pleasure from those presents. I bow to them.†[104] Let those Beings that are of the stature of the thumb and that dwell in all bodies, always protect and gratify me.‡[105] I always bow to those Beings who dwelling within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad.[106] I always bow to those Rudras who dwell in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cowpens, in inaccessibls forests, in the intersections of roads, in roads, in open squares, in banks (of rivers and lakes and oceans), in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five primal elements, and in the cardinal and subsidiary directions. I bow repeatedly unto them that dwell in the space amidst the Sun and the Moon, as also in rays of the Sun and the Moon, and them that dwell in the nether regions, and them that have betaken themselves to Renunciation and other superior practices for the sake of the Supreme.$[107-110] I bow always unto them that

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* The eclipses of both the Moon and the Sun are caused, according to the Paurānic mythology, by Rāhu devouring the Moon and the Sun at certain well-known intervals. Rāhu is an *Asura* whose head only is still alive. *Vide* Adi Parvan, Sec. On Churning of the Ocean.—T.

† 'Garbhāh' means embryos or infants in the womb. The deities are referred to by this word, for they are embryos that have been born in Mahādeva. 'Patitāh' has 'twattah' understood after it. 'Anu' means 'after', *i. e.*, 'after Brahman's creation'.—T.

‡ These Beings are Rudras or portions of the great Rudra.—T.

$ 'Tasmaih paramgatāh',—'param' is 'utkrishtam' *i. e.*, Renunciation

are unnumbered, that are unmeasured, and that have no form, unto those Rudras, that is, that are endued with infinite attributes.[111] Since thou, O Rudra, art the Creator of all creatures, since, O Hara, thou art the Master of all creatures, and since thou art the indwelling Soul of all creatures, therefore wert thou not invited by me (to my Sacrifice).[112] Since thou art He who is adored in all sacrifices with plentiful gifts, and since it is Thou that art the Creator of all things, therefore I did not invite thee![113] Or, perhaps, O god, stupified by thy subtle illusion I failed to invite thee![114] Be gratified with me, blessed be thyself, O Bhava, with me possessed by the quality of Rajas! My Mind, my Understanding, and my Chitta all dwell in thee, O god![115]—'

"'Hearing these adorations, that Lord of all creatures, *viz.*, Mahādeva, ceased (to think of inflicting further injuries on Daksha). Indeed, highly gratified, the illustrious deity addressed Daksha, saying,[116]—O Daksha of excellent vows, pleased have I been with these adorations of thine. Thou needst not praise me more! Thou shalt attain to my companionship![117] Through my grace, O progenitor of creatures, thou shalt earn the fruit of a thousand horse-sacrifices, and a hundred Vājapeyas (in consequence of this one uncompleted sacrifice of thine)![118]—

"'Once more, Mahādeva, that thorough master of words, addressed Daksha and said unto him these words fraught with high consolation:—Be thou the foremost of all creatures in the world![119] Thou shouldst not, O Daksha, entertain any feelings of grief for these injuries inflicted on thy Sacrifice! It has been seen that in former *Kalpas* too I had to destroy thy Sacrifice!*[120] O thou of excellent vows, I shall grant thee again some more boons. Take them from thee! Dispelling this cheerlessness that overspreads thy face, listen to

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and other superior practices. 'Tasmai' is 'for the sake of That', *i. e.*, for 'Içwarah'.—T.

* Hence, in this, the present Kalpa too, I am obliged to do the same, for all Kalpas must be similar in respect of the events that transpire in them.—T.

me with undivided attention.[121] With the aid of arguments addressed to reason the deities and the Dānavas have extracted from the Vedas consisting of six branches and from the systems of Sānkhya and Yoga a creed in consequence of which they have practised the austerest penances for many long years.[122] The religion, however, which I have extracted, is unparalleled, and productive of benefits on every side. It is open to men in all modes of life to practise it. It leads to Emancipation. It may be acquired in many years or through merit by persons who have restrained their senses. It is shrouded in mystery. They that are divested of wisdom regard it as censurable.[123] It is opposed to the duties laid down in respect of the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. They that are well-skilled in the science of (drawing) conclusions (from premises) can understand its propriety; and they who have transcended all the modes of life are worthy of adopting it.[124] In days of yore, O Daksha, this auspicious religion called Pāçupata had been extracted by me. The proper observance of that religion produces immense benefits.[125] Let those benefits be thine, O highly blessed one! Cast off this fever of thy heart!—Having said these words, Mahādeva, with his spouse (Umā) and with all his attendants disappeared from the view of Daksha of immeasurable prowess.[126] He who would recite this hymn that was first uttered by Daksha or who would listen to it when recited by another, would never meet with the smallest evil and would attain to a long life.[127] Indeed, as Civa is the foremost of all the deities, even so is this hymn, agreeable with the Crutis, is the foremost of all hymns.[128] Persons desirous of fame, kingdom, happiness, pleasure, profit, and wealth, as also those desirous of learning, should listen with feelings of devotion to the recital of this hymn.[129] One suffering from disease, one distressed by pain, one plunged into melancholy, one afflicted by thieves or by fear, and one under the displeasure of the king in respect of his charge, becomes freed from fear (by listening or reciting this hymn).[130] By listening or reciting this hymn, one, in even this earthly body of

his, attains to equality with the spirits forming the attendants of Mahādeva. One becomes endued with energy and fame, and cleansed of all sin (through the virtue of this hymn).[131] Neither Rākshasas, nor Piçāchas, nor ghosts, nor Vināyakas, create disturbances in his house where this hymn is recited.[132] That woman, again, who listens to this hymn with pious faith, observing the while the practices of Brahmacharyya, wins worship as a goddess in the family of her sire and that of her husband.*[133] All the acts of that person become always crowned with success who listens or recites with rapt attention to the whole of this hymn.[134] In consequence of the recitation of this hymn all the wishes one forms in one's mind and all the wishes one clothes in words become crowned with fruition.[135] That man obtains all objects of enjoyment and pleasure and all things that are wished for by him, who, practising self-restraint, makes according to due rites offerings unto Mahādeva, Guha, Umā, and Nandi, and after that utters their names without delay, in proper order and with devotion.[136] Such a man, departing from this life, ascends to heaven, and has never to take birth among the intermediate animals or birds. This was said even by the puissant Vyāsa the son of Parāçara.' "[137]

Section CCLXXXVI.

"Yudhishthira said,—'Tell me, O grandsire, what is Adhyātma with respect to man and whence does it arise !'[1]

"Bhishma said,—'Aided by the science of Adhyātma one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to thee that Adhyātma about which thou askest me. Listen, O son, to my explanation.[2] Earth, Wind, Space, Water, and Light forming the fifth, are the great essences. These are (the causes of) the origin and the destruction of all creatures.[3] The bodies of living creatures (both subtile and gross), O bull of Bharata's race, are the result of the combination of

* 'Mātri-pakshe' seems to be a misreading for 'bhattri-pakshe'.—T.

the virtues of these five. Those virtues (whose combinations produce the bodies of creatures) repeatedly start into existence and repeatedly merge (into the original cause of all things, *viz.*, the Supreme Soul.*[4] From those five primal essences are created all creatures, and into those five great elements all creatures resolve themselves, repeatedly, like the infinite waves of the Ocean rising from the Ocean and subsiding into that which causes them.[5] As a tortoise stretches forth its legs and withdraws them again into itself, even so the infinite number of creatures spring from (and enter) these five fixed great essences.[6] Verily, sound springs from Space, and all dense matter is the attribute of Earth. Life is from Wind. Taste is from Water. Form is said to be the property of Light.[7] The entire mobile and immobile universe is thus these five great essences existing together in various proportions. When Destruction comes, the infinite diversity of creatures resolve themselves into those five, and once more, when Creation begins, they spring from the same five.[8] The Creator places in all creatures the same five great essences in proportions that He thinks proper.[9] Sound, the ears, and all cavities,—these three,—have Space for their producing cause. Taste, all watery or juicy substances, and the tongue, are said to be the properties of Water.[10] Form, the eye, and the digestive fire in the stomach, are said to partake of the nature of Light. Scent, the organ of smelling, and the body, are the properties of Earth.[11] Life touch, and action are said to be the properties of Wind. I have thus explained to thee, O king, all the properties of the five primal essences.[12] Having created these, the Supreme Deity, O Bhārata, united with them Sattwa, Rajas, Tamas, Time, Consciousness of functions, and Mind forming the sixth.†[13]

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* By 'gunāh', which I have rendered 'virtues,' is, of course, intended all that constitute the body, including mind and understanding, all, in fact, that become the accompaniments of the Soul.—T.

† 'Karma-buddhi' is to be taken as one. It means the consciousness or apprehension of functions. Each sense or organ instinctively knows what its object is and apprehends that object immediately. This apprehension of its own functions, which every sense possesses,

That which is called the Understanding dwells in the interior of what thou seest above the soles of the feet and below the crown of the head.[14] In man the senses (of knowledge) are five. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth.[15] The senses and that which is the Actor should be ascertained by apprehension of their respective functions. The conditions or states called Sattwa, Rajas, and Tamas, depend upon the senses for their refuge or formation.[16] The senses exist for simply seizing the impressions of their respective objects. The Mind has doubt for its function. The Understanding is for ascertainment. The Kshetrajna is said to be only an inactive witness (of the functions of the others).[17] Sattwa, Rajas, Tamas, Time, and Acts, O Bhārata, these attributes direct the Understanding. The Understanding is the senses and the five fore-mentioned attributes.*[18] When the Understanding is not, the senses with the mind, and the five other attributes (*viz.*, Sattwa, Rajas, Tamas, Time, and Acts), cease to be. That by which the Understanding sees is called the eye. When the Understanding hears, it is called the ear. When she smells, she becomes the sense of scent; and when she tastes the various objects of taste, she comes to be called by the name of tongue.[19] When again she feels the touch of the various objects of touch, she becomes the sense of touch. It is the Understanding that becomes modified diversely and frequently. When the Understanding desires anything, she becomes Mind.[20] The five senses with the Mind, which separately constitute the foundations (of the Understanding), are the creations of the Understanding. They are called *Indriyas*. When they become

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is here designated as 'Karma-buddhi'. 'Mana-shashthāni' here simply means 'mind completing the tale of six'. It has no reference to the five senses having the mind for the sixth, for the senses have already been named in the previous Verses.—T.

* Acts here means the acts of past lives, or the desires dwelling in an incipient form, due to the acts of past lives. The Commentator explains that the 'cha' in the second line means the five attributes indicated in the first line.—T.

stained, the Understanding also becomes stained.*[21] The Understanding, dwelling in Jiva, exists in three states. Sometimes she obtains joy; sometimes she indulges in grief;[22] and sometimes she exists in a state that is neither pleasure nor pain. Having for her essence these conditions or states, (*viz.*, Sattwa, Rajas, and Tamas), the Understanding revolves through these three states.†[23] As the lord of rivers, *viz.*, the surging Ocean, always keeps within his continents, even so the Understanding, which exists in connection with the (three) states, exists in the Mind (including the senses).[24] When the state of Rajas is awakened, the Understanding becomes modified into Rajas. Transports of delight, joy, gladness, happiness, and contentedness of heart,[25] these, when somehow excited, are the properties of Sattwa. Heart-burnning, grief, sorrow, discontentedness, and unforgiveness,‡[26] arising from particular causes, are the result of Rajas. Ignorance, attachment and error, heedlessness, stupefaction, and terror,[27] meanness, cheerlessness, sleep, and procrastination, —these, when brought about by particular causes, are the properties of Tamas.[28] Whatever state of either body or mind, connected with joy or happiness, arises, should be regarded as due to the state of Sattwa.[29] Whatever, again, is fraught with sorrow and is disagreeable to oneself, should be regarded as arising from Rajas. Without commencing any such act, one should turn one's attention to it (for avoiding it).[30] Whatever is fraught with error or stupifaction in either body or mind, and is inconceivable and mysterious, should be known as connected with Tamas.[31] Thus have I explained to thee that all things in this world dwell in the Understanding. By knowing this one becomes wise. What

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* The word 'Buddhyā' in the first line is taken by the Commentator as an instrumental and not as a genetive. Hence he takes it that 'Kalpitāni' is understood after it.—T.

† *I. e.*, occupies them one after another.—T.

‡ 'Murti' is a misreading for 'apurti' or discontentedness. The Burdwan translator retains 'murti' in his Bengali version. It is not clear which reading K. P. Singha adopts. The Bengali substitute he gives is 'murchcchā' or stupefaction.

else can be the indication of wisdom?[32] Know now the difference between these two subtile things, *viz.*, Understanding and Soul. One of these, *viz.*, the Understanding, creates attributes. The other, *viz.*, the Soul, does not create them.[33] Although they are, by nature, distinct from each other, yet they always exist in a state of union. A fish is different from the water in which it dwells, but the fish and the water must exist together.[34] The attributes cannot know the Soul. The Soul, however, knows them. They that are ignorant regard the Soul as existing in a state of union with the attributes like qualities existing with their possessors. This, however, is not the case, for the Soul is truly only an inactive Witness of everything.[35] The Understanding has no refuge.* That which is called life (involving the existence of the Understanding) arises from the effects of the attributes coming together. Others (than these attributes which are created by the Understanding), acting as causes, create the Understanding that dwells in the body. No one can apprehend the attributes in their real nature or form of existence.[36] The Understanding, as already said, creates the attributes. The Soul simply beholds them (as an inactive Witness). This union that exists between the Understanding and the Soul is eternal.[37] The indwelling Understanding apprehends all things through the Senses which are themselves inanimate and unapprehending. Really the senses are only like lamps (that throw their light for discovering objects to others without themselves being able to see them).[38] Even this is the nature (of the Senses, the Understanding, and the Soul). Knowing this, one should live cheerfully, without yielding to either grief or joy. Such a man is said to be beyond the influence of pride.[39] That the Understanding creates all these attributes is due to her own nature,—even as a spider weaves threads (in consequence of her own nature). These attributes should be known as the threads the spider weaves.[40] When destroyed,

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* *I. e.* there are no materials of which it is constituted. Hence Sattwa or Buddhi has no 'āçrayah' or 'upādāna.'—T.

the attributes do not cease to exist; only, their existence ceases to be visible. When, however, a thing transcends the ken of the senses, its existence (or otherwise) is affirmed by inference. This is the opinion of one set of persons. Others affirm that with destruction the attributes cease to be.[41] Untying this knotty problem addressed to the understanding and reflection, and dispelling all doubt, one should cast off sorrow and live in happiness.*[42] As men unacquainted with its bottom become distressed when they fall upon this Earth which is like a river filled with the waters of stupefaction, even so is that man afflicted who falls away from that state in which there is a union with the Understanding.†[43] Men of knowledge, however, conversant with Adhyātma and armed with fortitude, are never afflicted, because they are capable of crossing to the other shore of those waters. Indeed, Knowledge is an efficient raft (in that river).[44] Men of knowledge have not to encounter those frightful terrors which alarm them that are destitute of knowledge. As regards the righteous, none of them attains

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* What the speaker inculcates in Verses 41 and 42 is this: some are of opinion that with the apparent destruction of the body, the attributes that make up the body do not cease to exist. It is true that they cease to become apprehensible by the senses; but then, though removed from the ken of the senses, their existence may be affirmed by inference. The argument is that if destroyed, their reappearance would be impossible. The reappearance, however, is certain. (For rebirth is a doctrine that is believed to be a solemn truth requiring no argument to prove it). Hence, the attributes, when apparently destroyed, do continue to exist. They are regarded as then inhering to the *linga* or subtile body. The counter opinion is that when destroyed they are destroyed for ever. The latter opinion is condemmed by the speaker.—T.

† In the second line the word is 'Gādhamavidwāngsah,' *i. e.*, 'ignorant of its bottom or depth.' K. P. Singha gives the meaning correctly, without translating the Verse literally. The Burdwan translator makes nonsense of it. Both, however, wrongly take 'agādha' as the final word in 'yathāgādha,' forgetting that 'agādham' is a masculine adjective incapable of qualifying 'nadim' which is feminine. 'Ayam' is Jiva. The last clause is to be taken as 'buddhiyogam *anuprachyuta* ayam tathā.'—T.

to an end that is superior to that of any other person amongst them. Indeed, the righteous show, in this respect, an equality.[45] As regards the man of Knowledge, whatever acts have been done by him in past times (while he was steeped in Ignorance) and whatever acts fraught with great iniquity he does (after attainment of Knowledge), he destroys both by Knowledge as his sole means. Then, again, upon the attainment of Knowledge he ceases to perpetrate these two evils, *viz.*, censuring the wicked acts of others and doing any wicked acts himself under the influence of attachment.' "*[46]

Section CCLXXXVII.

"Yudhishthira said,—'Living creatures always stand in fear of sorrow and death. Tell me, O grandsire, how the occurrence of these two may be prevented.'[1]

"Bhishma said,—'In this connection, O Bhārata, is cited the old narrative of the discourse between Nārada and Samanga.[2]

" 'Nārada said,—(While others salute their superiors by only a bend of the head) thou salutest thy superiors by prostrating thyself on the ground till thy chest comes into contact with the ground. Thou seemest to be engaged in cross-

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* This is not a difficult Verse, yet both the vernacular translators have misunderstood it. What is said in the first line is this: 'yat vahudosham karoti, yat (cha) purākritam, ekatah cha dushayati.' Both the finite verbs have 'jnānin' (the man of Knowledge) for their nominative understood. 'Dushayati' means 'naçyati' or destroys. The meaning then is that the man of Knowledge destroys his sinful acts of both this and past lives. The Commentator cites the well-known simile of the lotus leaf not being drenched or soaked with water even when dipt in water. Now, this is the unseen fruit of Knowledge. In the second line, the visible fruits are indicated. The man of Knowledge refrains from censuring the wicked acts of others and from perpetrating any wicked act himself. 'Yat cha dushayati' means 'yat parakritam anishtam dushayati or nindati;' 'yat karoti' means 'yat swayam rāgādi-doshat karoti;' tadubhayam apriyam (sa) na karoti,' the reason being 'dwaitadarçanābhāvah'. Such a man truly regards the universe as identifiable with himself.—T.

ing (the river of life) with thy hands.* Thou seemest to be always free from sorrow and exceedingly cheerful.[3] I do not see that thou hast the least anxiety. Thou art always content and happy and thou seemest to sport (in felicity) like a child![4]—

"'Samanga said,—O giver of honors, I know the truth about the Past, the Present, and the Future. Hence I never become cheerless.†[5] I know also what the beginning of acts is in this world, what the accession of their fruits, and how varried are those fruits. Hence I never yield to sorrow.‡[6] Behold, the illiterate, the destitute, the prosperous, O Nārada, the blind, idiots and madmen, and ourselves also, all live.$[7] These live by virtue of their acts of past lives. The very deities, who exist freed from diseases, exist (in that state) by virtue of their past acts. The strong and the weak, all, live by virtue of past acts. It is fitting, therefore, that thou shouldst hold us in esteem.[8] The owners of thousands live. The owners of hundreds also live. They that are overwhelmed with sorrow live. Behold, we too are living![9] When we, O Nārada, do not give way to grief, what can the practice of the duties (of religion) or the ovservance of (religious) acts do to us? And since all joys and sorrows also are not unending, they are, therefore, unable to

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* *I. e.*, in even thy direst distress thou dependest on thyself. To cross the fearful river of Life without a raft and with the aid of only one's bare arms implies great self-dependence.—T.

† That which did not exist and will not exist, exists not at the present moment. Everything, therefore, which is of the nature of *asat* is non-existent. Our sorrows are connected with the *asat*. Knowing this, I have cast off all sorrow.T.

‡ I have understood that acts are for sorrow; that the fruits also of acts are for sorrow in spite of the apparent character of some; and that the fruits of acts are varied, sometimes other fruits appearing than those expected. Hence, I do not indulge in sorrow, for I avoid acts and do not grieve for not obtaining the fruits of acts or for the accession of fruits other than those apparently agreeable.—T.

$ The sense is that we who avoid acts, are *not* dead; in fact, we live quite as others do; and those others, how unequally circumstanced! The Burdwan translator makes nonsense of the first line simple though it is.—T.

agitate us at all.*[10] That for which men are said to be wise, indeed, the very root of wisdom, is the freedom of the senses from error. It is the senses that yield to error and grief. One whose senses are subject to error can never be said to have attained wisdom.[11] That pride which is indulged by a man subject to error is only a form of the error to which he is subject. As regards the man of error, he has neither this world nor the next. It should be remembered that griefs do not last for ever and that happiness cannot be had always.†[12] Worldly life with all its vicissitudes and painful incidents, one like me would never adopt. Such a one would not care for desirable objects of enjoyments, and would not think at all of the happiness their possession may bring about, or, indeed, of the griefs that present themselves.‡[13] One capable of resting on one's own self would never covet the possessions of others; would not think of gains unacquired, would not feel delighted at the acquisition of even immense wealth; and would not yield to sorrow at the loss of wealth.[14] Neither friends, nor wealth, nor high birth, nor scriptural learning, nor *mantras*, nor energy, can succeed in rescuing one from sorrow in the next world. It is only by conduct that one can attain to felicity there.[15] The Understanding of the man unconversant with Yoga can never be directed towards Emancipation. One unconversant with Yoga can never have happiness. Patience and the resolution to cast off sorrow, these two indicate the advent of happiness.[16] Anything agreeable leads to pleasure. Pleasure in-

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* Ignorance lies at the root of sorrow. By casting off ignorance, we have avoided sorrow. Hence, neither religion or religious acts such as Sacrifices, &c., can do us any good or harm. As regards happiness and misery again, these two cannot agitate us at all, since we know their value, both being ephemeral in comparison to the period for which we are to exist.—T.

† Hence, no one should indulge in pride, saying,—'I am happy', nor yield to sorrow, saying,—'I am miserable'. Both happiness and misery are transitory. The man of wisdom should never suffer himself to be agitated by these transitory states of his mind.—T.

‡ The first word is read either as 'bhavātmakam' or 'bhāvātmakam'. The first means 'samsāra-rupam'; the second, 'driçyātmakam'.—T.

duces pride. Pride, again, is productive of sorrow. For these reasons, I avoid all these.[17] Grief, Fear, Pride,—these that stupify the heart,—and also Pleasure and Pain, I behold as (an unconcerned) witness since my body is endued with life and moves about.*[18] Casting off both wealth and pleasure, and thirst and error, I wander over the Earth, freed from grief and every kind of anxiety of heart.[19] Like one that has drunk nectar I have no fear, here or hereafter, of death, or iniquity, or cupidity, or anything of that kind.[20] I have acquired this knowledge, O Brāhmana, as the result of my severe and indestructible penances. It is for this reason, O Nārada, that grief, even when it comes to me, does not succeed in afflicting me.—' "[21]

Section CCLXXXVIII.

"Yudhishthira said,—'Tell me, O grandsire, what is beneficial for one that is unconversant with the truths of the scriptures, that is always in doubt, and that abstains from self-restraint and the other practices having for their object the knowledge of the Soul.'[1]

"Bhishma said,—'Worshipping the preceptor, always waiting reverentially upon those that are aged, and listening to the scriptures (when recited by competent Brāhmanas),—these are said to be of supreme benefit (to a person like the one thou hast described.)[2] In this connection also is cited the old narrative of the discourse between Gālava and the celestial Rishi Nārada.[3] Once on a time Gālava, desirous of obtaining what was for his benefit, addressed Nārada freed from error and fatigue, learned in the scriptures, gratified with knowledge, a thorough master of his senses, and with soul devoted to Yoga, and said,[4]—Those virtues, O Muni, by the possession of which a person becomes respected in the world, I see, dwell permanently in thee![5] Thou art freed from

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* I am obliged to behold them because I am a living being having a body; but then I behold them as an unconcerned witness.—T.

error and, as such, it behooveth thee to remove the doubts that fill the minds of men like ourselves that are subject to error and that are unacquainted with the truths of the world.[6] We do not know what we should do, for the declarations of the scriptures generate an inclination for (the acquisition of) Knowledge simultaneously with the inclination for acts. It behooveth thee to discourse to us on these subject.*[7] O illustrious one, the different *ā;ramas* approve different courses of conduct.—*This* is beneficial,—*This* (other) is beneficial,—the scriptures exhort us often in this wise.†[8] Beholding the followers of the four āçramas, who are thus exhorted by the scriptures and who fully approve of what the scriptures have laid down for them, thus travelling in diverse courses, and seeing that ourselves also are equally content with our own scriptures, we fail to understand what is truly beneficial.[9] If the scriptures were all uniform, then what is truly beneficial would have become manifest. In consequence, however, of the scriptures being multifarious, that which is truly beneficial becomes invested with mystery.[10] For these reasons, that which is truly beneficial seems to me to be involved in confusion. Do thou then, O illustrious one, discourse to me on the subject. I have approached thee (for this). O, instruct me![11]—

" 'Nārada said,—The Āçramas are four in number, O child! All of them serve the purposes for which they have been designed; and the duties they preach differ from one another. Ascertaining them first from well-qualified precep-

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* The scriptures contain both kinds of instruction. There are declarations that are entirely in favor of Acts or observances. There are again declarations in favor of Knowledge. What the speaker asks is that the Rishi should discourse upon what the speaker should do, *i. e.*, whether he should betake to the acquisition of Knowledge or to the doing of acts.—T.

† *I. e.*, Each Açrama speaks of particular observances and courses of conduct as beneficial. This, therefore, is a source of confusion to men of plain understandings. Is there no distinction then among duties or observances in respect of their beneficial character? This is the question propounded. The Commentator thinks by the word āçramas is meant the four principal faiths and *not* the four modes of life.—T.

tor's, reflect upon them, O Gālava!*[12] Behold, the announcements of the merits of those Āçramas are varied in respect of their form, divergent in respect of their matter, and contradictory in respect of the observances they embrace.†[13] Observed with gross vision, verily, all the Āçramas refuse to clearly yield their true intent (which, of course, is knowledge of Self). Others, however, endued with subtle sight, behold their highest end.‡[14] That which is truly beneficial, and about which there is no doubt, *viz.*, good offices to friends, and suppression of enemies,[15] and the acquisition of the aggregate of three (*viz.*, Religion, Profit, and Pleasure), has been declared by the wise to be supreme excellence.$ Abstention from sinful acts, constancy of righteous disposition, good behaviour towards those that are good and pious,—these, without doubt, constitute excellence.[16] Mild-

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* I retain the word 'āçrama' in the English version as it is very doubtful in what sense it has been used in the original. The Commentator explains that by four 'āçramas' are meant the four principal forms of creed prevalent at one time in India. The first is that there is no such thing as virtue or righteousness. This is ascribed to Çākya Singha or Buddha. The second is that righteousness consists in only the worship of trees, &c., The third is that that only is righteousness which the Vedas have laid down. The fourth is that transcending righteousness and its reverse there is something for whose attainment one should strive. 'Yathā' samkalpitāh' is explained by the Commentator as 'yo yena çreyastena bhāvitastasya tadeva çreyah.'—T.

† 'Gunoddeçam' is 'Gunakirtanam' or the announcement of merits. What Nārada says here is this: the āçramas are four. The merits of each have been proclaimed by their respective founders. The principal merit each claims is that it leads to knowledge of Self. Now, the announcement is 'nānārupam;' it is also 'prithak;' and lastly, it is 'viprasthitam' or contradictory, for, as the Commentator points out, that which a particular āçrama announces to be righteous is according to another unrighteous. Both the vernacular translators give incorrect versions.—T.

‡ 'Te' refers to āçramas. 'Abhipretam' is 'ātma-tatwarupam'. 'Yānti' is equivalent to 'prāpayanti'.—T.

$ 'Mitrānām' is taken by the Commentator to be equivalent to 'sarva-bhut-ābhayapradānām', *i. e.*, they who have given the pledge of harmlessness to all creatures. By enemies is meant here the envious and harmful.—T.

ness towards all creatures, sincerity of behaviour, and the use of sweet words,—these, without doubt, constitute excellence.[17] An equitable apportionment of what one has among the deities, the Pitris, and guests, and adherence to servants, —these, without doubt, constitute excellence.[18] Truthfulness of speech is excellent. The knowledge, however, of truth, is very difficult of acquisition. I say that that is truth which is exceedingly beneficial to creatures.*[19] The renunciation of pride, the suppression of heedlessness, contentment, living by one's own self,—these are said to constitute supreme excellence.[20] The study of the Vedas, and of their branches, according to the well-known rules, and all enquiries and pursuits having for their sake the acquisition of knowledge,— these, without doubt, are excellent.[21] One desirous of achieving what is excellent should never enjoy sound and form and taste and touch and scent, to excess and should not enjoy them for their sake alone.[22] Wandering in the night, sleep during the day, indulgence in idleness, roguery, arrogance, excessive indulgence and total abstention from all indulgence in objects of the senses, should be reliquished by one desirous of achieving what is excellent.†[23] One should not seek self-elevation by depreciating others. Indeed, one should, by one's merits alone, seek distinction over persons that are distinguished but never over those that are inferior.[24] Men really destitute of merit and filled with a sense of self-admiration depreciate men of real merit, by asserting their own virtues and affluence.[25] Swelling with a sense of their own importance, these men, when none interferes with them (for bringing them to a right sense of what they are), regard themselves to be superior to men of real distinction.[26] One

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* In previous Sections the nature of Truth has been discussed. A formal truth may be as sinful as a lie, and a lie may be as meritorious as a Truth· Hence, the ascertainment of Truth is not easy.—T.

† 'Atiyoga' and 'ayoga' are well-known words which have no chance of being misunderstood in the way in which they have been misunderstood by both the vernacular translators. Indeed, K. P. Singha blunders ridiculously, while the Burdwan translator limits them to only the use of food, supposing the Commentator's concrete examples exhaust the meaning.—T.

possessed of real wisdom and endued with real merits, acquires great fame by abstaining from speaking ill of others and from indulging in self-praise.[27] Flowers shed their pure and sweet fragrance without trumpeting forth their own excellence. Similarly, the effulgent Sun scatters his splendours in the firmament in perfect silence.[28] After the same manner those men blaze in the world with celebrity who by the aid of their intelligence, cast off these and similar other faults and who do not blaze forth their own virtues.[29] The fool can never shine in the world by bruiting about his own praise. The man, however, of real merit and learning obtains celebrity even if he be concealed in a pit.[30] Evil words, uttered with whatsoever vigor of voice, die out (in no time). Good words, uttered however softly, blaze forth in the world.[31] As the Sun shows his fiery form (in the gem called Suryakānta), even so the multitude of words, of little sense, that fools filled with vanity utter, display only (the meanness of) their hearts.[32] For these reasons men seek the acquisition wisdom of various kinds. It seems to me that of all acquisitions that of wisdom is the most valuable.[33] One should not speak until one is asked; nor should one speak when one is asked improperly. Even if possessed of intelligence and knowledge, one should still sit in silence like an idiot (until one is asked to speak and asked in proper form).[34] One should seek to dwell among honest men devoted to righteousness and liberality and the observance of the duties of their own order.[35] One desirous of achieving what is excellent should never dwell in a place where a confusion occurs in the duties of the several orders.*[36] A person may be seen to live who abstains from all works (for earning the means of his living) and who is well-content with whatever is got without exertion. By living amid the righteous, one succeeds in acquiring pure righteousness. After the same manner, one by living amid the sinful, becomes stained with sin.†[37]

* *I. e.*, where an intermingling takes place of the four orders of men, *viz.*, where *Varna-sankara* occurs.—T.

† Mere companionship with the righteous leads to righteous acts; while that with the sinful leads to acts of sinfulness.—T.

As the touch of water or fire or the rays of the moon immediately convey the sensation of cold or heat, after the same manner the impressions of virtue and vice become productive of happiness or misery.[38] They that are eaters of Vighasa eat without taking any notice of the flavours of the edibles placed before them. They, however, that eat carefully discriminating the flavours of the viands prepared for them, should be known as persons still tied by the bonds of action.*[39] The righteous man should leave that place where a Brāhmana discourses on duties unto disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not enquire after such knowledge with reverence.†[40] Who, however, will leave that spot where exists in its entirety that behaviour between disciples and preceptors which is consistent with what has been laid down in the scriptures?[41] What learned man desirous of respect being paid to himself will dwell in that place where people bruit about the faults of the learned even when such have no foundations to stand upon?‡[42] Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men seek to break down the barriers of virtue?[43] One should remain and dwell in that place, among good men of righteous disposition, where persons endued with humility are engaged in fearlessly practising the duties of religion.[44] There where men practise the duties of religion for the sake of acquiring wealth and other temporal advantages, one should not dwell,

* 'Anuvishayam' is 'vishayam anu vartate' *i. e.*, 'rasah' or flavour. An eater of 'vighasa' is a good or pious man. What is said here is that such men eat for only filling their stomachs and not because eating is a source of enjoyment or gratification. 'Atmavishayān' is 'Buddher-viçeshato-vandhakān', *i. e.*, 'rasa-viçeshān.'—T.

† 'Agamayamānām' is 'Agamam pramānajam Jnānam ātmana ichcchatām'.—T.

‡ 'Akāçasthāh' is 'nirālamvanāh', *i. e.*, men who have no foundations to stand upon. The Bombay text reads 'dosham', the Bengal texts, 'doshān'; the sense remains unaltered. The Bombay reading is 'ātmapujābhikāma', while the Bengal reading is the same word in the plural form. I accept the singular form and take it as qualifying 'panditah'.—T.

for the people of that place are all to be regarded as sinful.[45] One should fly away with all speed from that place, as if from a room in which there is a snake, where the inhabitants, desirous of obtaining the means of life, are engaged in the practise of sinful deeds.[46] One desirous of what is beneficial should, from the beginning, relinquish that act in consequence of which one becomes stretched as it were on a bed of thorns and in consequence of which one becomes invested with the desires born of the deeds of past lives.*[47] The righteous man should leave that kingdom where the king and king's officers exercise equal authority and where they are given to the habit of eating before feeding their relatives (when the latter come as guests).†[48] One should dwell in that country where Brāhmanas possessed of a knowledge of the scriptures are fed first; where they are always devoted to the due observance of religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others.[49] One should unhesitatingly dwell in that country where the sounds Swāhā, Swadhā, and Vashat are duly and continuously uttered.‡[50] One should leave that kingdom, like poisoned meat, where one sees Brāhmanas obliged to betake themselves to unholy practices, being tortured by want of the means of life.[51] With a contented heart and deeming all his wishes as already gratified a righteous man should dwell in that country whose inhabitants cheerfully give away before even they are solicited.[52] One should live

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* Some of the Bengal texts read 'khattàm'. The Bombay reading is 'khatwām'. The Commentator explains that 'khatwām samārudhah' 'Tibra duhkha-grastah'. 'Anucayi' means 'purvakarma-vāsanāvān'. The sense seems to be this : the desires born of one's past acts, *i. e*, acts of previous lives, adhere to the mind. Nothing can wipe them off, save Nivritti and 'Tattwa-jnānam' or knowledge of truth. One should, therefore, practise the religion of Nivritti and seek to acquire knowledge of Truth.—T.

† Both the vernacular translators quietly skip over the word 'pratyan-an-tārāh'.—T.

‡ *I. e.*, where the people are virtuous and given to the performance of their duties.—T.

and move about, among good men devoted to acts of righteousness, in that country where chastisement falleth upon those that are wicked and where respect and good offices are the portion of those that are of subdued and cleansed souls.[53] One should unhesitatingly dwell in that country whose king is devoted to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe chastisement is dealt to those that visit self-controlled men with the consequences of their wrath, those that act wickedly towards the righteous, those that are given to acts of violence, and those that are covetous.*[54-55] Kings endued with such a disposition bring about prosperity to those that dwell in their kingdoms when prosperity is on the point of leaving them.†[56] I have thus told thee, O son, in answer to thy enquiry, what is beneficial or excellent. No one can describe, in consequence of its exceedingly high character, what is beneficial or excellent for the Soul.‡[57] Many and high will the excellences be, through the observance of the duties laid down for him, of the man who for earning his livelihood during the time of his sojourn here conducts himself in the way indicated above and who devotes his soul to the good of all creatures.—' "$[58]

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* 'Kāmeçah' is possessor of all objects of desire or enjoyment. The sense is this : where the king, casting off desire, wins prosperity for himself ; *i. e.*, though possessed of wealth is not attached to wealth. The expression may also mean 'master of desire', *i. e.*, where the king casts off desire and masters his desires without allowing the latter to master him.—T.

† 'Pratyupsthite' is 'pritipatwena upasthite', *i. e.*, 'hiyamāne sati'.—T.

‡ I am not sure that I have understood aright the second line of this Verse. It may also mean, 'No one is able to enumerate all that is beneficial for the Soul in consequence of the wideness of the subject.—T.

$ 'Vrittim' has 'uddiçya' understood after it. The Bombay text reads 'prānihitātmanah' ; the Bengal reading is 'pranihitātmanah'. If the Bengal reading be accepted, it would mean 'whose soul is fixed or established on Yoga'. 'Tapasā' is explained by the Commentator as 'swadharmena', in view of the question of Gālava which Nārada answers.

SECTION CCXXXIX.

"Yudhishthira said,—'How, O grandsire, should a king like us behave in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be freed from attachments!'[1]

"Bhishma said,—'I shall in this connection recite to thee the old narrative that was uttered by Arishtanemi unto Sagara who had sought his counsel.[2]

" 'Sagara said,—What is that good, O Brāhmana, by doing which one may enjoy felicity here? How, indeed, may one avoid grief and agitation? I wish to know all this!—'[3]

"Bhishma continued,—Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, regarding the questioner to be every way deserving of his instructions, said these words.*[4]—The felicity of Emancipation is true felicity in the world. The man of ignorance knows it not, attached as he is to children and animals and possessed of wealth and corn.[5] An understanding that is attached to worldly objects and a mind suffering from thirst,—these two baffle all skilful treatment. The ignorant man who is bound in the chains of affection is incapable of acquiring Emancipation.†[6] I shall presently speak to thee of all the bonds that spring from the affections. Hear them with attention. Indeed, they are capable of being heard with profit by one that is possessed of knowledge.[7] Having procreated children in due time and married them when they become young men, and having ascertained them to be competent for earning their livelihood, do thou free thyself from all attachments and rove

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The sense, however, would remain unaltered if it be taken as standing for Self-control or penances.—T.

* 'Sampadam' is explained by the Commentator as 'upodeca-yogyatā-criyam.'—T.

† Some texts read 'cakyam'; the reading 'cakyah' also occurs. If the former be accepted, it must be taken as referring to 'taddwayam' as the Commentator explains. No alteration in sense occurs by adhering to the one reading or the other.—T.

about in happiness.[8] When thou seest thy dearly-cherished wife grown old in years and attached to the son she has brought forth, do thou leave her in time, keeping in view the highest object of acquisition (*viz.*, Emancipation).[9] Whether thou obtainest a son or not, having during the first years of thy life duly enjoyed with thy senses the objects that are addressed to them, free thyself from attachments and rove about in happiness.[10] Having indulged the senses with their objects, thou shouldst suppress the desire of further indulging them. Freeing thyself then from attachments, thou shouldst rove in felicity, contenting thyself with what is obtained without effort and previous calculation, and casting an equal eye upon all creatures and objects.*[11] Thus, O son, have I told thee in brief (of what the way is for freeing thyself from attachments). Hear me now, for I shall presently tell thee, in detail, the desirability of the acquisition of Emancipation.†[12] Those persons who live in this world freed from attachments and fear, succeed in obtaining happiness. Those persons, however, who are attached to worldly objects, without doubt, meet with destruction.[13] Worms and ants (like men) are engaged in the acquisition of food and are seen to die in the search. They that are freed from attachments are happy, while they that are attached to worldly objects meet with destruction.[14] If thou desirest to attain to Emancipation thou shouldst never bestow thy thoughts on thy relatives, thinking,—How shall these exist without me ?[15] —A living creature takes birth by himself, and grows by himself, and obtains happiness and misery, and death by himself.[16] In this world people enjoy and obtain food and raiment and other acquisitions earned by either their parents or themselves. This is the result of the acts of past lives, for nothing can be had in this life which is not the result of the past.[17] All creatures live on the Earth, protected by their own acts, and obtaining their food as the result of what is

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* In the second line some of the Bengal texts read 'lobhesu.' The correct reading is 'lokeshu.' Both the vernacular translators adhere to the wrong reading.—T.

† 'Mokshārtha' is 'moksha-prayojanah.'—T

ordained by Him who assigns the fruits of acts.[18] A man is but a lump of clay, and is always himself completely dependent on other forces. One, therefore, being oneself so infirm, what rational consideration can one have for protecting and feeding one's relatives?[19] When thy relatives are carried away by Death in thy very sight and in spite of even thy utmost efforts to save them, that circumstance alone should awaken thee.[20] In the very life-time of thy relatives and before thy own duty is completed of feeding and protecting them, thyself mayst meet with death and abandon them.[21] After thy relatives have been carried away from this world by death, thou canst not know what becomes of them there,—that is, whether they meet with happiness or misery. This circumstance ought to awaken thee.[22] When in consequence of the fruits of their own acts thy relatives succeed in maintaining themselves in this world whether thou livest or diest, reflecting on this thou shouldst do what is for thy own good.*[23] When this is known to be the case, who in the world is to be regarded as whose? Do thou, therefore, set thy heart on the attainment of Emancipation. Listen now to what more I shall say unto thee.[24] That man of firm Soul is certainly emancipate who has conquered hunger and thirst and such other states of the body, as also wrath and cupidity and error.[25] That man is always emancipate who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase.[26] That man who is really touched by sorrow in consequence of the necessity there is of eating every day and every night for supporting life, is said to be cognisant of the faults of life.[27] One who,

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* The argument contained in these Verses is this: as thou dost not know what becomes of thy relatives when they die, thou canst not help them then. It seems plain, therefore, that when thou shalt die, thy relatives will not be able to do thee any good. Hence, thou gainest nothing by bestowing thy thoughts on thy relatives, forgetting thy own great concern, *viz.*, the acquisition of Emancipation. Similarly, when thy relatives live and suffer irrespective of thy life or death, and thou too must enjoy or endure irrespective of their existence or efforts, it is meet that thou shouldst not be forgetful of thy own highest good by busying thyself with the concerns of thy relatives.—T.

as the result of careful reflection, regards his repeated births to be only due to sexual congress with women, is held to be freed from attachments.[28] That man is certainly emancipate who knows truly the nature of the birth, the destruction, and the exertion (or acts) of living creatures.[29] That man becomes certainly freed who regards (as worthy of his acceptance) only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who disregards the difference between a shed of bamboo and reeds and a palatial mansion.*[30] That man becomes certainly freed who beholds the world to be afflicted by death and disease and famine.†[31] Indeed, one who beholds the world to be such succeeds in becoming contented; while one who fails to behold the world in such a light, meets with destruction. That man who is contented with only a little, is regarded as freed.[32] That man who beholds the world to consist of eaters and edibles (and himself as different from both), and who is never touched by pleasure and pain which are born of illusion, is regarded as emancipate.[33] That man who regards a soft bed on a fine bedstead and the hard soil as equal, and who regards good *çāli* rice and hard thick rice as equal, is emancipate.[34] That man who regards linen and cloth made of grass as equal, and in whose estimation cloth of silk and barks of trees are the same, and who sees no difference between clean sheepskin and unclean leather, is emancipate.[35] That man who looks upon this world as the result of the combination of the five primal essences, and who behaves himself in this, world, keeping this notion foremost, is emancipate.[36] That man who regards pleasure and pain as equal, and gain and loss as on a par, in whose estimation victory and defeat differ not,

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* The sense is that one who takes only a handful of corn for the support of life even when millions upon millions of carts loaded with corn await his acceptance, is certainly to be regarded as freed. Literally rendered, the second line is—'who beholds a shed of bamboo or reeds in a palace,' meaning, of course, as put above, 'one who sees no difference between the two.'—T.

† 'Avritti' is want of the means of sustaining life; hence, scarcity or famine.—T.

to whom like and dislike are the same, and who is unchanged under fear and anxiety, is wholly emancipate.[37] That man who regards his body which has so many inperfections, to be only a mass of blood, urine and excreta, as also of disorders and diseases, is emancipate.[38] That man becomes emancipated who always recollects that this body, when overtaken by decrepitude, becomes assailed by wrinkles and white hairs and leanness and paleness of complexion and a bending of the form.[39] That man who recollects his body to be liable to loss of virility, and weakness of sight, and deafness, and loss of strength, is emancipate.[40] That man who knows that the very Rishis, the deities, and the Asuras are beings that have to depart from their respective spheres to other regions, is emancipate.[41] That man who knows that thousands of kings possessed of even great offence and power have departed from this Earth, succeeds in becoming emancipate.[42] That man who knows that in this world the acquisition of objects is always difficult, that pain is abundant, and that the maintenance of relatives is ever attended with pain, becomes emancipate.*[43] Beholding the abundant faults of children and of other men, who is there that would not adore Emancipation ?[44] That man who, awakened by the scriptures and the experience of the world, beholds every human concern in this world to be unsubstantial, becomes emancipate.[45] Bearing in mind these words of mine, do thou conduct thyself like one that has become emancipated, whether it is a life of domesticity that thou wouldst lead or pursue Emancipation without suffering thy understanding to be confounded.†[46]—Hearing these words of his with attention, Sagara, that lord of Earth, acquired those virtues which

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* The sense is that as the maintenance of wives and children is painful, one should withdraw from the world and retire into solitude.—T.

† The sense seems to be this. Is it a life of domesticity that thou wouldst lead ? There is no harm in thy doing this, provided thou behavest in the way pointed out. Is it Emancipation that thou wouldst pursue (in the usual way, *i. e.*, by retiring into solitude and betaking thyself to Sannyāsa ? Thou mayst then behave in the way pointed out, and, indeed, that is the way of Sannyāsa which leads to Emancipation.—T.

are productive of Emancipation and continued, with their aid, to rule his subjects.' "[47]

SECTION CCXC.

"Yudhishthira said,—'This curiosity, O sire, is always dwelling in my mind. O grandsire of the Kurus, I desire to hear everything about it from thee![1] Why was the celestial Rishi, the high-souled Uçanas, called also Kavi, engaged in doing what was agreeable to the Asuras and disagreeable to the deities?[2] Why was he engaged in diminishing the energy of the deities? Why were the Dānavas always engaged in hostilities with the foremost of the deities?[3] Possessed of the splendour of an immortal, for what reason did Uçanas obtain the name of Cukra? How also did he acquire such superior excellence? Tell me all about these things.[4] Though possessed of great energy, why does he not succeed in travelling to the centre of the firmament? I desire, O grandsire, to learn everything about all these matters!'*[5]

"Bhishma said,—'Listen, O king, with attention to all this as it occurred truly. O sinless one, I shall narrate these matters to thee as I have heard and understood them.[6] Of firm vows and honored by all, Uçanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the deities for an adequate cause.†[7] The royal Kuvera, the chief of the Yakshas and the Rakshas, is the lord of the treasury of Indra, that master of the universe.‡[8] The great ascetic Uçanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of treasures of his liberty by means of

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* The planet Venus is supposed to be the sage Uçanas or Cukra.—T.

† The Commentator explains the allusion by saying that formerly Vishnu, induced by the deities, used his discus for striking off the head of Ucanas' mother. Hence the wrath of Uçanas against the deities and his desire to succour their foes, the Dānavas.—T.

‡ The construction of this Verse is very difficult. The order of the words is,—Indrotha jagatah prabhuh. Dhanada &c., tasya koçasya prabhavishnuh.—T.

Yoga, robbed him of all his wealth.*[9] Seeing his wealth taken away from him; the lord of treasures became highly displeased. Filled with anxiety, and his wrath also being excited, he went to that foremost of gods, *viz.*, Mahādeva.[10] Kuvera represented the matter unto Civa of immeasurable energy, that first of gods, fierce and amiable, and possessed of various forms.[11] And he said,—Uçanas, having spiritualised himself by Yoga, entered my form and depriving myself of liberty, has taken away all my wealth. Having by Yoga entered my body he has again left it.[12]—Hearing these words, Maheçwara of supreme Yoga-powers became filled with rage. His eyes, O king, became blood-red, and taking up his lance he waited (ready to strike down Uçanas).[13] Indeed, having taken up that foremost of weapons, the great god began to say,—Where is he? Where is he?—Meanwhile, Uçanas, having ascertained the purpose of Mahādeva (through Yoga-power) from a distance, waited in silence.[14] Indeed, having ascertained the fact of the wrath of the high-souled Maheçwara of superior Yoga-power, the puissant Uçanas began to reflect as to whether he should go to Maheçwara or fly away or remain where he was.[15] Thinking, with the aid of his severe penances, of the high-souled Mahādeva, Uçanas of soul crowned with Yoga-success, placed himself on the point of Mahādeva's lance.[16] The bow-armed Rudra, understanding that Uçanas, whose penances had become successful and who had converted himself into the form of pure Knowledge, was staying at the point of his lance (and finding that he was unable to hurl the lance at one who was upon it), bent that weapon with his hand.[17] When the fierce-armed and puissant Mahādeva of immeasurable energy had thus bent his lance (into the form of a bow), that weapon came to be called from that time by the name of *Pināka*.†[18] The lord of Umā, beholding

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* Persons crowned with Yoga-success are competent to enter the bodies of others and deprive the latter of the power of will. Indeed, the belief is that the latter then become mere automata incapable of acting in any other way except as directed by the enlivening possessor.—T.

† The etymology of 'Pināka' is 'pāninā anāmayat.' The initial and

Bhārgava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhārgava into his mouth and swallowed him at once.[19] The puissant and high-souled Uçanas of Bhrigu's race, entering the stomach of Maheçwara, began to wander there.'[20]

"Yudhishthira said,—'How, O king, could Uçanas succeed in wandering within the stomach of that foremost of superior intelligence? What also did that illustrious god do while the Brāhmana was within his stomach?'*[21]

"Bhishma said,—'In days of yore, (having swallowed up Uçanas), Mahādeva of severe vows entered the waters and remained there like an immovable stake of wood, O king, for millions of years (engaged in Yoga-meditation).[22] His Yoga penances of the austerest type having been over, he rose from the mighty lake. Then that primeval god of the gods, viz., the eternal Brahman, approached him,[23] and enquired after the progress of his penances and after his welfare. The deity having the bull for his emblem answered, saying,—My penances have been well practised.[24]—Of inconceivable soul, possessed of great intelligence, and ever devoted to the religion of truth, Cankara saw that Uçanas within his stomach had become greater in consequence of those penances of his.†[25] That foremost of Yogins, (*viz.*, Uçanas,) rich with that wealth of penances and the wealth (he had appropriated from Kuvera), shone brightly in the three worlds, endued with great energy.‡[26] After this, Mahādeva armed with Pināka, that soul of Yoga, once more betook himself to Yoga-meditation. Uçanas, however, filled with anxiety, began to wander within the stomach of the great god.[27] The great ascetic began

final letter of 'pāni' (pi) and the middle letter of 'anāmayat' (nā), with the suffix 'ka' make 'Pināka.'—T.

* The last half of the last line may be taken as applying to Uçanas.—T

† The 'vriddhim' that Mahādeva saw could not be his own, for the greatest cannot be greater. The Commentator, therefore, is right in holding that 'vriddhim' refers to the greatness of Uçanas within Mahādeva's stomach.—T.

‡ The 'sa' refers to Uçanas and not to Mahādeva, as the Commentator rightly points out.—T.

to hymn the praises of the god from where he was, desirous of finding an outlet for escape. Rudra, however, having stopped all his outlets, prevented him from coming out.[28] The great ascetic Uçanas, however, O chastiser of foes, from within Mahādeva's stomach repeatedly addressed the god, saying,—Show me thy kindness![29]—Unto him Mahādeva said, —Go out through my urethra!—He had stopped up all other outlets of his body.[30] Confined on everyside and unable to find out the outlet indicated, the ascetic began to wander hither and thither, burning all the while with Mahādeva's energy.[31] At last he found the outlet and issued through it. In consequence of this fact he came to be called by the name of *Çukra*, and it is in consequence of that fact he also became unable to attain (in course of his wanderings) the central point of the firmament.[32] Beholding him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand.[33] The goddess Umā then interposed and forbade the angry lord of all creatures, viz., her spouse, to slay the Brāhmana. And in consequence of Umā's having thus prevented her lord from accomplishing his purpose, the ascetic Ucanas (from that day) became the son of the goddess.[34]

" 'The goddess said,—This Brāhmana no longer deserves to be slain by thee. He has become my son. O god, one who comes out of thy stomach does not deserve slaughter at thy hands![35]—'

"Bhishma continued,—'Pacified by these words of his spouse, Bhava smiled and said repeatedly these words, O king, viz.,—Let this one go withersoever he likes![36]—Bowing unto the boon-giving Mahādeva and to also his spouse the goddess Umā, the great ascetic Uçanas, endued with superior intelligence, proceeded to the place he chose.[37] I have thus narrated to thee, O chief of the Bharatas, the story of the high-souled Bhārgava about which thou hadst asked me.' "[38]

Section CCXCI.

"Yudhishthira said,—'O thou of mighty arms, tell me, after this, what is beneficial for us. O grandsire, I am never satiated with thy words which seem to me like Amrita.[1] What are those good acts, O best of men, by accomplishing which a man succeeds in obtaining what is for his highest benefit both here and hereafter, O giver of boons!'[2]

"Bhishma said,—'In this connection I shall narrate to thee what the celebrated king Janaka had enquired, in days of yore, of the high-souled Parāçara.[3]—What is beneficial for all creatures both in this world and the next? Do thou tell me what should be known by all in this connection!'[4]—Thus questioned, Parāçara, possessed of great ascetic merit and conversant with the ordinances of every religion,* said these words, desirous of favouring the king.[5]

" 'Parāçara said,—Righteousness earned by acts is of supreme benefit both in this world and the next. The sages of old have said that there is nothing higher than Righteousness.[6] By accomplishing the duties of righteousness a man becomes honored in heaven. The Righteousness, again, of embodied creatures, O best of kings, consists in the ordinances (laid down in the scriptures) on the subject of acts.† All good men belonging to the several modes of life, establishing their faith on that righteousness, accomplish their respective duties.‡[7] Four methods of living, O child, have been ordained in this world. (Those four methods are the acceptance of gifts for Brāhmanas; the realisation of taxes for Kshatriyas; agriculture for Vaiçyas; and service of the

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* *I. e.*, the religions of all the orders and all the modes of life.—T.

† The scriptural injunctions are that one should sacrifice in honor of the gods, pour libations on the sacred fire, make gifts, &c. In these exists Righteousness.—T.

‡ The grammar of the third line is a little involved. 'Tasmin' refers to 'Dharme'. Supply 'nishthāvantah' after 'tasmin'. The sense, of course, is that believing in the efficacy of righteousness, people of all modes of life accomplish the duties of their respective modes.—T.

three other classes for the Cudras). Wherever men live the means of support come to them of themselves.[8] Accomplishing by various ways acts that are virtuous or sinful (for the purpose of earning their means of support), living creatures, when dissolved into their five constituent elements, attain to diverse ends.*[9] As vessels of white brass, when steeped in liquified gold or silver, catch the hue of these metals, even so a living creature, who is completly dependant upon the acts of his past lives, takes his color from the character of those acts.[10] Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness. When one's body is dissolved away (into its constituent elements), one succeeds in attaining to happiness only in consequence of the good acts of previous lives.[11] The sceptic argues, O child, saying,—I do not behold that anything in this world is the result of destiny or the virtuous and sinful acts of past lives. Inference cannot establish the existence or operation of destiny.† The deities, the Gandharvas and the Dānavas have become what they are in consequence of their own nature (and not of their acts of past lives).[12] People never recollect in their next lives the acts done by them in previous ones. For explaining the acquisition of fruits in any particular life people seldom name the four kinds of acts alleged to have been accomplished in past lives.‡[13] The declarations having the Vedas for

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* The sinful become intermediate animals. The virtuous attain to heaven. They that are both virtuous and sinful attain to the status of humanity, They that acquire Knowledge become Emancipate.—T.

† Destiny here means the result of the acts of past lives.—T.

‡ The reading I adopt is 'jātikritam karma &c.' Hence, this Verse also represents the arguments of the sceptic or the Chārvākas. The four kinds of acts are Nitya, Naimittika, Kāmya, and Nishiddhya. If, however, for 'jātikritam karma &c.,' the reading 'yāntyakritam karma' be adopted, the meaning would be—'In one's next life one does not meet with fruits that are not the results of one's acts of past life. This must be so, for the opposite opinion would imply the destruction of acts and their consequences. Then again such an opinion would conflict with the received opinion of mankind, for men, when they obtain the fruits of

their authority have been made for regulating the conduct of men in this world, and for tranquillizing the minds of men. These (the sceptic says), O child, cannot represent the utterances of men possessed of true wisdom.[14] This opinion is wrong. In reality, one obtains the fruits of whatever among the four kinds of acts one does with the eye, the mind, the tongue, and muscles.*[15] As the fruit of his acts, O king, a person sometimes obtains happiness wholly, sometimes misery in the same way, and sometimes happiness and misery blended together. Whether righteous or sinful, acts are never destroyed (except by enjoyment or endurance of their fruits).†[16] Sometimes, O child, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear.[17] After sorrow has been exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts. And know, O king, that upon the exhaustion of the fruits of good acts, those of sinful acts begin to manifest themselves.[18] Self-restraint, forgiveness, patience, energy, contentment, truthfulness of speech, modesty, abstention from injury, freedom from the evil practices called *vyasana*, and cleverness,—these are

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any act, always recollect the four kinds of acts of a past life for explaining the accession of those fruits.—T.

* Verses 12 to 14 represent the theory of the sceptic, and I have rendered them as such. Only by reading Verse 13 as 'yāntyakritam karma &c.,' the Commentator points out that it may be taken as an observation of Parāçara himself. As regards Verse 15, it represents the *ipse dixit* of the speaker. He does not think that the sceptic is at all entitled to a reply. It is scarcely necessary to say that the Burdwan translator makes a thorough mess of these Verses. K. P. Singha gives the substance correctly.—T.

† The Commentator shows that this is an answer to the sceptic's averment about Nature being the cause of everything. Fire is hot by nature, therefore, it does not become hot at one time, cold at another, and lukewarm at another time. One becomes either wholly happy or wholly unhappy or wholly happy and unhappy at the same time. Man's nature sould not be such. The difference of state is produced by difference of causes.—T.

productive of happiness.[19] No creature is eternally subject to the fruits of his good or bad acts. The man possessed of wisdom should always strive to collect and fix his mind.[20] One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself.[21] The person that casts off both happiness and misery walks along a particular path, (the path, *viz.*, of knowledge). Those men, however, O king, who suffer themselves to be attached to all worldly objects, tread along a path that is entirely different.[22] A person should not himself do that act which, if done by another, would call down his censure. Indeed, by doing an act that one censures in others, one incurs ridicule.[23] A Kshatriya bereft of courage, a Brāhmana that takes every kind of food, a Vaiçya unendued with exertion (in respect of agriculture and other money-making pursuits), a Cudra that is idle (and, therefore, averse to labour), a learned person without good behaviour, one of high birth but destitute of righteous conduct, a Brāhmana fallen away from truth, a woman that is unchaste and wicked,[24] a Yogin endued with attachments, one that cooks food for one's own self, an ignorant person employed in making a discourse, a kingdom without a king, and a king that cherishes no affection for his subjects and who is destitute of Yoga,—these all, O king, are deserving of pity!—' "*[25]

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* A Brāhmana is precluded from eating many things. Many things again that he is competent to eat, he cannot eat on all days of the year. In fact, there are many rules for regulating the fare of a Brāhmana. To this day, an orthodox Brāhmana abstains from many kinds of food. A Brāhmana, therefore, who is unscrupulous in respect of his food, is no Brāhmana and deserves to be pitied. Similarly, a man who cooks food for himself is an object of pity. Raw food, such as fruits, &c., one may take without offering a share thereof to guests and others. But cooked food can never be taken without a share thereof being given to others. 'Yaticha Brahmachāricha pakkānnaswāminavubhau', hence he that takes cooked food without giving a share to these is said to eat 'Brahmaswam' or that which belongs to a Brāhmana.—T.

Section CCXCII.

" 'Parāçara said,—That man who, having obtained this car, viz., his body endued with mind, goes on, curbing with the reins of knowledge the steeds represented by the objects of the senses, should certainly be regarded as possessed of intelligence.[1] The homage (in the form of devotion to and concentrated meditation on the Supreme) by a person whose mind is dependant on itself and who has cast off the means of livelihood, is worthy of high praise,—that homage, namely, O regenerate one, which is the result of instructions received from one who has succeeded in transcending acts but not obtained from the mutual discussion of men in the same state of progress.*[2] Having obtained the allotted period of life, O king, with such difficulty, one should not diminish it (by indulgence of the senses). On the other hand, man should always exert, by righteous acts, for his gradual advancement.†[3] Among the six different colors that Jiva attains at different periods of his existence, he who falls away from a superior color deserves obloquy and censure. Hence, one that has attained to the result of good acts should conduct oneself in such a way as to avoid all acts stained by the quality of

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* This is a very abstruse Verse. The grammatical construction of the first line is 'açritena manasā vrittihinasya sevā çasyate'. 'Açritena' is 'nirālamvanena'. By 'sevā' is meant homage paid to the Supreme in the form of devotion and concentrated meditation. It implies, of course, a thorough reliance on God. 'Vrittihina' is one who has cast off the means of livelihood, implying one who abstains from worldly objects. In the second line, 'dwija' is a vocative. 'Nirvrittā' is 'nishpannā', qualifying 'sevā'. 'Atihastāt' is 'from one who has transcended the use of the hand, *i. e.*, the necessity of acts. 'Atihastānirvrittā' means 'obtained from a competent preceptor'. In brief, what is stated here is that such 'sevā' should be learnt from competent preceptors and not by discussion among persons in the stage of spiritual progress.—T.

† The object of this Verse, the Commentator points out, is to show the desirability of practising that 'sevā' soon or without loss of time.—T.

Rajas.*[4] Man attains to a superior color by righteous acts. Unable to acquire a superior hue, for such acquisition is extremely difficult, a person, by doing sinful acts only slays himself (by sinking into hell and falling down into an inferior color).[5] All sinful acts that are committed unconsciously or in ignorance are destroyed by penances. A sinful act, however, that is committed knowingly, produces much sorrow.[6] Hence, one should never commit sinful acts which have for their fruit only sorrow.[7] The man of intelligence would never do an act that is sinful in character even if it lead to the greatest advantage, just as a person that is pure would never touch a Chāndāla.†[8] How miserable is the fruit I see of sinful acts! Through sin the very vision of the sinner becomes perverse, and he confounds his body and its unstable accompaniments with the Soul!‡[9] That foolish man who does not succeed in betaking himself to Renunciation in this world becomes afflicted with great grief when he departs to the next world.$[10] An uncolored cloth, when dirty, can be cleaned, but not a piece of cloth that is dyed with black; even so, O king, listen to me with care, is it the case with sin.[11] That man who, having knowingly committed sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad acts separately.¶[12] The utterers of Brahma maintain, under the authority of what has

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* In the discourse of Sanatkumāra to Vritra, these six colors have been mentioned, and the nature of the acts by which one attains to a superior color or falls down from a superior to an inferior one. *Vide* Sec. 280, ante.—T.

† A particular kind of Chāndāla is called 'kuçalin'.—T.

‡ 'Pratyāpannasya' is 'viparita-drishteh'. 'Nātmā' is 'dehādih' 'Tatah' is 'pāpāddhetoh'. 'Virochate' is 'viçeshena ātmatwena rochate.—T.

$ 'Pratyāpattih' is 'Vairāgyam' or Renunciation. As regards 'Prasthitasya' it may be taken either as implying one that is dead or one that has betaken himself to Yoga. In the latter case, the Verse would mean that that man who betakes himself to Yoga without adopting Renunciation meets with much sorrow.—T.

¶ The object of this Verse is to show that conscious sin can never be destroyed by expiation. The only means by which sin can be destroyed is by enduring its fruits.—T.

been laid down in the Vedas, that all acts of injury committed in ignorance are cancelled by acts of righteousness.[13] A sin, however, that is committed consciously is never cancelled by righteousness. Thus say the regenerate utterers of Brahma who are conversant with the scriptures of Brahman.[14] As regards myself, my view is that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, remain (and are never destroyed unless their fruits are enjoyed or endured).*[15] Whatever acts are done by the mind with full deliberation, produce, according to their grossness or subtility, fruits that are gross or subtile.†[16] Those acts, however, O thou of righteous soul, which are fraught with great injury, if done in ignorance, do without fail produce consequences and even consequences that lead to hell, with this difference that those consequences are disproportionate in point of gravity to the acts that produce them.‡[17] As to those acts (of a doubtful or unrighteous nature) that may be done by the deities or ascetics of reputation, a righteous man should never do their like or, informed of them, should never censure them.$[18] That man who, reflecting with his mind,

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* The Burdwan translator makes utter nonsense of this Verse. 'Guna-yuktam' is explained by the Commentator as equivalent to 'punyakarma'. 'Prakāçam' is equivalent to 'buddhipurvakam prakāçya or jnātwā'. It is formed by the suffix 'namul'.—T.

† 'Yathātatham' is 'sthula-sukshma-tāratamyena.' The sense is that all acts done knowingly produce fruits according to their nature. If gross, the fruits produced are gross; if subtile, the fruits produced are subtile.—T.

‡ The speaker's opinion is that all acts are productive of fruits. If good, the fruits are good. If bad, the fruits are bad. There is this difference, however, between acts done knowingly and those done in ignorance: the former produce commensurate fruits, *i. e.*, if gross, their fruits are gross; if subtile, the fruits are subtile; but the latter produce fruits that are not so, so that even if heinous, the fruits do not involve a large but only a small measure of misery. There is no other difference between the two kinds of acts.—T.

$ The object of this Verse is to show that such acts form the exception and they are kept out of my sight in this discourse on acts. The Rishi Viçwāmitra caused the death of the hundred sons of Vaçishtha, and yet he had not to go to hell for it.—T.

O king, and ascertaining his own ability, accomplishes righteous acts, certainly obtains what is for his benefit.[19] Water poured into an unbaked vessel gradually becomes less and less and finally escapes altogether. If kept, however, in a baked vessel, it remains without its quantity being diminished. After the same manner, acts done without reflection with the aid of the understanding do not become beneficial; while acts done with judgment remain with undiminished excellence and yield happiness as their result.[20] If into a vessel containing water other water be poured, the water that was originally there increases in quantity; even so all acts done with judgment, be they equitable or otherwise, only add to one's stock of righteousness.[21-22] A king should subjugate his foes and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite one's sacred fires and pour libations on them in diverse sacrifices, and retiring into the woods in either one's middle or old age, should live there (practising the duties of the two last modes of life).[23] Endued with self-restraint, and possessed of righteous behaviour, one should look upon all creatures as on one's ownself. One should again reverence one's superiors. By the practice of truth and of good conduct, O king, one is sure to obtain happiness.—' "[24]

Section CCXCIII.

" 'Parāçara said,—Nobody in this world does good to another. Nobody is seen to make gifts to others. All persons are seen to act for their own selves.[1] People are seen to cast off their very parents and their uterine brothers when these cease to be affectionate. What need be said then of relatives of other degrees?[2]* Gifts to a distinguished person and acceptance of the gifts made by a distinguished person

* The sense seems to be that when even such near relatives are cast off if found to be wanting in affection, the fact cannot be gainsaid that people never do good to others except when they hope to benefit themselves by such acts.—T.

both lead to equal merit. Of these two acts, however, the making of a gift is superior to the acceptance of a gift.*[3] That wealth which is acquired by proper means and increased also by proper means, should be protected with care for the sake of acquiring virtue. This is an accepted truth.[4] One desirous of acquiring righteousness should never earn wealth by means involving injury to others. One should accomplish one's acts according to one's power, without zealously pursuing wealth.[5] By giving water, whether cold or heated by fire, with a devoted mind, unto a (thirsty) guest, according to the best of one's power, one earns the merit that attaches to the act of giving food to a hungry man.[6] The high-souled Rantideva obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits and leaves.[7] The royal son of Civi also won the highest regions of felicity by having gratified Surya along with his companion with offerings of the same kind.[8] All men, by taking birth, incur debts to gods, guests, servants, Pitris, and their own selves. Every one should, therefore, do his best for freeing himself from those debts.[9] One frees oneself from one's debt to the great Rishis by studying the Vedas. One pays off one's debts to the gods by performing sacrifices. By performing the rites of the Crāddha one is freed from one's debts to the Pitris. One pays off one's debt to one's fellow men by doing good offices to them.[10] One pays off the debts one owes to one's own self by listening to Vedic recitations and reflecting on their import, by eating the remnants of sacrifices, and by supporting one's body. One should duly discharge all the acts, from the beginning, that one owes to one's servants.[11] Though destitute of wealth, men are seen to attain to success by great exertions.† Munis by duly adoring the deities, and by duly pouring libations of clarified butter on the sacred fire,

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* What is intended to be said is that the acceptance of a gift from a superior person is equal in point of merit to a gift made by a poor person. A wealthy man, by making a gift, earns greater merit than by accepting a gift.—T.

† *I. e.*, by Dhyāna and Dhāranā.—T.

have been seen to attain to ascetic success.[12] Richika's son became the son of Viçwāmitra. By adoring the deities who have shares in sacrificial offerings, with Richs, (he attained to success in after life).[13] Uçanas became Cukra by having gratified the god of gods. Indeed, by hymning the praises of the goddess (Umā), he sports in the firmament, endued with great splendour.*[14] Then, again, Asita and Devala, and Nārada and Parvata, and Kākshivat, and Jamadagni's son Rāma, and Tāndya possessed of cleansed soul,[15] and Vaçishtha, and Jamadagni, and Viçwāmitra, and Atri, and Bharadwāja, and Hariçmaçru, and Kundadhāra, and Crutāçravas,[16] —these great Rishis, by adoring Vishnu with concentrated minds with the aid of Richs, and by penances, succeeded in attaining to success through the grace of that great deity endued with intelligence.[17] Many undeserving men, by adoring that good deity, obtained great distinction. One should not seek for advancement by achieving any wicked or censurable act.[18] That wealth which is earned by righteous ways is true wealth. Fie on that wealth, however, which is earned by unrighteous means. Righteousness is eternal. It should never, in this world, be abandoned from desire of wealth.[19] That righteous-souled person who keeps his sacred fire and offers his daily adorations to the deities is regarded as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires (called Dakshina, Gārhapatya, and Āhavaniya).[20] That Brāhmana is said to possess the sacred fire whose acts exist in their entirety. It is better to at once abandon the sacred fire than to keep it, abstaining the while from acts.[21] The sacred fire, the mother, the father who has begotten, and the preceptor, O tiger among men, should all be duly waited upon and served with humility.[22] That man who, casting off all feelings of pride, humbly waits upon and serves them that are venerable for age, who is possessed of learning and destitute of lust, who looketh upon all creatures with an eye of love, who has

* This has reference to Uçanas's attaining to the status of a planet (Venus) in the firmament.—T.

no wealth, who is righteous in his acts, and who is destitute of the desire of inflicting any kind of harm (upon any one), that truly respectable man is worshipped in this world by those that are good and pious.*—' "[23]

Section CCXCIV.

" 'Parāçara said,—The lowest order, it is proper, should derive their sustenance from the three other orders. Such service, rendered with affection and reverence, makes them righteous.†[1] If the ancestors of any Cudra were not engaged in service, he should not still engage himself in any other occupation (than service). Truly, he should apply himself to service as his occupation.[2] In my opinion, it is proper for them to associate, under all circumstances, with good men devoted to righteousness, but never with those that are wicked.[3] As in the Eastern hills, jewels and metals blaze with greater splendour in consequence of their adjacence to the Sun, even so the lowest order blazes with splendour in consequence of their association with the good.[4] A piece of white cloth assumes that hue with which it is dyed. Even such is the case with Cudras.‡[5] Hence also, one should attach oneself to all good qualities but never to qualities that are evil. The life of human beings in this world is fleeting and transitory.[6] That wise man who, in happiness as also in misery, achieves only what is good, is regarded as a true observer of the scriptures.[7] That man who is endued with intelligence would never do an act which is dissociated from virtue, however high may the advantages be of that act. Indeed, such an act is not regarded as truly beneficial.[8] That lawless king who, snatching thousands of kine from their lawful owners, gives them away (unto deserv-

* 'Nadāntah' is one word. It means 'Hinsā-çunyah.' 'Dānti cchinatti iti dānta.' Its reverse is 'Nadāntah.'—T.

† 'Nirddishtā' refers to 'Sevā.'—T.

‡ *I. e.*, they take the hues of the society they keep. Hence, it is very desirable for them to live with the good.—T.

ing persons), acquires no fruit (from that act of giving) beyond an empty sound (expressive of the act he does). On the other hand, he incurs the sin of theft.[9] The Self-born at first created the Being called Dhātri held in universal respect. Dhātri created a son who was engaged in upholding all the worlds.*[10] Worshipping that deity, the Vaiçya employs himself, for the means of his support, in agriculture and the rearing of cattle. The Kshatriyas should employ themselves in the task of protecting all the other classes. The Brāhmanas should only enjoy.[11] As regards the Cudras, they should engage themselves in the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be performed. If each order acts in this way, righteousness would not suffer any diminution.[12] If righteousness is preserved in its entirety, all creatures inhabiting the Earth would be happy. Beholding the happiness of all creatures on Earth, the deities in heaven become filled with gladness.[13] Hence, that king who, agreeably to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brāhmana that is employed in studying the scriptures, the Vaiçya that is engaged in earning wealth,[14] and the Cudra that is always engaged in serving the three other classes with concentrated attention, become objects of respect. By conducting themselves in other ways, O chief of men, each order is said to fall away from virtue.[15] Keeping aside gifts by thousands, even twenty *cowries* that one may give painfully, having earned them righteously, will be productive of the great benefit.[16] Those persons, O king, who make gifts unto Brāhmanas after reverencing them duly, reap excellent fruits commensurate with those gifts.[17] That gift is highly prized which the donor makes after seeking out the donee and honoring him properly. That gift is middling which the donor makes upon solicitation.[18] That gift, however, which is made contemptously and without any reverence, is said to be very inferior

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* This son of Dhātri is the god of the clouds.—T.

(in point of merit). Even thus is what those utterers of the truth, *viz.*, the sages, say.[19] While sinking in this ocean of life, man should always seek to cross that ocean by various means. Indeed, he should so exert himself that he might be freed from the bonds of this world.[20] The Brāhmana shines by self-restraint; the Kshatriya by victory; the Vaiçya by wealth; while the Cudra always shines in glory through cleverness in serving (the three other orders).—' "[21]

Section CCXCV.

" 'Parāçara said,—In the Brāhmana, wealth acquired by acceptance of gifts, in the Kshatriya that won by victory in battle, in the Vaiçya that obtained by following the duties laid down for his order, and in the Cudra that earned by serving the three other orders,[1] however small its measure, is worthy of praise, and spent for the acquisition of virtue is productive of great benefits. The Cudra is said to be the constant servitor of the three other classes.[2] If the Brāhmana, pressed for a living, betakes himself to the duties of either the Kshatriya or the Vaiçya, he does not fall off from righteousness. When, however, the Brāhmana betakes himself to the duties of the lowest order, then does he certainly fall off.[3] When the Cudra is unable to obtain his living by service of the three other orders, then trade, rearing of cattle, and the practice of the mechanical arts are lawful for him to follow.[4] Appearance on the boards of a theatre and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather,[5] should never be taken up for purposes of a living by one who had never before been engaged in those professions every one of which is regarded as censurable in the world. It hath been heard by us that if one engaged in them can abandon them, one then acquires great merit.[6] When one that has become successful in life behaves sinfully in consequence of one's mind being filled with arrogance, one's acts under such circumstances can never pass for authority.[7] It is heard in the Purānas that formerly mankind were

self-restrained, that they held righteousness in great esteem ; that the practices they followed for livelihood were all consistent with propriety and the injunctions laid down in the scriptures ; and that the only punishment that was required for chastising them when they went wrong was the crying of fie on them.*[8] At the time of which we speak, O king, Righteousness, and nothing else, was much applauded among men. Having achieved great progress in righteousness, men in those days worshipped only all good qualities that they saw.[9] The *Asuras*, however, O child, could not bear that righteousness which prevailed in the world. Multiplying (in both number and energy), the Asuras (in the form of Lust and Wrath) entered the bodies of men.[10] Then was pride generated in men that is so destructive of righteousness. From pride arose arrogance, and from arrogance arose wrath.[11] When men thus became overwhelmed with wrath, conduct implying modesty and shame disappeared from them, and then they were overcome by heedlessness.[12] Afflicted by heedlessness, they could no longer see as before, and as the consequence thereof they began to oppress one another and thereby acquire wealth without any compunction.[13] When men became such, the punishment of only crying fie on offenders failed to be of any effect. Men, showing no reverence for either the gods or Brāhmanas, began to indulge their senses to their fill.†[14] At that time the deities repaired to that foremost of gods, *viz.*, Civa, possessed of patience, of multiform aspect, and endued with the foremost of attributes,

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* The Burdwan translator gives a most ridiculous version of the expression 'Dhigdandaçāsanāh.' Unable to catch the sense, which however is certainly very plain, he actually interprets the words to mean 'living under the sway of *king Dhigdanda*. K. P. Singha gives the correct meaning.—T.

† In this Verse also, the Burdwan translator takes 'Dhigdanda' as the name of a king. He gives an equally ridiculous version of the second line. 'Abhyagachchan' is explained by the Commentator as having 'vishayān' understood after it. The sense is that they began to enjoy all objects of the senses to an excess. Both 'Devān' and 'Brāhmanān' are accusatives governed by 'Avamanya.' K. P. Singha translates both the lines correctly.—T.

and sought his protection.[15] The deities imparted unto him their conjoined energy, and thereupon the great god, with a single shaft, felled on the Earth those three Asuras, *viz.*, Desire, Wrath, and Cupidity, who were staying in the firmament, along with their very habitations.*[16] The fierce chief of those Asuras, possessed of fierce prowess, who had struck the Devas with terror, was also slain by Mahādeva armed with the lance.†[17] When this chief of the Asuras was slain, men once more obtained their proper natures, and once more began to study the Vedas and the other scriptures as in former times.[18] Then the seven ancient Rishis came forward and installed Vāsava as the chief of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of chastisement over mankind.[19] After the seven Rishis came king Viprithu (to rule mankind), and many other kings, all belonging to the Kshatriya order for separately ruling separate groups of human beings.[20] (When Mahādeva dispelled all evil passions from the minds of creatures) there were, in those ancient times, certain elderly men from whose minds all wicked feelings did not fly away.[21] Hence, in consequence of that wicked state of their minds and of those incidents that were connected with it, there appeared many kings of terrible prowess who began to indulge in only such acts as were fit for Asuras.[22] Those human beings that are exceedingly foolish adhere to those wicked acts, establish them as authorities, and follow them in practice to this day.‡[23] For this reason, O king, I say

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* This Verse is taken as a metaphorical statement. The three Asuras are, of course, Kāma, Krodha, and Lobha. 'Gaganagāh' (staying in the firmament) is interpreted as 'existing in Māyā.' 'Sapurāh' as 'with their gross, subtile, and potential forms;' 'felled on the Earth' is explained as 'merged into the pure chit.' The whole is taken to imply a spiritual destruction of all the evil passions and a restoration of man to his original state of purity.—T.

† This chief of the Asura passions was *Mahāmoha* or great Heedlessness. The word *Devas* here is taken to mean the senses. Of course, if Verse 16 be not taken metaphorically, then may *Devas* be taken in its ordinary sense of the deities.—T.

‡ The genius of the two languages being different, it is very diffi-

unto thee, having reflected properly with the aid of the scriptures, that one should abstain from all acts that are fraught with injury or malice and seek to acquire a knowledge of the Soul.*[24] The man possessed of wisdom would not seek wealth for the performance of religious rites by ways that are unrighteous and that involve an abandonment of morality. Wealth earned by such means can never prove beneficial.[25] Do thou then become a Kshatriya of this kind! Do thou restrain thy senses, be agreeable to thy friends, and cherish, according to the duties of thy order, thy subjects, servants, and children![26] Through the union of both prosperity and adversity (in man's life), there arise friendships and animosities. Thousands and thousands of existences are continually revolving (in respect of every Jiva), and in every mode of Jiva's existence these must occur.†[27] For this reason, be thou attached to good qualities of every kind, but never to faults. Such is the character of good qualities that if the most foolish person, bereft of every virtue, hears himself praised for any good quality, he becomes filled with joy.[28] Virtue and sin exist, O king, only among men. These do not exist among creatures other than man.[29] One should, therefore, whether in need of food and other necessaries of life or transcending such need, be of virtuous disposition, acquire knowledge, always look upon all creatures as one's own self, and abstain totally from inflicting any kind of injury.[30] When one's mind becomes divested of desire, and

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cult to render the phraseology of the first line. Literally rendered, the line would read 'they remain or stay on those acts, and establish them.' Besides being unidiomatic, the sentence would be unmeaning. 'To stay or remain on any act' is to adhere to it. 'To establish it' is to regard it as a precedent and cause it to be regarded by others as a precedent.—T.

* 'Samsiddhādhigamam' is explained by the Commentator thus: 'Samsiddhah' is 'nityasiddhah,' *i. e.*, 'ātman;' 'tadadhigamam' is 'ātmajnānam.'—T.

† The very gods are subject to prosperity and adversity, and their effects of loves and hates. There is no mode of life in which these may not be found.—T.

when all Darkness is dispelled from it, it is then that one succeeds in obtaining what is auspicious.—' "[31]

Section CCXCVI.

"'Parāçara said,—I have now discoursed to thee on what the ordinances are of the duties in respect of one that leads the domestic mode of life. I shall now speak to thee of the ordinances about penances. Listen to me as I discourse on the topic.[1] It is generally seen, O king, that in consequence of sentiments fraught with Rajas and Tamas, the sense of *meum*, born of attachment, springs up in the heart of the householder.[2] Betaking oneself to the domestic mode of life, one acquires kine, fields, wealth of diverse kinds, spouses, children, and servants.[3] One that becomes observant of this mode of life continually casts one's eye upon these objects. Under these circumstances, one's attachments and aversions increase, and one ceases to regard one's (transitory) possessions as eternal and indestructible.[4] When a person becomes overwhelmed by attachment and aversion, and yields himself up to the mastery of earthly objects, the desire of enjoyment then seizes him, taking its rise from heedlessness, O king.[5] Thinking that person to be blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, in consequence of his attachment thereto, see that there is any other happiness besides what waits upon the gratification of the senses.[6] Overwhelmed with cupidity that results from such attachment, he then seeks to increase the number of his relatives and attendants, and for gratifying these latter he seeks to increase his wealth by every means in his power.[7] Filled with affection for children, such a person then commits, for the sake of acquiring wealth, acts that he knows to be evil, and gives way to grief if his wealth be lost.[8] Having earned honors and always guarding against the defeat of his plans, he betakes himself to such means as would gratify his desire of enjoyment. At last he meets with destruction as the inevitable consequence of the conduct he pursues.[9] It is well known, however, that

true felicity is theirs that are endued with intelligence, that are utterers of the eternal Brahma, that seek to accomplish only acts that are auspicious and beneficial, and that abstain from all acts that are optional and spring from desire alone.*[10] From loss of all such objects in which are centred our affections, from loss of wealth, O king, and from the tyranny of physical diseases and mental anguish, a person falls into despair.[11] From this despair arises an awakening of the soul. From such awakening proceeds study of the Scriptures. From contemplation of the import of the scriptures, O king, one sees the value of penance.[12] A person possessed of the knowledge of what is essential and what accidental, O king, is very rare,—he, that is, who seeks to undergo penances, impressed with the truth that the happiness one derives from the possession of such agreeable objects as spouses and children leads ultimately to misery.†[13] Penances, O child, are for all. They are ordained for even the lowest order of men, (*viz.*, Cudras). Penances set the self-restrained man having the mastery over all his senses on the way to heaven.[14] It was through penances that the puissant Lord of all creatures, O king, observing vows at particular intervals, created all existent objects.[15] The Ādityas, the Vasus, the Rudras, Agni, the Açwins, the Māruts, the Viçwedevas, the Sāddhyas, the Pitris, the Maruts,[16] the Yakshas, the Rākshasas, the Gandharvas, the Siddhas and the other denizens of heaven, and, indeed, all other celestials whatever, O child, have all been crowned with success through their penances.[17] Those Brāhmanas whom Brahman created at the outset, succeeded through their penances in honoring not the Earth alone but the heaven also in which they roved at pleasure.[18] In this world of mortals, they that

* After 'sukham' supply 'bhavati' or some such verb. 'Tyajatām' stands by itself and refers to 'kāmya karma,' meaning, 'they that abstain from such acts as are not *nitya* but as are only *kāmya* or optional.—T.

† The sense is that those who betake themselves to penances as the consequence of despair, are many. Those men, however, are very rare who adopt penances, being at once impressed that the happiness of domesticity is unreal and ends in misery.—T.

are kings, and those others that are householders born in high families, have all become what they are only in consequence of their penances.*[19] The silken robes they wear, the excellent ornaments that adorn their persons, the animals and vehicles they ride, and the seats they use are all the result of their penances.[20] The many charming and beautiful women, numbering by thousands, that they enjoy, and their residence in palatial mansions, are all due to their penances.[21] Costly beds and diverse kinds of delicious viands become theirs that act righteously.[22] There is nothing in the three worlds, O scorcher of foes, that penances cannot attain. Even those that are destitute of true knowledge win Renunciation as the consequence of their penances.†[23] Whether in affluent circumstances or miserable, a person should cast off cupidity, reflecting on the scriptures, with the aid of his mind and understanding, O best of kings.[24] Discontent is productive of misery. (Discontent is the result of cupidity.) Cupidity leadeth to the stupefaction of the senses. The senses being stupified, one's wisdom disappears like knowledge not kept up by continued application.[25] When one's wisdom disappears, one fails to discriminate what is proper from what is improper. Hence, when one's happiness is destroyed (and one becomes subject to misery) one should practise the austerest of penances.‡[26] That which is agreeable is called happiness. That which is disagreeable is said to be misery. When penances are practised, the result is happiness. When they are not practised, the result is misery. Behold the

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* *I. e.*, their penances of past lives.—T.

† I am not sure that I have correctly understood the second line of this Verse. 'Akritakarmanām' is explained by the Commentator as 'anutpannatattwajnānānām,' and 'upabhogaparityāgah' is Renunciation or 'Vairāgyam' 'phalāni' has 'tapasah' understood before it. But why 'phalāni' instead of 'phalam ?—T.

‡ The second line of this Verse concludes the argument. The 'tasmāt' has reference to all the statements before, and *not* to only the first line of 26. The statement in the second line is the same as the second line of Verse 13 above.—T.

fruits of practising and abstaining from penances!*[27] By practising stainless penances, people always meet with auspicious consequences of every kind, enjoy all good things, and attain to great fame.†[28] He, however, who, by abandoning (stainless penances,) betakes himself to penances from desire of fruit, meets with many disagreeable consequences, and disgrace and sorrow of diverse kinds, as the fruits thereof, all of which have worldly possessions for their cause.‡[29] Notwithstanding the desirability of practising righteousness, penances, and gifts, the wish springs up in his mind of accomplishing all kinds of forbidden acts. By thus perpetrating diverse kinds of sinful acts, he goes to hell.§[30] That person, O best of men, who, in both happiness and misery, does not fall away from the duties ordained for him, is said to have the scriptures for his eye.[31] It is said that the pleasure one derives from the gratification of one's senses of touch, tongue, sight, scent, and hearing, O monarch, lasts only so long as a shaft urged from the bow takes in falling down upon the Earth.[32] Upon the cessation of that pleasure, which is so short-lived, one experiences the most keen agony. It is only the senseless that do not applaud the felicity of Emancipation that is unrivalled.[33] Beholding the misery that attends the gratification of the senses, they that are possessed of wisdom cultivate the virtues of tranquillity and self-restraint for the purpose of attaining to Emancipa-

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* I expand the second line a little for making it intelligible.—T.

† By 'stainless penances' is meant 'nishkāmam tapah' or penances undertaken without desire of fruit.—T.

‡ 'Tyaktwā' has 'nishkalmasham tapah' understood after it. The order of the words is 'Phalārthi apriyāni &c., vishyātmakam tat phalam prāpnoti.' The distinction between 'nishkāmam' and 'sakāmam tapah' is this: through the former one attains to happiness. Even the earthly wealth he earns becomes fraught with happiness; through the latter, however, one meets with diverse kinds of sorrow resulting from the earthly possessions he succeeds in obtaining.—T.

§ The grammar of the first line is this: 'Dharme tapasi dāne cha (*sati* avihitakarme) vidhitsā &c.' If 'vidhitsā' be taken with 'dharme &c.,' the verse would be unmeaning.—T.

tion. In consequence of their righteous behaviour, wealth, and pleasure can never succeed in afflicting them.*[34] Householders may, without any compunction, enjoy wealth and other possessions that are obtained without Exertion. As regards, however, the duties of their order (that are laid down in the scriptures), these, I am of opinion, they should discharge with the aid of Exertion.†[35] The practice of those that are honored, that are born in high families, and that have their eyes always turned towards the import of the scriptures, is incapable of being followed by those that are sinful and that are possessed of unrestrained minds.[36] All acts that are done by man under the influence of vanity, meet with destruction. Hence, for them that are respectable and truly righteous there is no other act in this world to do than penance.‡[37] As regards, those householders, however, that are addicted to acts, they should, with their whole

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* The first line is difficult to construe. 'Tatah' means 'in consequence of the pain that attends the gratification of the senses.' 'Sarvasya' refers to 'vivekinah'; 'jyāyase phalārtham' is 'for the sake of the highest fruit,' which, of course, is Emancipation. 'Gunāh' is 'çama, dama, &c.'—T.

† The Commentator points out that the object of this Verse is to show that everything one owns or does is not the result of past acts. Spouses, food, drink, &c., one obtains as the result of past acts or 'prāravdha karma' In respect of these, 'purushakāra' or Exertion is weak. Hence, to put forth Exertion for their acquisition would not be wise. As regards the acquisition of righteousness, however, there Exertion is efficacious. Hence, one should, with Exertion, seek to conform to one's own duties as laid down in the scriptures. Without such a distinction between destiny (prāravdha) and Exertion (purushakāra), the injunctions and interdictions of the Scriptures would be unmeaning. The Burdwan translator, citing portions of the Commentary without at all understanding them, makes utter nonsense of the Verse. K. P. Singha gives the meaning correctly.—T.

‡ Sacrifices and all other acts, undertaken from a sense of vanity, are destructible as regards their consequences, for heaven is terminable. Penances, however, that are undertaken without desire of fruit are not so, for these lead to Emancipation. 'Teshām' refers to those mentioned in the first line of Verse 37. It should not be taken to mean men in general, as the Burdwan translator wrongly does.—T.

hearts, set themselves to acts. Following the duties of their order, O king, they should with cleverness and attention perform sacrifices and other religious rites.[38] Indeed, as all rivers, male and female, have their refuge in the Ocean, even so men belonging to all the other orders have their refuge in the householder.—' "[39]

SECTION CCXCVII.

" 'Janaka said,—Whence, O great Rishi, does this difference of color arise among men belonging to the different orders? I desire to know this. Tell me this, O foremost of speakers![1] The Crutis say that the offspring one begets is one's own self. Originally sprung from Brahman, all the inhabitants of the Earth should have been Brāhmanas. Sprung from Brāhmanas, why have men betaken themselves to practices distinguished from those of Brāhmanas.—[2]

" 'Parāçara said,—It is as thou sayst, O king! The offspring procreated is none else than the procreator himself. In consequence, however, of a falling away from penance, this distribution into classes of different colors has taken place. When the soil becomes good and the seed also is good, the offspring produced becomes meritorious. If, however, the soil and seed become otherwise or inferior, the offspring that will be born will be inferior.[3-4] They that are conversant with the scriptures know that when the Lord of all creatures set himself to create the worlds, some creatures sprung from his mouth, some from his arms, some from his thighs, and some from his feet.[5] They that thus sprung from his mouth, O child, came to be called Brāhmanas. They that sprung from his arms were named Kshatriyas. They, O king, that sprung from his thighs were the wealthy class called the Vaiçyas. And, lastly, they that were born of his feet were the serving class, *viz.*, the Cudras.[6] Only these four orders of men, O monarch, were thus created. They that belong to classes over and other than these are said to have sprung from an intermixture of these.[7] The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Cwapākas, Pukkasas,

Stenas, Nishādas, Sutas, Māgadhas, Ayogas, Karanas, Vrātyas, and Chandālas, O monarch, have all sprung from the four original orders by intermixture with one another.—[8-9]

"'Janaka said,—When all have sprung from Brahman alone, how came human beings to have diversity in respect of race? O best of ascetics, an infinite diversity of races is seen in this world.[10] How could men devoted to penances attain to the status of Brāhmanas, though of indiscriminate origin? Indeed, those born in pure wombs and those in impure, all became Brāhmanas.—[11]

"'Parāçara said,—O king, the status of high-souled persons that succeeded in cleansing their souls by penances could not be regarded as affected by their low births.[12] Great Rishis, O monarch, by begetting children in indiscriminate wombs, conferred upon them the status of Rishis by means of their power of asceticism.[13] My grandfather Vaçishtha, Rishyaçringa, Kaçyapa, Veda, Tāndya, Kripa, Kākshivat, Kamatha, and others,[14] and Yavakrita, O king, and Drona, that foremost of speakers, and Āyu, and Matanga, and Datta, and Drupada, and Mātsya,[15]—all these, O ruler of the Videhas, obtained their respective positions through penance as the means.[16] Originally only four *Gotras* (races) arose, O monarch, *viz.*, Angiras, Kaçyapa, Vaçishtha, and Bhrigu.[17] In consequence of acts and behaviour, O ruler of men, many other *Gotras* came into existence in time. The names of those *Gotras* have been due to the penances of those that have founded them. Good people use them.—[18]

"'Janaka said,—Tell me, O holy one, the especial duties of the several orders. Tell me also what their common duties are. Thou art conversant with everything.—[19]

"'Parāçara said,—Acceptance of gifts, officiation at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brāhmanas. The protection of the other orders is proper for the Kshatriya.[20] Agriculture, cattle-rearing, and trade are the occupations of the Vaiçyas. While service of the (three) regenerate classes is the occupation, O king, of the Cudras.[21] I have now told thee what the especial duties are of the four orders, O monarch.

Listen now to me, O child, as I tell thee what the common duties are of all the four orders.[22] Compassion, abstention from injury, heedfulness, giving to others what is due to them, Crāddhas in honor of deceased ancestors, hospitality to guests, truthfulness, subjugation of wrath,[23] contentedness with one's own wedded wives, purity (both internal and external), freedom from malice, knowledge of Self, and Renunciation,—these duties, O king, are common to all the orders.[24] Brāhmanas, Kshatriyas, and Vaiçyas,—these are the three regenerate orders. All of them have an equal right to the performance of these duties, O foremost of men.[25] These three orders, betaking themselves to duties other than those laid down for them, come to grief, O monarch, (and fall down from their own status), even as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who is duly observant of his own duties.[26] The Cudra never falls down (by doing forbidden acts); nor is he worthy of any of the rites of regeneration. The course of duties flowing from the Vedas is not his. He is not interdicted, however, from practising the three and ten duties that are common to all the orders.[27] O ruler of the Videhas, Brāhmanas learned in the Vedas, O monarch, regard a (virtuous) Cudra as equal to Brahman himself. I, however, O king, look upon such a Cudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.*[28] Persons of the lowest order, desiring to exterminate the evil passions (of lust and wrath, &c.), may betake themselves to the observance of the conduct of the good; and, indeed, while so acting, they may earn great merit by performing all rites that lead to advancement, omitting the *mantras* that are utterable by the other orders

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* 'Kam' is 'Brahmänam.' The Commentator explains that Brahman (the Creator) is equivalent to Brāhmana; and that Vishnu is equivalent to Kshatriya. What is said, therefore, in this Verse, (according to him) is that a Cudra, by practising the common duties of all the four orders, succeeds in his next life in becoming a Brāhmana. Thus say Brāhmanas learned in the scriptures; but the opinion of Parāçará is that such a Cudra, in his next life, takes birth as a Kshatriya.—T.

while performing the self-same ceremonies.[29] Wherever persons of the lowest order adopt the behaviour of the good, they succeed in attaining to happiness in consequence of which they are able to pass their time in felicity both here and hereafter.—[30]

"'Janaka said,—O great ascetic, is man stained by his acts or is he stained by the order or class in which is born? A doubt has arisen in my mind. It behooveth thee to expound this to me.—[31]

"'Parāçara said,—Without doubt, O king, both, *viz.*, acts and birth, are sources of demerit. Listen now to their difference.[32] That man who, though stained by birth, does not commit, sin, abstains from sin notwithstanding birth and acts.[33] If, however, a person of superior birth perpetrates censurable acts, such acts stain him. Hence, of the two, *viz.*, acts and birth, acts stain man (more than birth).—*[34]

"'Janaka said,—What are those righteous acts in this world, O best of all regenerate persons, the accomplishment of which does not inflict any injury upon other creatures?—[35]

"'Parāçara said,—Hear from me, O monarch, about what thou askest me, *viz.*, those acts free from injury which always rescue man.[36] Those who, keeping aside their domestic fires, have dissociated themselves from all worldly attachments, become freed from all anxieties. Gradually ascending step by step, in the path of Yoga, they at last behold the stage of highest felicity (*viz.*, Emancipation).† Endued with faith and humility, always practising self-restraint, possessed of keen intelligence, and abstaining from all acts, they attain to eternal felicity.[28] All classes of men, O king, by properly accomplishing acts that are righteous, by speaking the truth,

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* I am not sure that I have understood these two Verses correctly. Verse 33 is evidently a cruce.—T.

† 'Yathākarmam' means 'from one stage to another.' 'Karmapatham' is 'yogam.' The stages here referred to are 'vichāra', 'vitarka,' 'Ananda', and 'Asmitā.' What is stated in this Verse is that one who casts off all attachments, and who devotes himself to Yoga, succeeds in attaining to the felicity of Emancipation.—T.

and by abstaining from unrighteounsess, in this world, ascend to heaven. In this there is no doubt.—' "[39]

Section CCXCVIII.

" 'Parāçara said,—The sires, the friends, the preceptors, and the spouses of the preceptors of men that are destitute of devotion, are unable to give to those men the merits that attach to devotion. Only they that are firmly devoted to such seniors, that speak what is agreeable to them, that seek their welfare, and that are submissive to them in behaviour, can obtain the merit of devotion.[1] The sire is the highest of deities with his children. It is said that the sire is superior to the mother. The attainment of Knowledge is regarded as the highest acquisition. They that have subjugated the objects of the senses, (by attaining to Knowledge) acquire what is highest (*viz.*, Emancipation).[2] That Kshatriya prince who, repairing to the field of battle, receives wounds amid fiery shafts flying in all directions and burns therewith, certainly repairs to regions that are unattainable by the very deities and, arrived there, enjoys the felicity of heaven in perfect contentment.[3] A Kshatriya should not, O king, strike one that is fatigued, or one that is frightened, or one that has been disarmed, or one that is weeping, or one that is unwilling to fight, or one that is unequipt with mail and cars and horse and infantry, or one that has ceased to exert in the fight, or one that is ill, or one that cries for quarter, or one that is of tender years, or one that is old.[4] A Kshatriya should, in battle fight one of his order who is equipt with mail and cars and horse and infantry, who is ready for exertion, and who occupies a position of equality.[5] Death at the hands of one that is equal or of a superior is laudable, but not that at the hands of one that is low, or of one that is a coward, or of one that is a wretch. This is well known.[6] Death at the hands of one that is sinful, or of one that is of low birth and wicked conduct, O king, is inglorious and leads to hell.[7] One whose period of life has run out cannot be rescued by anybody. Similarly, one whose period of life has

not been exhausted can never be slain by any one.*[8] One should prevent one's affectionate seniors from doing unto one (for one's benefit) such acts as are done by menials, as also all such acts as are fraught with injury to others. One should never desire to extend one's own life by taking the lives of others.†[9] When they lay down their lives, it is laudable for all house-holders observant of the duties of men living in sacred places to lay down their lives on the banks of sacred streams.‡[10] When one's period of life becomes exhausted, one dissolves away into the five elements. Sometimes this occurs suddenly (through accidents) and sometimes it is brought about by (natural) causes.§[11] He who, having obtained a body, brings about its dissolution (in a sacred place by means of some inglorious accident), becomes invested with another body of a similar kind. Though set on the path of Emancipation, he yet becomes a traveller and attains to another body like a person repairing from one room into another.¶[12] In the matter of such a man's attainment of a second body (notwithstanding his death in a sacred spot) the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain (in consequence of the accidental character of their deaths in sacred

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* The Burdwan translator wrongly renders the second line of this Verse. All the texts read this line in the same way.—T.

† 'Snigdhais' implies affectionate seniors such as mothers, &c.; 'karmāni' is explained by the Commentator as 'abhyanga-karmāni,' *i. e.*, the rubbing of oil, *&c*. Such acts, when children are ill, are often done unto them by mothers. This is forbidden, for they are menial offices which seniors should never be permitted to perform.—T.

‡ 'Vināçamabhikānkhatām' is explained in the alternative by the Commentator in a very fanciful way. 'Kriyāvatām' is explained as 'observant of the duties of Tirthavāsins.'—T.

§ The Commentator is for explaining the second line exoterically.—T

¶ 'Dehāt' is 'Deham prāpya.' 'Yena' is 'yena pumsā.' 'Upapāditam' has reference to 'panchatwam' in the previous Verse. The sense of the Verse is this: he who meets with a sudden death in a *tirtha* or sacred place, does not become emancipated but obtains another body in his next life similar to the one he loses. 'Adhyānam gatakah' is that though set or placed on the path of Emancipation, yet he becomes a traveller: his is due to the inglorious manner of his dissolution.—T.

places) comes into existence and becomes attached to Rudras and Pichāchas.*[13] Learned men, conversant with Adhyātma, say that the body is a conglomeration of arteries and sinews and bones and much repulsive and impure matter and a compound of (primal) essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Destitute (in reality) of beauty and other accomplishments, this conglomeration, through force of the desires of a previous life, assumes a human form.†[14-16] Aabandoned by the owner, the body becomes inanimate and motionless. Indeed, when the primal ingredients return to their respective natures, the body mingles with the dust.[16] Caused by its union with acts, this body reappears under circumstances determined by its acts. Indeed, O ruler of the Videhas, under whatever circumstances this body meets with disolution, its next birth, determined by those circumstances, is seen to enjoy and endure the fruits of all its past acts.[17] Jiva, after dissolution of the body it inhabited, does not, O king, take birth in a different body immediately.[18] It roves through the sky for sometime like a spacious cloud. Obtaining a new receptacle, O monarch, it then takes birth again.[19] The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects.[20] Amongst mobile creatures those that have two legs are superior. Amongst two-legged creatures, those that are regenerate are superior.[21] Amongst those that are regenerate they that are possessed of wisdom are superior. Amongst them that are possessed of wisdom they that have succeeded in acquiring a knowledge of the soul are superior.

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* The object of this Verse is to show that the man dying in a sacred place becomes reborn as a Rudra or a Piçācha and quickly attains to Emancipation in consequence of his contiguity to Civa. 'Mokshabhuteshu' is 'Moksha-yogyeshu.' The neuter form of 'taddeham' is *ārsha*.—T.

† 'Gunānāncha' in the second line of Verse 14 refers to the objects of the senses, which, as explained in previous Sections, have no independent existence, for they exist only as they exist in desire. The compound of the primal essences and the other things mentioned assumes different shapes through the force of the desires of previous lives.—T.

Amongst those that are possessed of a knowledge of the soul, they that are endued with humility are superior.[22] Death follows birth in respect of all men. This is settled. Creatures, influenced by the attributes of Sattwa, Rajas, and Tamas, pursue acts which have an end.*[23] That man is regarded as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious,[24] He is righteous who, having cleansed himself of all sins and accomplished all his acts according to the best of his power and having abstained from giving pain to any man, meets with death when it comes.[25] The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers, and at the teeth of animals, is said to be an inglorious one.†[26] Those men that are righteous never incur such or similar deaths even if they be afflicted with mental and physical diseases of the most agonising kind.[27] The lives of the righteous, O king, piercing through the Sun, ascend into the regions of Brahman. The lives of those that are both righteous and sinful rove in the middle regions. The lives of those that are sinful sink into the lowest depths. There is one only foe (of man) and not another. That foe is identifiable with Ignorance, O king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel.[28-29] That foe for resisting which one should put forth one's power by waiting upon the aged according to the duties laid down in the Crutis,—that foe which cannot be overcome except by steady endeavours,—meets with destruction, O king, only when it is crushed by the shafts of wisdom.‡[30] The man desirous of achieving merit should at first study the Vedas and observe penances, becoming a Brahma-

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* Acts are all perishable in respect of their consequences.—T.

† It is difficult to give foreigners an idea of what is called *Apamrityu.* All deaths that are caused by such accidents as involve ignominy are called Apamrityu. Death from snake-bite, from a fall, by drowning at the horns of an animal, &c., are instances of Apamrityu.—T.

‡ Both 'yasya' and 'sa' refer to the foe called 'Ignorance.' 'Rājaputra' is a vocative. 'Paraiti' is 'naçyati.'—T.

chārin. He should next, entering the domestic mode of life, perform the usual Sacrifices. Establishing his race, he should then enter the forest, restraining his senses, and desirous of winning Emancipation.[31] One should never emasculate oneself by abstaining from every enjoyment. Of all births, the status of humanity is preferable even if one has to become a Chāndāla.[32] Indeed, O monarch, that order of birth (*viz.*, humanity) is the foremost, since by becoming a human being one succeeds in rescuing one's self by meritorious acts.[33] Men always perform righteous acts, O lord, guided by the authority of the Crutis, so that they may not fall away from the status of humanity.[34] That man who, having attained to the status of humanity that is so difficult of attainment, indulges in malice, disregards righteousness and yields himself up to desire, is certainly betrayed by his desires.*[35] That man who looks upon all creatures with eyes guided by affection, regarding them worthy of being cherished with loving aid, who disregards all kinds of wealth,[36] who offers them consolation, gives them food, addresses them in agreeable words, and who rejoices in their happiness and grieves in their griefs, has never to suffer misery in the next world.[37] Repairing to the Saraswati, the Naimisha woods, the Pushkara waters, and the other sacred spots on Earth, one should make gifts, practise renunciation, render one's aspect amiable, O king, and purify one's body with baths and penances.[38] Those men who meet with death within their houses should have the rites of cremation performed upon their persons. Their bodies should be taken to the crematorium on vehicles and there they should be burnt according to the rites of purification that have been laid down in the scriptures.[39] Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious acts, the performance, according to the best of one's power, of all that has been ordained in the case of one's deceased ancestors,—all these one does for benefiting one's own self.[40] The Vedas with their six branches,

* 'Vanchate' is preceded by 'kāmena' understood.—T.

and the other scriptures, O king, have been created for the good of him who is of stainless acts.—'[41]

"Bhishma continued,—'All this was said by that high-souled sage unto the ruler of the Videhas, O king, in days of old for his benefit.'"[42]

Section CCXCIX.

"Bhishma said,—'Once again Janaka, the ruler of Mithilā, questioned the high-souled Parāçara endued with certain knowledge in respect of all duties.[1]

"'Janaka said,—What is productive of good? What is the best path (for living creatures)? What is that which being accomplished is never destroyed? What is that spot repairing whither one has not to come back? Tell me all this, O thou of high intelligence!—[2]

"'Parāçara said,—Dissociation (from attachments) is the root of what is good.* Knowledge is the highest path. Penances practised are never destroyed. Gifts also, made to deserving persons, are not lost.[3] When one, breaking the bonds of sin, begins to take pleasure in righteousness, and when one makes that highest of all gifts, *viz.*, the pledge of harmlessness unto all creatures, then does one achieve success.[4] He who gives away thousands of kine and hundreds of horses (to deserving persons), and who gives unto all creatures the pledge of harmlessness, receives in return the pledge of harmlessness from all.[5] One may live in the midst of all kinds of wealth and enjoyment, yet, if blessed with intelligence, one does not live in them; while he that is destitute of intelligence lives wholly in objects of enjoyment that are even unsubstantial.†[6] Sin cannot attach to a man of wisdom even as water cannot drench the leaves of the lotus. Sin adheres more firmly to him who is without attachment even

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* It has been explained in previous Sections that 'çreyas' or 'niçreyas' means good or excellent as applied to moral merit.—T.

† By 'buddhimān' is meant the man who is freed from attachment Similarly, by 'durbuddhih' is meant the man who is the slave of attachments.—T.

as lac and wood adhere firmly to each other.[7] Sin, which cannot be extinguished except by endurance of its fruits, never abandons the doer. Verily, the doer, when the time comes, has to endure the consequences arising from it.*[8] They, however, that are of cleansed souls and that realise the existence of Brahma, are never afflicted by the fruits of their acts.[9] Heedless in respect of one's senses of knowledge and of action, one that is not conscious of one's wicked acts, and whose heart is attached to both good and bad, becomes afflicted with great fear.[10] One who at all times becomes entirely freed from attachments and who completely subjugates the passion of wrath, is never stained by sin even if he lives in the enjoyment of worldly objects.[11] As a dyke created across a river, if not washed away, causes the waters thereof to swell up, even so the man who, without being attached to objects of enjoyments, creates the dyke of righteousness whose materials consist of the limitations set down in the scriptures, has never to languish. On the other hand, his merits and penances increase.[12] As the pure gem (called Suryya-kānta) absorbs and attracts to itself, according to the law governing the case, the rays of the Sun, even so, O tiger among kings, does Yoga proceed by help of concentrated attention.†[13] As sesame seeds, in consequence of their repeated intermingling with (fragrant) flowers, become in respect of quality very agreeable, even so the quality of Sattwa arises in men in proportion to the measure of their association with persons of cleansed souls.‡[14] When one

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* 'Kāranāpekshi' is thus explained by the Commentator: 'kāranā-phaladānātmikā kriyā tannirvrittyapekshi.' The sense is that sin can never be destroyed except by endurance of its fruits.—T.

† The sense is that after the manner of the fabulous gem, Jiva attracts to itself, through Yoga, the status of Brahma.—T.

‡ The Burdwan translator, without understanding the commentary, makes utter nonsense of this Verse. K. P. Singha is not far wrong, but he does not bring out the principal point which is sought to be inculcated here. Sesame seeds are repeatedly mixed with fragrant flowers. The more they are so mixed the more fragrant do they become. After the same manner, men acquire the quality of Sattwa by associating with

becomes desirous of dwelling in heaven, one casts off one's spouses and wealth and rank and vehicles and diverse kinds of good acts. Indeed, when one attains to such a frame of mind, one's understanding is said to be dissociated from the objects of the senses.[15] That man (on the other hand) who, with understanding attached to the objects of the senses, becomes blind to what is for his real good, is dragged (to his ruin) by his heart which runs after all worldly objects, like a fish (dragged to its ruin) by the bait of meat.[16] Like unto the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are as destitute of vigor as the pith of the bannana plant. (Left to themselves) they sink in the world's ocean like a boat (made of weak materials).[17] There is no fixed time for the acquisition of righteousness. Death waits for no man. When man is constantly running towards the jaws of Death, the accomplishment of righteous acts is proper at all times.[18] Like a blind man who, with attention, is capable of moving about his own house, the man of wisdom, with mind set on Yoga, succeeds in proceeding along the track (he should follow).*[19] It has been said that death arises in consequence of birth. Birth is subject to the sway of death. One unacquaintod with the course of the duties of Emancipation revolves like a wheel between birth and death, unable to free oneself from that fate.[20] One who walketh along the track recommended by the understanding earns happiness both here and hereafter. The Diverse are fraught with misery; while the Few are productive of happiness. Fruits represented by the not-Soul are said to constitute the Diverse. Renunciation is (said to constitute the Few and that is) productive of the soul's happiness.†[21] As the lotus

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persons of cleansed souls. The measure of Sattwa is dependant on the measure of the association.—T.

* The track is that of knowledge. Vide Verse 3 above.—T.

† Having used the words 'vistarān' (Diverse) and 'samkshepāh' (Few), in the second line of this triplet, the speaker explains their meaning in the third. By 'Diverse' is meant all those fruits that consist of unstable enjoyments; hence, the diverse acts laid down in the Vedas and other

stalk quickly leaves the mire attached to it, even so the Soul can speedily cast off the mind.*[22] It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul achieves success in Yoga, it then beholds itself uninvested with attributes.†[23] Engaged amid the objects of the senses, one who regards such engagement to be one's employment falleth away from one's true employment in consequence of such devotion to those objects.[24] The soul of the wise man attains, through its righteous acts, to a state of high felicity in heaven, while that of the man who is not possessed of wisdom sinks very low or obtains birth among intermediate creatures.[25] As a liquid substance, if kept in a baked earthen vessel, does not escape therefrom but remains undiminished, after the same manner one's body with which one has undergone austerities enjoys (without rejecting) all objects of enjoyment (up to what are contained in the region of Brahman himself).[26] Verily, that man who enjoys worldly objects can never be emancipate. That man, on the other hand, who casts off such objects (in this world), succeeds in enjoying great happiness hereafter.[27] Like one afflicted with congenital blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and fails to see (the true object for which he should strive).[28] As merchants, going across the

scriptures. By 'Few' is meant Renunciation, or abstention from acts. What is said, therefore, in this Verse is this: they that betake themselves to acts, which have for their fruits all sorts of enjoyment, meet with misery; while they that abstain from acts or practise Renunciation meet with happiness. Both the Vernacular versions are incorrect.—T.

* It is difficult to understand what is meant by this Verse. By progress in Yoga, the Soul can certainly cast off the mind and other attributes by which it is invested. The simile is unintelligible. The stalk of the lotus has its roots in mire. Does the first line mean, therefore, that the stalk speedily springs upwards and leaves the mire at its roots?—T.

† The Commentator explains that the intention of this Verse is to explain that the universe which is created by the mind is destroyed afterwards by the mind itself.—T.

sea, make profits proportioned to their capital, even so creatures, in this world of mortals, attain to ends according to their respective acts.[29] Like a snake devouring air, Death wanders in this world made up of days and nights in the form of Decrepitude and devours all creatures.[30] A creature, when born, enjoys or endures the fruits of acts done by him in his previous lives. There is nothing agreeable or disagreeable which one enjoys or endures without its being the result of the acts one has done in one's previous lives.[31] Whether lying or proceeding, whether sitting idly or engaged in his occupations, in whatever state a man may be, his acts (of past lives) good or bad, always approach him.[32] One that has attained to the other shore of the ocean, wishes not to cross the main for returning to the shore whence he had sailed.*[33] As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters (of a river or lake), after the same manner the mind, by the aid of Yoga-contemplation, raises Jiva sunk in the world's ocean and unemancipated from consciousness of body.†[34] As all rivers running towards the ocean, unite themselves with it, even so the mind, when engaged in Yoga, becomes united with primal Prakriti.‡[35] Men whose minds become bound by diverse chains of affection, and who are engulped in ignorance, meet with destruction like houses of sand in water.$[36] That embodied creature who regards his body as only a house and

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* The sense is that one who has cast off objects of enjoyment and become emancipate, does not obtain rebirth.—T.

† I follow the Commentator in his exposition of this Verse. The practice of fishermen (in India) is to sink their boats when they leave them for their homes, and to raise them again when they require them the next day. They do not leave their boats afloat for fear of the injury the waves may do to them by tossing them too much.—T.

‡ By 'Prakriti' here is meant the harmony of Sattwa, Rajas, and Tamas. As long as these three qualities are in harmony with one another, *i. e.*, as long as there is no preponderance in any of them over the other two, so long there cannot be creation or the operations of the *buddhi* or understanding.—T.

$ In this Verse the word 'Prakriti' is used in an entirely different sense. It means here Ignorance.—T.

purity (both enternal and internal) as its sacred water, and who walks along the path of the understanding, succeeds in attaining to happiness both here and hereafter.*[37] The Diverse are productive of misery; while the Few are productive of happiness. The Diverse are the fruits represented by the not-Soul. Renunciation (which is identical with Few) is productive of the soul's benefit.†[38] One's friends who spring up from one's determination, and one's kinsmen whose attachment is due to (selfish) reasons, one's spouses and sons and servants, only devour one's wealth.[39] Neither the mother, nor the father, can confer the slightest benefit upon one in the next world. Gifts constitute the diet upon which one can subsist. Indeed, one must have to enjoy the fruits of one's own acts.‡[40] The mother, the son, the sire, the brother, the wife, and friends, are like lines traced with gold by the side of gold itself.§[41] All acts, good and bad, done in past lives come to the doer. Knowing that everything one enjoys

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* 'Cariragriha-sanjnasya' is 'of one who regards his body to be an accompaniment of the Soul instead of regarding it to be the Soul.' 'Who regards purity as its sacred water,' *i. e.*, who, without resorting to the sacred waters whither others go for cleansing themselves, thinks that purity, both internal and external, is capable of cleansing him.—T.

† Vide note to Verse 21 above.—T.

‡ The object of the Verse is to show that one should not, for the sake of friends and kinsmen and spouses and children, abstain from pursuing one's true end. The practice of charity again is the true diet which supports a man.—T.

§ 'Astāpadapada' is a weight of gold. The word, as used in this Verse, means a quantity of gold. Whether the reading be 'mudreva' or 'sutrena,' the sense remains unchanged. What is said here is that the mother, &c., are like lines traced with gold by the side of real gold; *i. e.*, the mother &c., are of no value or use in the acquisition of prosperity. K. P. Singha misses the meaning. The Burdwan translator, however, makes a most ridiculous exhibition of himself. Without understanding the Commentary at all, in fact, not having been able to read the words of the Commentary aright, he has produced a ridiculous jargon that is utterly unintelligible. 'Daksha' is a vocative, meaning 'possessed of cleverness.' The words 'he daksha yathā &c.,' of the Commentator are read by the Burdwan Pundit as 'deha-kshaya &c.'—T.

or endures at present is the result of the acts of past lives, the soul urges the understanding on different directions (so that it may act in such a way as to avoid all unpleasant fruits).[42] Relying on earnest endeavour, and equipt with proper aids, he who sets himself to accomplish his tasks never meets with failure.[43] As the rays of light never abandon the Sun, even so prosperity never abandons one who is endued with undoubting faith.[44] That act which a man of stainless soul does with faith and earnestness, with the aid of proper means, without pride, and with intelligence, becomes never lost.[45] A creature obtains from the very time of his abode in the mother's womb all his own acts good and bad that were achieved by him in his past lives. Death, which is irresistible, aided by Time which brings about the destruction of life, leads all creatures to their end like wind scattering the dust of sawed timber.*[46] Through acts good and bad performed by himself in his past lives, man obtains gold and animals and spouses, and children, and honor of birth, and possessions of value, and his entire affluence.—'[47]

"Bhishma continued,—'Thus addressed conformably to the truth by the sage, Janaka, that foremost of righteous persons, O king, heard everything the Rishi said and obtained great happiness from it.' "[48]

Section CCC.

"Yudhishthira said,—'O grandsire, learned men praise truth, self-restraint, forgiveness, and wisdom. What is thy opinion of these virtues?'[1]

"Bhishma said,—'In this connection I shall recite to thee an old narrative, O Yudhishthira, of the discourse between the Sādhyas and a Swan.[2] Once on a time the Unborn and eternal Lord of all creatures (*viz.*, Brahman), assuming the form of a golden Swan, wandered through the three worlds till in course of his wanderings he came upon the Sādhyas.[3]

* 'Apariharavān' is incapable of being resisted. 'Samagatih' is wind. 'Açmasāra-vihitam' is 'made by means of iron or the saw.' 'Açmasāra' stands here for 'krakacha' or 'karapatra.'—T.

"'The Sādhyas said,—O lord, we are the deities called Sādhyas. We like to question thee. Indeed, we would ask thee about the religion of Emancipation. Thou art well acquainted with it.[4] We have heard, O bird, that thou art possessed of great learning, and eloquent and wise of speech. O bird, what dost thou think is the highest of all objects? O high-souled one, in what does thy mind find pleasure?[5] Do thou, therefore, O foremost of birds, instruct us as to what that one act is which thou regardest as the foremost of all acts, and by doing which, O chief of the feathery creation, one may soon be freed from all bonds!—[6]

"'The Swan said,—Ye who have drank Amrita, I have heard that one should have recourse to these, *viz.*, penances, self-restraint, truth, and subjugation of the mind. Untying all the knots of the heart, one should also bring under one's control both what is agreeable and what is disagreeable.*[7] One should not wound the vitals of others. One should not be an utterer of cruel speeches. One should never take scriptural lectures from a person that is mean. One should never utter such words as inflict pain on others, as cause others to burn (with misery), and as lead to hell.[8] Wordy shafts fall from the lips. Pierced therewith one (to whom they are directed) burns incessantly. Those shafts do not strike any other part than the very vitals of the person aimed. Hence he that is possessed of learning should never aim them at others.[9] If a person deeply pierces a man of wisdom with wordy shafts, the wise man should then adopt peace (without giving way to wrath). The man who, though sought to be angered, rejoices without yielding to anger, taketh away from the provoker all his merits.[10] That man of righteous soul, who, full of joy and freed from malice, subdues his blazing wrath which, if indulged, would lead him to speak ill of others and verily become his foe, takes

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* The Commentator explains that by 'tapah' is meant the practice or observance of one's own duties. 'Damah' is restraining the senses. 'Satyam' is truthfulness of speech, and 'ātmaguptih' is subjugation of the mind. The knots are attachments and desires, &c.—T.

away the merits of others.[11] As regards myself, I never answer when another speaks ill of me. If assailed, I always forgive the assault. The righteous are of opinion that forgiveness and truth and sincerity and compassion are the foremost (of all virtues).[12] Truth is the arcanum of the Vedas. The arcanum of Truth is self-restraint. The arcanum of self-restraint is Emancipation. This is the teaching of all the scriptures.[13] I regard that person to be a Brāhmana and Muni who subjugates the rising impulse of speech, the impulse of wrath appearing in the mind, the impulse of thirst (after unworthy things), and the impulses of the stomach and the organ of pleasure.[14] One who does not yield to wrath is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who is endued with knowledge is superior to one who is destitute of it.[15] Assailed with harsh speeches one should not assail in return. Indeed, one who, under such circumstances, renounces wrath, succeeds in burning the assailer and taking away all his merits.*[16] That person who when assailed with harsh speeches does not utter a harsh word in reply, who when praised does not utter what is agreeable to him that praises, who is endued with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his companionship always coveted by the gods.[17] He that is sinful should be forgiven as if he were righteous by one that is insulted, struck, and caluminated. By acting in this way one attains to success.[18] Though all my objects have been fulfilled, yet I always wait reverentially on those that are righteous. I have no thirst. My wrath hath been suppressed. Seduced by covetousness I do not fall away from the path of righteousness. I do not also approach any one (with solicitations) for wealth.†[19] If

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* *I. e*, the assailer, finding his victim forgiving, himself burns with repentance.—T.

† 'Vishayena yāmi' is the correct reading; *i. e.*, the *n* here is palatal, and 'vishayena' is in the instrumental case. The Bengal reading is vicious, for it reads 'Vishaye nayāmi.'—T.

cursed I do not curse in return. I know that self-restraint is the door of immortality. I disclose unto you a great mystery. There is no status that is superior to that of humanity.[20] Freed from sin like the Moon from murky clouds, the man of wisdom, shining in resplendence, attains to success by patiently waiting for his time.[21] A person of restrained soul, who becomes the object of adoration with all by becoming the foremost of the supporting pillars of the universe, and towards whom only agreeable words are said by all, attains to the companionship of the deities.[22] Revilers never come forward to speak of the merits of a person as readily as they speak of his demerits.[23] That person whose speech and mind are properly restrained and always devoted to the Supreme, succeeds in attaining to the fruits of the Vedas, Penances, and Renunciation.[24] The man of wisdom should never revile (in return) those that are destitute of merit, by uttering their dispraise and by insults. He should not extol others (being extolled by them) and should never injure themselves.[25] The man endued with wisdom and learning regards revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction.[26] The sacrifices that one performs in anger, the gifts one makes in anger, the penances one undergoes in anger, and the offerings and libations one makes to the sacred fire in anger, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless.[27] Ye foremost of immortals, that person is said to be conversant with righteousness whose four doors, *viz.*, the organ of pleasure, the stomach, the two arms, and speech, are well restrained.[28] That person who, always practising truth and self-restraint and sincerity and compassion and patience and renunciation, becomes devoted to the study of the Vedas, does not covet what belongs to others, and pursues what is good with a singleness of purpose, succeeds in attaining to heaven.[29] Like a calf sucking all the four teets of its dam's udders, one should devote oneself to the practice of all these virtues. I do not know whether anything exists that is more sacred than Truth.[0] Having roved

among both human beings and the deities, I declare it that Truth is the only means for reaching heaven even as a ship is the only means for crossing the ocean.[31] A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be.[32] If a person waits with reverence on him who is good or him who is otherwise, if he waits with reverence on a sage possessed of ascetic merit or on a thief, passes under his way and catches his hue like a piece of cloth catching the dye in which it is steeped.[33] The deities always converse with those that are possessed of wisdom and goodness. They, therefore, never entertain the wish for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment (which human beings cherish) are characterised by vicissitudes, has few rivals, and is superior to the very Moon and the Wind.*[34] When the Purusha that dwells in one's heart is unstained, and walks in the path of the righteous, the gods take a pleasure in him.[35] The gods from a distance cast off those that are always devoted to the gratification of their organs of pleasure and the stomach, that are addicted to theiving, and that always indulge in harsh speeches, even if they expiate their offences by performing the proper rites.[36] The gods are never pleased with one of mean soul, with one who observes no restrictions in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men that are observant of the vow of truth, that are grateful, and that are engaged in the practice of righteousness.[37] Silence is better than speech. To speak the truth is better than silence. To speak again, truth that is connected with righteousness

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* The Moon is endued with nectar, and, therefore, might have been such a man's equal; but the Moon waxes and wanes; therefore, the Moon cannot approach to an equality with such a man who is the same under all changes. Similarly, the wind, though unstained by the dust it bears, is not the equal of such a man; for the wind is changeful, having slow, middling, and quick motion. The Burdwan translator makes utter nonsense of the reference to the Moon and the wind. K. P. Singha gives the sense correctly.—T.

is better than to speak the truth. To speak that which, besides being true and righteous, is agreeable, is better than to speak truth connected with righteousness.—[38]

"'The Sādhyas said,—By what is this world covered? For what reason does one fail to shine? For what cause do people cast off their friends? For what reason do people fail to attain to heaven?—[39]

"'The Swan said,—The world is enveloped by (the darkness of) Ignorance. Men fail to shine in consequence of malice. People cast off friends, induced by covetousness. Men fail to attain to heaven in consequence of attachment.—[40]

"'The Sāddhyas said,—Who alone among the Brāhmanas is always happy? Who alone amongst them can observe the vow of silence though dwelling in the midst of many? Who alone amongst them, though weak, is still regarded as strong? And who alone amongst them does not quarrel?—[41]

"'The Swan said,—He alone amongst the Brāhmanas that is possessed of wisdom is always happy. He alone amongst the Brāhmanas that is possessed of wisdom succeeds in observing the vow of silence though dwelling in the midst of many. He alone amongst the Brāhmanas who is possessed of wisdom, though actually weak, is regarded as strong. He alone amongst them that has wisdom succeeds in avoiding quarrel.*—[42]

"'The Sāddhyas said,—In what consists the divinity of the Brāhmanas? In what their purity? In what their impurity? And in what their status of humanity?—[43]

"'The Swan said,—In the study of the Vedas is the divinity of the Brāhmanas. In their vows and observances is their purity. In obloquy is their impurity. In death is their humanity.†—'[44]

"Bhishma continued,—'Thus have I recited to thee the

* The Commentator explains that the object of this Verse is to show the merits of that man whose ignorance has disappeared.—T.

† *I. e.*, when Brāhmanas incur obloquy they are said to become impure; they are again regarded as possessing the status of humanity only because they die.—T.

excellent narrative of the discourse between the Sāddhyas (and the Swan.) The body (both gross and subtile) is the origin of acts, and existence or Jiva is truth.' "[45]

Section CCCI.

"Yudhishthira said,—'It behooveth thee to explain to me, O sire, what the difference is between the Sānkhya and the Yoga systems of philosophy. O foremost one of Kuru's race, everything is known to thee, O thou that art conversant with all duties !'[1]

"Bhishma said,—'The followers of Sānkhya praise the Sānkhya system and those regenerate persons that are Yogins praise the Yoga system. For establishing the superiority of their respective systems, each calls his own system to be better.[2] Men of wisdom devoted to Yoga assign proper and very good reasons, O crusher of foes, for showing that one that does not believe in the existence of God cannot attain to Emancipation.[3] Those regenerate persons, again, that are believers in the Sānkhya doctrines advance good reasons for showing that one, by acquiring true knowledge of all ends, becomes dissociated from all worldly objects,[4] and, after departing from this body, it is plain, becomes Emancipate, and that it cannot be otherwise. Men of great wisdom have thus expounded the Sānkhya philosophy of Emancipation.[5] When reasons are thus balanced on both sides, those that are assigned on that side which one is otherwise inclined to adopt as one's own, should be accepted. Indeed, those words that are said on that side should be regarded as beneficial. Good men may be found on both sides. Persons like thee may adopt either opinion.[6] The evidences of Yoga are addressed to the direct ken of the senses; those of Sānkhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira.[7] Both those systems of science, O king, have my concurrence and are concurred in by those that are good and wise. If practised duly according to the instructions laid down, both would, O king, cause a person

to attain to the highest end.[8] In both systems purity is equally recommended as also compassion towards all creatures, O sinless one. In both, again, the observance of vows has been equally laid down. Only the scriptures that point out their paths are different.'[9]

"Yudhishthira said,—'If the vows, the purity, the compassion, and the fruits thereof recommended in both systems be the same, tell me, O grandsire, for what reason then are not their scriptures (in respect of the paths recommended) the same?'[10]

"Bhishma said,—'By casting off, through the aid of Yoga, these five faults, *viz.*, attachment, heedlessness, affection, lust, and wrath, one attains to Emancipation.[11] As large fishes, breaking through the net, pass into their own element (for ranging in felicity), after the same manner Yogins, (breaking through lust and wrath, &c.,) become cleansed of all sins and attain to the felicity of Emancipation.[12] As powerful animals, breaking through the nets in which hunters enmesh them, escape into the felicity of freedom, after the same manner, Yogins, freed from all bonds, attain to the sinless path that leads to Emancipation.[13] Truly, O king, breaking through the bonds born of cupidity, Yogins, endued with strength, attain to the sinless and auspicious and high path of Emancipation.[14] Feeble animals, O monarch, entangled in nets, are, without doubt, destroyed. Even such is the case with persons destitute of the puissance of Yoga.[15] As weak fishes, O son of Kunti, fallen into the net, become entangled in it, even so, O monarch, men destitute of the puissance of Yoga, encounter destruction (amid the bonds of the world).[16] As birds, O chastiser of foes, when entangled in the fine nets of fowlers, (if weak) meet with their ruin but if endued with strength effect their escape,[17] after the same manner does it happen with Yogins, O chastiser of foes. Bound by the bonds of action, they that are weak meet with destruction, while they that are possessed of strength break through them.[18] A small and weak fire, O king, becomes extinguished when large logs of timber are placed upon it. Even so the Yogin that is weak,

O king, meets with ruin (when brought into contact with the world and its attachments).[19] The same fire, however, O monarch, when it becomes strong, would (without being extinguished) burn with the aid of the wind, the whole Earth.[20] After the same manner, the Yogin, when grown in strength, burning with energy, and possessed of might, is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution.[21] As a weak man, O king, is swept away by a current, even so is a weak Yogin helplessly carried away by objects of the senses.[22] An elephant withstands a mighty current. After the same manner, a Yogin, having acquired Yoga-puissance, withstands all objects of the senses.[23] Independent of all things, Yogins, endued with Yoga-puissance and invested with lordship, enter into (the hearts of) the very lords of creation, the Rishis, the deities, and the great Beings in the universe.[24] Neither Yama, nor the Destroyer, nor Death himself of terrible prowess, when angry, ever succeeds in prevailing over the Yogin, O king, who is possessed of immeasurable energy.[25] The Yogin, acquiring Yoga-puissance, can create thousands of bodies and with them wandereth over the Earth.[26] Some amongst them enjoy objects of the senses and then once more set themselves to the practice of the austerest penances, and once again, like the Sun (withdrawing his rays), withdraw themselves from such penances.*[27] The Yogin, who is possessed of strength and whom bonds bind not, certainly succeeds in attaining to Emancipation.[28] I have now discoursed to thee, O monarch, on all these powers of Yoga. I shall once more tell thee what the subtile powers of Yoga are with their indications.[29] Hear, O chief of Bharata's race, the subtile indications of the *Dhāranā* and the *Samādhi* of the Soul (such as Yoga brings about).†[30] As a bowman who is heedful and attentive succeeds in striking the aim, even so the Yogin with absorbed soul, without doubt, attains to Eman-

* The examples of Viçwāmitra and others may be cited in this instance.—T.

† Dhāranā is holding the soul in self-reflection, preventing it the while from wandering. Samādhi is complete abstraction.—T.

cipation.[31] As a man, fixing his mind on a vessel full of some liquid (placed on his head) heedfully ascends a flight of steps,[32] even so the Yogin, fixed and absorbed in his soul, cleanses it and makes it as effulgent as the Sun.[33] As a boat, O son of Kunti, that is tossed on the bosom of the sea is very soon taken by a heedful boatman to the other shore,[34] even so the man of knowledge, by fixing his soul in *Samādhi*, attains to Emancipation, which is so difficult to acquire, after casting off his body, O monarch.[35] As a heedful charioteer, O king, having yoked good steeds (unto his car) takes the car-warrior to the spot he wishes,[36] even so the Yogin, O monarch, heedful in *Dhāranā*, soon attains to the highest spot (*viz.*, Emancipation) like a shaft let off from the bow reaching the object aimed at.[37] The Yogin who stays immovably after having entered his self into the soul, destroys his sins and obtains that indestructible spot which is the possession of those that are righteous.[38] That Yogin who, heedfully observant of high vows, properly unites, O king, his Jiva-soul with the subtile Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his acts good and bad of even mountain like proportions, and having recourse to excellent Yoga, attains to Emancipation.'[39-41]

"Yudhishthira said,—'It behooveth thee to tell me, O grandsire, what the kinds of diet are by taking which, and what the things are by conquering which, the Yogin, O Bhārata, acquires Yoga-puissance.'[42]

"Bhishma continued,—'Engaged, O Bhārata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin acquires Yoga-puissance.[43] By subsisting for a long time on powdered barley unmixed with any liquid substance, and by confining himself to only one meal a day, the Yogin, of cleansed soul, acquires Yoga-puissance.[44] By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin acquires Yoga-puissance.[45] By abstaining entirely from meat,

O king, the Yogin of cleansed soul acquires puissance.*[46] By subjugating lust, and wrath, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses,[47] and the uneasiness, so difficult to conquer, that is born of abstention from sexual congress, and thirst that is so terrible, O king, and the pleasures of touch, and sleep, and procrastination that is almost unconquerable, O best of kings,[48] high-souled Yogins, divested of attachments, and possessed of great wisdom, aided by their understandings, and equipt with wealth of contemplation and study, cause the subtile soul to stand confest in all its glory.[49] This high (Yoga) path of learned Brāhmanas is exceedingly difficult to tread. No one can walk along this path with ease.[50] That path is like a terrible forest which abounds with innumerable snakes and crawling vermin, with (concealed) pits occurring everywhere, without water for slaking one's thirst, and full of thorns, and inaccessible on that account.[51] Indeed, the path of Yoga is like a road along which no edibles occur, which runs through a desert having all its trees burnt down in a conflagration, and which has been rendered unsafe by being infested with bands of robbers. Very few young men can pass safely through it (for reaching the goal).[52] Like unto a path of this nature, few Brāhmanas can tread along the Yoga-path with ease and comfort. That man who, having betaken himself to this path, ceases to go forward (but turns back after having made some progress), is regarded as guilty of many faults.[53] Men of cleansed souls, O lord of Earth, can stay with ease upon Yoga-contemplation which is like the sharp edge of a razor. Persons of uncleansed souls, however, cannot stay on it.[54] When Yoga-contemplation becomes disturbed or otherwise obstructed, it can never lead the Yogin to an auspicious end even as a vessel that is without a captain cannot take the passengers to the other shore.[55] That man, O son of Kunti,

* 'Akhandam' is 'Sarvakālam'; 'uposhya' is 'tyaktwā.' K. P. Singhh wrongly translates this Verse. He takes 'mānsam' for 'māsam'; but no difference of reading occurs between the Bengal and the Bombay texts.—T.

who practises Yoga-contemplation according to due rites succeeds in casting off both birth and death, and happiness and sorrow.[56] All this that I have told thee has been stated in the diverse treatises bearing upon Yoga. The highest fruits of Yoga are seen in persons of the regenerate order.[57] That highest fruit is identification with Brahma. The high-souled Yogin, possessed of greatness, can enter into and come out of, at his will, Brahman himself who is the lord of all deities, and the boon-giving Vishnu, and Bhava, and Dharma, and the six-faced Kārtikeya, and the (spiritual) sons of Brahman, the quality of Darkness that is productive of much pain, and that of Passion, and that of Sattwa which is pure, and Prakriti which is the highest, and the goddess Siddhi who is the spouse of Varuna, and all kinds of energy, and all-enduring patience, and the bright lord of stars in the firmament with the stars twinkling all around, and the Viçwas, and the (great) snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the rain-charged clouds, and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the compass, and the Gandharvas, and all male persons and all female ones also.[58-61] This discourse, O king, that is connected with the Supreme Being of mighty energy should be regarded as auspicious. The Yogin has Nārāyana for his soul. Prevailing over all things (through his contemplation of the Supreme deity), the high-souled Yogin is capable of creating all things.' "[62]

Section CCCII.

"Yudhishthira said,—'O king, thou hast duly propounded unto me, in the way in which it should be, the path of Yoga which is approved by the wise, after the manner of a loving preceptor unto his pupil.[1] I ask now about the principles of the Sānkhya philosophy. Do thou discourse to me on those principles in their entirety. Whatever knowledge exists in the three worlds is known to thee!'[2]

"Bhishma said,—'Listen now to what the subtile prin-

ciples are of the followers of the Sānkhya doctrine all of whom have a clear knowledge of the soul. Those principles have been established by all the great and puissant Yatis having Kapila for their first.[3] In that doctrine, O chief of men, no errors are discoverable. Many, indeed, are its merits. In fact, there is no fault in it.[4] Comprehending with the aid of knowledge that all objects exist with faults, indeed, understanding that the objects—so difficult to cast off—with which human beings and Piçāchas and Rākshasas and Yakshas and snakes and Gandharvas and Pitris and those that are wandering in the intermediate orders of being (such as birds and animals) and great birds (such as Garuda and others) and the Maruts and royal sages and regenerate sages and Asuras and Viçwedevas and the celestial Rishis and Yogins invested with supreme puissance and the Prajāpatis and Brahman himself are engaged, and understanding truly what the highest limit is of one's period of existence in this world, and apprehending also the great truth, O foremost of eloquent men, about what is called felicity here,[5-10] and having a clear knowledge of what the sorrows are that overtake when the hour comes all those that are concerned with (transitory) objects, and knowing full well the sorrows of those that have fallen into the intermediate orders of being and of those that have sunk into hell,[11] perceiving all the merits and all the faults of heaven, O Bhārata, and all the demerits that attach to the declarations of the Vedas and all the excellencies that are connected with them,[12] recognising the faults and merits of the Yoga and the Sānkhya systems of philosophy,[13] realizing also that the quality of Sattwa has ten properties, that of Rajas has nine, and that of Tamas has eight, that the Understanding has seven properties,[14] the Mind has six, and Space has five, and once more conceiving that the Understanding has four properties and Tamas has three,[15] and Rajas has two and Sattwa has one, and truly apprehending the path that is followed by all objects when destruction overtakes them and what the course is of self-knowledge,[16] the Sānkhyas, possessed of knowledge and experience and exalted by their perceptions of causes,

and acquiring thorough auspiciousness, attain to the felicity of Emancipation like the rays of the Sun, or the Wind, taking refuge in Space.*[17] Vision is attached to form; the sense of scent to smells; the ear to sound; the tongue to juices;[18] and the skin (or body) to touch. The Wind has for its refuge Space. Stupefaction has Tamas (Darkness) for its refuge. Cupidity has the objects of the senses for its refuge.[19] Vishnu is attached to (the organs of) motion. Cakra is attached to (the organs of) strength. The deity of fire is attached to the stomach. Earth is attached to the Waters. The Waters have Heat (or fire) for their refuge.[20] Heat attaches itself to the Wind; and the Wind has Space for its refuge; and Space has Mahat for its refuge; and Mahat has the Understanding for its foundation.[21] The Understanding has its refuge in Tamas; Tamas has Rajas for its refuge; Rajas is founded upon Sattwa; and Sattwa is attached to the Soul.[22] The Soul has the glorious and puissant Nārāyana for its refuge. That glorious deity has Emancipation for his refuge. Emancipation is independent of all

* The ten properties included in Sattwa or Goodness are gladness, cheerfulness, enthusiasm, fame, righteousness, contentment, faith, sincerity, liberality, and lordship. The nine properties included in Rajas or Passion are belief in the deities, (ostentatious) charity, enjoyment and endurance of happiness and sorrow, disunion, exhibition of manliness, lust and wrath, intoxication, pride, malice, and disposition to revile. The eight qualities included in Tamas or Darkness are unconsciousness, stupefaction, excess of stupefaction, muddiness of the understanding, blindness (of results), sleep, heedlessness, and procrastination. The seven incidents of Buddhi or the Understanding are Mahat, consciousness, and the five subtile essences. The six incidents of Mind are Mind and the five senses. The five incidents appertaining to Space are space, water, wind, light, and earth. According to a different school of philosophy, Buddhi or the Understanding is said to have four incidents appertaining to it, *viz.*, doubt, ascertainment, pride, and memory. Tamas (Darkness) also is otherwise regarded to have only three incidents, *viz.*, inability of comprehension, partial comprehension, and totally erroneous comprehension. Rajas (Passion) is (according to this school) regarded as having only the two incidents of inclination (to act) and sorrow. Sattwa has but one incident, *viz.*, Enlightenment.—T.

refuge.[23] Knowing that this body, that is endued with six and ten possessions, is the result of the quality of Sattwa, understanding fully the nature of the physical organism and the character of the Chetanā that dwells within it,[24] recognising the one existent Being that lives in the body, *viz.*, the Soul, which stands aloof from every concern of the body and in which no sin can attach, realising the nature of that second object, *viz.*, the acts of persons attached to the objects of the senses,[25] understanding also the character of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Emancipation and the scriptures that bear upon it,[26] knowing fully the nature of the vital breaths called Prāna, Apāna, Samāna, Vyāna, and Udāna, as also the two other breaths, *viz.*, the one going downward and the other moving upward,[27] indeed, knowing those seven breaths ordained to accomplish seven different functions, ascertaining the nature of the Prajāpatis and the Rishis and the high paths, many in number, of virtue or righteousness,[28] and the seven Rishis and the innumerable royal Rishis, O scorcher of foes, and the great celestial Rishis and the other regenerate Rishis endued with the effulgence of the Sun,[29] beholding all these falling away from their puissance in course of many long ages, O monarch, hearing of the destruction of even of all the mighty beings in the universe,[30] understanding also the inauspicious end that is attained, O king, by creatures of sinful acts, and the miseries endured by those that fall into the river Vaitarani in the realms of Yama,[31] and the inauspicious wanderings of creatures through diverse wombs, and the character of their residence in the unholy uterus in the midst of blood and water[32] and phlegm and urine and fæces, all of foul smell, and then in bodies that result from the union of blood and the vital seed, of marrow and sinews,[33] abounding with hundreds of nerves and arteries and forming an impure mansion of nine doors, comprehending also what is for his own good and what those diverse combinations are which are productive of good,[34] beholding the abominable conduct of creatures whose natures are characterised by Darkness or Passion or Goodness, O chief

of Bharata's race,[35]—conduct that is reprehended, in view of its incapacity to acquire Emancipation, by the followers of the Sānkhya doctrine who are fully conversant with the Soul, beholding the swallowing up of the Moon and the Sun by Rāhu,[36] the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the sad separation of all united objects,[37] and the diabolical behaviour of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body,[38] marking the little attachment creatures have to the quality of Sattwa in consequence of their being overwhelmed by wrath and stupefaction, beholding also only one among thousands of human beings resolved to struggle after the acquisition of Emancipation,[39] understanding the difficulty of attaining to Emancipation according to what is stated in the scriptures, seeing the marked solicitude that creatures manifest for all unattained objects and their comparative indifference to all objects that have been attained,[40] marking the wickedness that results from all objects of the senses, O king, and the repulsive bodies, O son of Kunti, of persons reft of life,[41] and the residence, always fraught with grief, of human beings, O Bhārata, in houses (in the midst of spouses and children), knowing the end of those terrible and fallen men who become guilty of slaying Brāhmanas,[42] and of those wicked Brāhmanas that are addicted to the drinking of alcoholic stimulants, and the equally sad end of those that become criminally attached to the spouses of their preceptors,[43] and of those men, O Yudhishthira, that do not properly reverence their mothers, as also of those that have no reverence and worship to offer to the deities,[44] understanding also, with the help of that knowledge (which their philosophy imparts), the end that overtakes all perpetrators of wicked acts, and the diverse ends that overtake those who have taken birth among the intermediate orders,[45] ascertaining the diverse declarations of the Vedas, the courses of seasons, the fading of years, of months,[46] of fortnights, and of days, beholding directly the waxing and the waning

of the Moon,[47] seeing the rising and the ebbing of the seas, and the diminution of wealth and its increase once more,[48] and the separation of united objects, the lapse of Yugas, the destruction of mountains, the drying up of rivers,[49] the deterioration of (the purity of) the several orders and the end also of that deterioration occurring repeatedly, beholding the birth, decrepitude, death, and sorrows of creatures,[50] knowing truly the faults attaching to the body and the sorrows to which human beings are subject, and the vicissitudes to which the bodies of creatures are subject,[51] and understanding all the faults that attach to their own souls, and also all the inauspicious faults that attach to their own bodies, (the followers of the Sānkhya philosophy succeed in attaining to Emancipation).'[52]

"Yudhishthira said,—'O thou of immeasurable energy, what are those faults that thou seest attaching to one's body? It behooveth thee to expound this doubt to me fully and truly!'[53]

"Bhishma said,—'Listen, O slayer of foes! The Sānkhyas or followers of Kapila, who are conversant with all paths and endued with wisdom, say that there are in all five faults, O puissant one, in the human body.[54] They are Desire and Wrath and Fear and Sleep and Breath.[55] These faults are seen in the bodies of all embodied creatures. They that are endued with wisdom cut the root of wrath with the aid of Forgiveness. Desire is cut off by casting off all purposes.[56] By cultivation of the quality of Goodness (Sattwa) sleep is conquered, and Fear is conquered by cultivating Heedfulness. Breath is conquered by abstemiousness of diet, O king.[57] Truly understanding *gunas* by the aid of hundreds of *gunas*, and faults by hundreds of faults, and diverse causes by hundreds of causes,[58] ascertaining that the world is like the froth of water, enveloped by hundreds of illusions flowing from Vishnu, like a painted edifice, and as unsubstantial as a reed,[59] beholding it to be (as terrible as) a dark pit, or as unreal as bubbles of water, for the years that compose its age are as shortlived (compared to the duration of eternity) as bubbles, seeing it exposed to immediate destruction, bereft of happi-

ness, having certain ruin for its end and from which it can never escape,[60] sunk in Rajas and Tamas, and utterly helpless like an elephant sunk in mire,—noting all this—the Sānkhyas, O king, endued with great wisdom, casting off all affection arising from one's relations towards one's children,[61] by the aid, O king, of that extensive and all-embracing knowledge which their system advocates, and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bhārata, all inauspicious scents born of Rajas and all scents of a like nature arising from Tamas and all auspicious scents arising from Sattwa and all pleasures of the touch (and of the other senses) born of the same three qualities and inhering to the body,[62-63]—indeed, O Bhārata, aided by the Yoga of knowledge, these Yatis crowned with success,—cross the Ocean of life. That Ocean, so terrible, has sorrow for its waters. Anxiety and grief constitute its deep lakes. Disease and death are its gigantic alligators. The great fears that strike the heart at every step are its huge snakes.[64] The deeds inspired by Tamas are its tortoises. Those inspired by Rajas are its fishes. Wisdom constitutes the raft for crossing it. The affections entertained for objects of the senses are its mire. Decrepitude constitutes its region of grief and trouble.* Knowledge, O chastiser of foes, is its island. Acts constitute its great depth. Truth is its shores. Pious observances constitute the verdant weeds floating on its bossom.† Envy constitutes its rapid and mighty current. The diverse sentiments of the heart constitute its mines. The diverse kinds of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its mighty eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones are its flights of steps, and phlegm is its froth. Gifts are its pearl-banks. The lakes of blood are its corals. Loud laughter constitutes its roars. Diverse sciences are its impassability. Tears are its brine. Renun-

* 'Durga' is an inaccessible region such as a forest or wilderness which cannot be passed through except with great pain and danger.—T.

† The correct reading seems to be 'sthita-vratati-samkulam.'—T.

ciation of company constitutes the high refuge (of those that seek to cross it). Children and spouses are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstention from injury, and Truth, are its boundary line. Death is its storm-wave. The knowledge of Vedānta is its island (capable of affording refuge to those that are tossed upon its waters). Acts of compasson towards all creatures constitute its life-buoys,* and Emancipation is the priceless commodity offered to those voyaging on its waters in search of marchandise. Like its substantive prototype with its equine head disgorging flames of fire, this ocean too has its fiery terrors. Having transcended the liability, that is so difficult to transcend, of dwelling within the gross body, the Sānkhyas enter into pure space.†[65-72] Surya then bears, with his rays, those righteous men that are practicers of the Sānkhya doctrines. Like the fibres of the lotus-stalk conveying water to the flower into which they all converge, Surya, drinking all things from the universe, conveys them unto those good and wise men.‡[73] Their attachments all destroyed, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bhārata, are borne by

* 'Udadhi' is, literally, a water-jar. In this country most people, while swimming, use water-jars as buoys. The mouth of the jar being dipped into the water, the air confined within it serve to support heavy weights. I have heard that the most rapid currents are crossed by milkmaids in this way, all the while bearing milk pails on their heads.—T.

† In the second line of 72, 'dustaram-janma' means 'janma-yuktam dustaram.'—T.

‡ The sense seems to be that by practising the Sānkhya doctrines men cease to have any regard for even their gross bodies. They succeed in realising their existence as independent of all earthly or heavenly objects. What is meant by the Sun bearing them in his rays and conveying to them all things from every part of the universe is that these men acquire great puissance. This is not the puissance of Yoga but of knowledge. Everything being regarded as unsubstantial and transitory, the position of Indra himself, or of Brahman, is looked upon as undesirable and unworthy of acquisition. Sincere conviction of this kind and the course of canduct that is conformable to it is literally puissance of the highest kind, for all the purposes of puissance are capable of being served by it.—T.

that wind[74] which is subtile, cooling, fragrant, and delicious to the touch, O Bhārata! In fact, that wind which is the best of the seven winds, and which blows in regions of great felicity,[75] conveys them, O son of Kunti, to that which is the highest end in space.* Then space into which they are carried, O monarch, conveys them to the highest end of Rajas.†[76] Rajas then bears them to the highest end of Sattwa. Sattwa then bears them, O thou of pure soul, to the Supreme and puissant Nārāyana.[77] The puissant and pure-souled Nārāyana at last, through himself, bears them to the Supreme Soul. Having reached the Supreme Soul, those stainless persons, who have (by that time) become the body of (what is called) That,‡[78] attain to immortality, and they have never afterwards to return from that position, O king! That is the highest end, O son of Prithā, which is attained by those high-souled men who have transcended the influence of all pairs of opposites.' "[79]

"Yudhishthira said,—'O sinless one, have those persons of firm vows, after they have attained to that excellent position which is fraught with puissance and felicity, any recollection of their lives including birth and death?[80] It behooveth thee to tell me properly what the truth is in this respect. O thou of Kuru's race, I do not think it proper to question any one else than thee![81] Observing the scriptures bearing upon Emancipation, I find this great fault in the subject (for certain scriptures on the topic declare that consciousness disappears in the emancipate state, while other scriptures declare the very reverse of this). If, having attained to that high state, the Yatis continue to live in consciousness,[82] it would seem, O king, that the religion of Pravritti is superior. If, again, consciousness disappears from the emancipate state and one who has become eman-

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* This is taken as meaning that the Sānkhyas are conveyed to the firmament of the heart. Perhaps, what is intended by it is that they become withdrawn from all external objects and even the impressions of all external things.—T.

† Perhaps, this means the pleasures of heaven.—T.

‡ *I. e.*, they who have identified themselves with Brahma.—T.

cipate only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Emancipation (for all that happens in dreamless slumber is that one's consciousness is temporarily overshadowed and suspended, but never lost, for it returns when one awakes from that slumber).*'[83]

"Bhishma said,—'However difficult it may be to answer it, the question which thou hast asked, O son, is proper. Verily, the question is of such a kind that even they that are possessed of great learning become stupefied in answering it, O chief of Bharata's race.[84] For all that, hear what the truth is as expounded by me. The high-souled followers of Kapila have set their high understandings on this point.[85] The senses of knowledge, O king, planted in the bodies of embodied creatures, are employed in their respective functions of perception. They are the instruments of the Soul, for it is through them that that subtile Being perceives.†[86] Disunited with the Soul, the senses are like lumps of wood, and are, without doubt, destroyed (in respect of the functions they serve) like the froth that is seen on the bosom of the ocean.‡[87] When the embodied creature, O scorcher of foes,

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* Yudhishthira's question seems to be this. Is there or is there not consciousness in the emancipate state? Different scriptures answer this question differently. If it be said that there is consciousness in that state, then why discard heaven and its pleasures, or the religion of Pravritti or acts which leads to those pleasures? Where is the necessity then of Sannyāsa or the religion of Nivritti or abstention from all acts? On the supposition of there being consciousness in the emancipate state, the Religion of Pravritti should be taken as superior. If, on the other hand, the existence of consciousness be denied, that would be an error. 'Dukshataram' is 'ayuktaram.'—T.

† Although I make use of the word 'perceive' yet remembering that the mind is included among the senses and regarded as the sixth sense, the functions of recollection, representation, &c., are also implied by the word 'paçyati.' The Burdwan translator gives a ridiculously erroneous version of this Verse.—T.

‡ The Commentator explains that the simile of the froth is introduced in consequence of its disappearance with the disappearance of water. K. P. Singha is incorrect in taking the instance of froth as illustrative of the *quickness* of the destruction.—T.

sinks into sleep along with his senses, the subtile Soul then roves among all objects like the wind through space.*[88] The subtile Soul, during slumber, continues to see (all forms) and touch all objects of touch, O king, and take in other perceptions, as well as when it is awake.[89] In consequence of their inability to act without their director, the senses, during sleep, all become extinguished in their respective places (and lose their powers) like snakes deprived of poison.†[90] At such times, the subtile Soul, repairing into the respective places of all the senses, without doubt, discharges all their functions.‡[91] All the qualities of Sattwa, all the attributes of the Understanding, O Bhārata,[92] as also those of Mind, and Space, and Wind, O thou of righteous soul, and all the attributes of liquid substances,[93] of Water, O Pārtha, and of Earth,—these senses with these qualities,—O Yudhishthira, which inhere to Jiva-souls, are along with the Jiva-soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that Jiva-soul. Like disciples waiting upon their preceptor with reverence, the senses too wait upon the Jiva-soul.[94-95] When the Jiva-soul transcends Prakriti, it attains to Brahma that is without change, that is highest, that is Nārāyana, that is beyond all pairs of opposites, and that transcends Prakriti.[96] Freed from both merit and demerit, the Jiva-soul, entering the Supreme Soul which is divested of all attributes, and which is the home of all auspiciousness, does not return thence, O Bhārata.[97] What remains, O son, is the mind with the senses, O Bhārata. These have to come back once more at the appointed season for doing the bidding of their great Master.$[98] Soon after, O son of Kunti, (when this body is

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* 'Sarvatra' does not mean 'through every part of the sleeper's body' as K. P. Singha takes it, but 'sarvavishaye' as the Commentator correctly explains it.—T.

† 'Iha' is 'sapne.' 'Aniçah' is 'nāsti içah or pravartakah yasya.'—T.

‡ For the Soul, in dreams, sees and hears and touches and smells, &c., precisely as it does while awake.—T.

$ The sense seems to be that a person who becomes emancipate in this life becomes so in Samādhi. When the state of Samādhi is over, his mind and senses return; and returning they do the bidding of the

cast off) the Yati striving after Emancipation, endued as he is with knowledge and desirous as he is of Guna, succeeds in attaining to that peace of Emancipation which is his who becomes bodiless.*[99] The Sānkhyas, O king, are endued with great wisdom. They succeed in attaining to the highest end by means of this kind of knowledge. There is no knowledge that is equal to this.[100] Do not yield to any kind of doubt. The Knowledge which is described in the system of the Sānkhyas is regarded as the highest. That knowledge is immutable and is eternally fixed. It is eternal Brahma in fulness.[101] It has no beginning, middle, and end. It transcends all pairs of opposites. It is the cause of the creation of the universe. It stands in fulness. It is without deterioration of any kind. It is uniform, and everlasting. Thus are its praises sung by the wise.[102] From it flow creation and destruction and all modifications. The great Rishis speak of it and applaud it in the scriptures.[103] All learned Brāhmanas and all the deities and all righteous men regard it as flowing from Brahma, Supreme, Divine, Infinite, Immutable, and Undeteriorating.[104] All Brāhmanas again that are attached to objects of the senses adore and applaud it by ascribing to it attributes that belong to illusion.† The same is the view of Yogins well observant of penances and meditation and of Sānkhyas of immeasūrable insight.[105] The Crutis declare, O son of Kunti, that the Sānkhya form of philosophy is the form of that Formless One. The cognitions

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Supreme, *i. e.*, bring about both happiness and misery, which, of course, are the consequences of the acts of past lives, though that happiness and misery are not felt. In the next Verse is said that these men very soon leave their bodies and become freed from rebirth.—T.

* There are two kinds of Emancipation ; one is attainable here, in this body. It is 'Jivan-mukti' ; the other is 'Videha-kaivalya' or that which becomes one's when one is bodiless. In 98, Jivan-mukti has been spoken of. In this Verse, the observations apply to 'Videha-kaivalya.'—T.

† 'Vadanti' is 'stuvanti.' Such men hymn its praises by regarding it as the Supreme Deity possessed of attributes. Those attributes, of course, are the result of illusion, for in its real nature there can be no attributes in Brahma.—T.

(according to that philosophy) have, O chief of Bharata's race, been said to be the knowledge of Brahma.*[106]

"'There are two kinds of creatures on Earth, O lord of Earth, *viz.*, mobile and immobile. Of these, those that are mobile are superior.[107] That high knowledge, O king, which exists in persons conversant with Brahma, and that which occurs in the Védas, and that which is found in other scriptures, and that in Yoga, and that which may be seen in the diverse Purānas, are all, O monarch, to be found in Sānkhya philosophy.†[108] Whatever knowledge is seen to exist in high histories, whatever knowledge occurs, O king, in the sciences appertaining to the acquisition of wealth as approved by the wise, whatever other knowledge exists in this world,—all these,—flow, O high-souled monarch, from the high knowledge that occurs among the Sānkhyas.[109] Tranquillity of soul, high puissance, all subtile knowledge of which the scriptures speak, penances of subtile force, and all kinds of felicity, O king, have all been duly ordained in the Sānkhya system.[110] Failing to acquire, O son of Prithā, that complete knowledge which is recommended by their system, the Sānkhyas attain to the status of deities and pass many years in felicity. Lording it over the celestials as they will, they fall, upon the expiration of the allotted period, among learned Brāhmanas and Yatis.‡[111] Casting off this body, those regenerate ones that follow the Sānkhya system enter into the superior state of Brahma like the celestials entering into the firmament, by devoting themselves wholly to that adorable system which is theirs and

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* Brahma is knowledge without duality, *i. e.*, knowledge without the consciousness of knower and known. The knowledge or cognition of an object, when the object is annihilated, assumes the form of that knowledge which is called Brahma.—T.

† The Commentator explains that the object of this Verse is to show that among mobile creatures those endued with knowledge are superior, and among all kinds of knowledge, the knowledge occurring in the Sānkhya system is the highest.—T.

‡ *I. e.*, if in consequence of any defect of practice or *Sādhana*, the Sānkhyas fail to attain to Emancipation, they at least become translated into gods.—T.

which is worshipped by all wise men.[112] Those regenerate persons that are devoted to the acquisition of that knowledge which is recommended in the Sānkhya system, even if they fail to attain to eminence, are never seen to fall among intermediate creatures, or to sink into the status of sinful men.[113] That high-souled person who is fully conversant with the vast, high, ancient, ocean-like, and immeasurable Sānkhya system that is pure and liberal and agreeable, becomes, O king, equal to Nārāyana.[114] I have now told thee, O god among men, the truth about the Sānkhya system. It is the embodiment of Nārāyana, of the universe as it exists from the remotest time.* When the time of Creation comes, He causes the Creation to start into life, and when the time comes for destruction, He swallows up everything. Having withdrawn everything into his own body he goes to sleep,—that inner Soul of the universe.' "†[115]

SECTION CCCIII.

"Yudhisthira said,—'What is that which is called Undeteriorating and by attaining to which no one has to come back? What, again, is that which is called Deteriorating, and by attaining to which one has to return once more?[1] O slayer of foes, I ask thee the distinction that exists O thou of mighty arms, between the Deteriorating and the Undeteriorating ones for understanding them both truly, O delighter of the Kurus.[2] Brāhmanas conversant with the Vedas, speak of thee as an Ocean of knowledge. Highly-blessed Rishis and Yatis of high souls do the same.[3] Thou hast very few days to live. When the Sun turns from his southern path for entering into the northern, thou shalt attain to thy high end.[4] When thou shalt leave us, from whom shall we hear of all that is beneficial for us? Thou art the lamp of Kuru's race. Indeed, thou art always blazing with the light of knowledge.[5] O perpetuater of Kuru's

* *I. e.*, it is everything.—T.

† That Nārāyana who does all this is the embodiment of the Sānkhya system.—T.

race, I desire, therefore, to hear all this from thee. Listening to thy discourses that are always sweet like nectar, my curiosity, without being satiated, is always increasing!'[6]

"Bhishma said,—'I shall, in this connection, relate to thee the old narrative of the discourse that took place between Vaçishtha and king Karāla of Janaka's race.[7] Once on a time when that foremost of Rishis, *viz.*, Vaçishtha, endued with the effulgence of the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme good.[8] Highly proficient in that department of knowledge which is concerned with the Soul and possessed of certain conclusions in respect of all branches of that science,[9]* as Maitrāvaruni, that foremost of Rishis, was seated, the king, approaching him with joined hands, asked him in humble words, well pronounced and sweet and destitute of all controversial spirit, this question,[10]—O holy one, I desire to hear of Supreme and Eternal Brahma by attaining to which men of wisdom have not to come back.[11] I desire also to know that which is called Destructible and That into which this universe enters when destroyed. Indeed, what is That which is said to be indestructible, auspicious, beneficial, and free from evil of every kind?—'[12]

"'Vaçishtha said,—Hear, O lord of Earth, as to how this universe is destroyed, and of That which was never destroyed and which will never be destroyed at any time.[13] Twelve thousand years, (according to the measure of the celestials,) make a Yuga. Four such Yugas, taken a thousand times, make a Kalpa which measures one day of Brahman.†[14] Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed,‡ Cambhu of formless soul and

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* The Commentator explains the compound 'Adhyātmagatiniçchayam' differently.—T.

† Both the Vernacular translators render this Verse wrongly.—T.

‡ 'Yasyānte' is explained by the Commentator as implying 'Brahmanah ante,' and not 'at the end of that night.' The line occurs in Manu (Chap. I, 74.) where 'ante' refers to Brahman's day and night. Vaçishtha here refers to Mahāpralaya, and not any intermediate Pralaya.—T.

to whom the Yoga attributes of Animā, Laghimā, &c., naturally inhere, awakes, and once more creates that First or Eldest of all creatures, possessed of vast proportions, of infinite deeds, endued with form, and identifiable with the universe. That Cambhu is otherwise called Içāna (the lord of everything). He is pure Effulgence, and transcends all deterioration,[15-16] having his hands and feet stretching in all directions, with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, overwhelming the entire universe.[17] The eldest-born Being is called Hiranyagarbha. This holy one has (in the Vedānta) been called the Understanding. In the Yoga scriptures, He is called the Great, and Virinchi, and the Unborn.[18] In the Sānkhya scriptures, He is indicated by diverse names, and regarded as having Infinity for his Soul. Of diverse forms and constituting the soul of the universe, He is regarded as One and Indestructible.[19] The three worlds of infinite ingredients have been created by Him without assistance from any source and have been overwhelmed by him. In consequence of His manifold forms, He is said to be of universal form.[20] Undergoing modifications He creates Himself by Himself. Endued with mighty energy, He first creates Consciousness and that Great Being called Prajāpati endued with Consciousness.[21] The Manifest (or Hiranyagarbha) is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of Mahān (or Virāt) and Consciousness, by Hiranyagarbha, is the Creation of Ignorance.*[22] Ascription of attributes (worthy of worship) and the destruction thereof, called respectively by the names of Ignorance and Knowledge by persons learned in the interpretation of the Crutis, then arose, referring to this, that, or the other of the three (*viz.*, Akshara, Hiranyagarbha, or Virāt).†[23] Know,

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* In the creation of Mahān or Prajāpati or Virāt, and of Consciousness, the element of Tamas or Ignorance predominates.—T.

† This is a very abstruse Verse. I am not sure that I have understood it correctly. What is said here seems to be this: from Akshara arose Hiranyagarbha; from Hiranyagarbha arose Virāt. This, that, or the other is worshipped by ordinary men, while persons possessed of

O king, that the creation of the (subtile) elements from Consciousness is the third.* In all kinds of Consciousness is the fourth creation which flows from modification of the third.[24] This fourth creation comprises Wind and Light and Space and Water and Earth, with their properties of sound, touch, form, taste, and scent.[25] This aggregate of ten arose, without doubt, at the same time. The fifth creation, O monarch, is that which has arisen from combinations of the primal elements (named above).[26] This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands, and the two legs, and the lower duct, and the organs of generation.[27] The first five of these constitute the organs of knowledge, and the last five the organs of action. All these, with mind, arose simultaneously, O king.[28] These constitute the four and twenty topics that exist in the forms of all living creatures. By understanding these properly, Brāhmanas possessed of insight into the truth have never to yield to sorrow.[29] In the three worlds a combination of these, called body, is possessed by all embodied creatures. Indeed, O king, a combination of those is known as such in deities and men and Dānavas,[30] in Yakshas and spirits and Gandharvas, and Kinnaras and great snakes, and Chāranas and Piçāchas,[31] in celestial Rishis and Rākshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Cwapākas and Chaineyas and Chandālas and Pukkasas,[32] in elephants and steeds and asses and tigers, and trees, and kine. Whatever other crea-

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real insight do not invest any of them with attributes worthy of worship. The speaker says that the ascription of attributes, called Ignorance, and the non-ascription (or destruction of that ascription,) called Knowledge, (with respect to Virāt or Hiranyagarbha or Akshara), then arose. It might be asked that when there were no men as yet to worship or to condemn such worship, how could the two arise? The answer is that the two, in their subtile forms, came into existence and were afterwards availed of by men when men came into being,—T.

* From Akshara or the Indestructible is Hiranyagarbha. From Hiranyagarbha is Mahān or Virāt, and Consciousness. From the last are the subtile elements.—T.

tures exist in water or space or on earth, for there is no other place in which creatures exist as we have heard, have this combination.[33-4] All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures produced by union of these four and twenty are said to be destructible.[35]

" 'This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, meet with destruction, therefore, it is said to be Destructible.[36] The very Being called Mahān who is the eldest-born is always spoken of as an instance of the Destructible. I have now told thee, O monarch, all that thou hadst asked me.[37] Transcending the four and twenty topics already adverted to is the twenty fifth called Vishnu. That Vishnu, in consequence of the absence of all attributes, is not a topic (of knowledge) though as that which pervades all the topics, he has been called so by the wise.[38] Since that which is destructible has caused all this that is Manifest, therefore, all this is endued with form. The twentyfourth, which is Prakriti, is said to preside over all this (which has sprung from her modifications). The twentyfifth, which is Vishnu, is formless and, therefore, cannot be said to preside over the universe.*[39] It is that Unmanifest (Prakriti), which, when endued with body (in consequence of union with Chit) dwells in the hearts of all creatures endued with body. As regards eternal Chetana (the Indestructible), although he is without attributes and without form, yet he (in consequence of a union with Prakriti) assumes all forms.[40] Uniting with Prakriti which has the attributes of birth and death, he also assumes the attributes of birth and death. And in consequence of such union he becomes an object of perception and though in

* The meanings of such Verses depend upon the grammatical significations of certain words that are used. They can scarcely be rendered accurately into any other language not derived from Sanskrit. What is said here is that it is Prakriti which must be said to be the *Adhishthātri* of the universe. Vishnu is not so. Vishnu, Brahma, Akshara, or the Indestructible, however, is said to *cover* or *pervade* the universe (vyāpnoti). Vishnu is *Vyāpaka* but not *Adhishthātri*.—T.

reality divested of all attributes yet he comes to be invested therewith.[41] It is in this way that the Mahat-Soul (Hiranyagarbha), becoming united with Prakriti and invested with Ignorance, undergoes modifications and becomes conscious of Self.[42] Uniting with the attributes of Sattwa and Rajas and Tamas, he becomes identified with diverse creatures belonging to diverse orders of Being, in consequence of his forgetfulness and his waiting upon Ignorance.[43] In consequence of his birth and destruction arising from the fact of his dwelling in union with Prakriti, he thinks himself to be no other than what he apparently is. Regarding himself as this or that, he follows the attributes of Sattwa, Rajas, and Tamas.[44] Under the influence of Tamas, he attains to diverse kinds of conditions that are affected by Tamas. Under the influences of Rajas and Sattwa, he attains similarly to conditions that are affected by Rajas and Sattwa.[45] There are three colors in all, *viz.*, White, Red, and Dark. All those colors appertain to Prakriti (so that He it is who becomes White or Red or Dark according as the nature of the Prakriti is with which He becomes identified for the time being).[46] Through Tamas one goes to hell. Through Rajas one attains to (and remains in) the status of humanity. Through Sattwa, people ascend to the regions of the deities and become sharers of great felicity.[47] By adhering to sin continuously one sinks into the intermediate order of beings. By acting both righteously and sinfully one attains to the status of humanity. By acting only righteously, one attains to the status of the deities.[48] In this way the twentyfifth, *viz.*, Akshara (the Indestructible), the wise say, by union with the unmanifest (Prakriti), becomes transformed into Kshara (destructible). By means of knowledge, however, the Indestructible becomes displayed in His true nature.—' "[49]

SECTION CCCIV.

" 'Vaçishtha said,—Thus in consequence of his forgetfulness the Soul follows Ignorance and obtains thousands of bodies one after another.[1] He attains to thousands of births

among the intermediate orders and sometimes among the very gods in consequence of his union with (particular) attributes and the puissance of attributes.*[2] From the status of humanity he goes to heaven and from heaven he comes back to humanity, and from humanity he sinks into hell for many long years.[3] As the worm that fabricates the cocoon shuts itself completely on every side by means of the threads it weaves itself, even so the Soul, though in reality transcending all attributes, invests himself on every side with attributes (and deprives himself of liberty).†[4] Though transcending (in his real nature) both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though transcending all diseases, the Soul regards himself to be afflicted by headache and opthalmia and toothache and affections of the throat and abdominal dropsy, and burning thirst, and enlargement of glands, and cholera, and vitiligo, and leprosy, and burns, and asthma and phthisis, and epilepsy, and whatever other diseases of diverse kinds are seen in the bodies of embodied creatures.[5-7] Regarding himself, through error, as born among thousands of creatures in the intermediate orders of being, and sometimes among the gods, he endures misery and enjoys the fruits of his good deeds.[8] Invested with Ignorance he regards himself as robed sometimes in white cloth and sometimes in full dress consisting of four pieces, or as lying on floors (instead of on beds on bedsteads) or with hands and feet contracted like those of frogs, or as seated upright in the attitude of ascetic contemplation, or as clad in rags or as lying or sitting under the canopy of heaven or within mansions built of bricks and stone or on rugged stones or on ashes or bare stones or on the bare earth or on beds or on battlefields or in water or in mire or on wooden planks or on diverse kinds of beds; or,

* In the previous Section it has been said that through Tamas he takes birth among the intermediate orders, through Rajas among human beings, and through Sattwa among gods. The root 'kshi' in 'Gunakshayāt' means 'aiçaryya' or puissance.—T.

† The soul weaves a cocoon with attributes (or, acts which result from attributes), and though free deprives himself of freedom.—T.

impelled by desire of fruit, he regards himself as clad in a scant piece of cloth made of grass or as totally nude or as robed in silk or in skin of the black antelope or in cloth made of flax or in sheep-skin or in tiger-skin or in lion-skin or in fabric of hemp, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of torn rags or in diverse other kinds of cloth too numerous to mention. The soul regards himself also as wearing diverse kinds of ornaments and gems, or as eating diverse kinds of food.[9-15] He regards himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day,[16] or as once in six or seven or eight nights, or as once in ten or twelve days,[17] or as once in a month, or as eating only roots, or fruits, or as subsisting upon air or water alone, or on cakes of sesame husk, or curds or cowdung,[18] or the urine of the cow or potherbs or flowers or moss or raw food,[19] or as subsisting on fallen leaves of trees or fruits that have fallen down and lay scattered on the ground, or diverse other kinds of food, impelled by the desire of winning (ascetic) success.[20] The Soul regards himself as adopting the observance of Chāndrāyana according to the rites ordained in the scriptures, or diverse other vows and observances, and the courses of duty prescribed for the four modes of life, and even direlections of duty,[21] and the duties of other subsidiary modes of life included in the four principal ones, and even diverse kinds of practices that distinguish the wicked and sinful. The Soul regards himself as enjoying retired spots and the delightful shades of mountains and the cool vicinity of springs and fountains,[22] and solitary river banks and secluded forests, and sacred spots dedicated to the deities, and lakes and waters withdrawn from the busy haunts of men,[23] and lone mountain caves affording the accomodation that houses and mansions afford. The Soul regards himself as employed in the recitation of different kinds of hidden *mantras* or as observing different vows[24] and rules and diverse kinds of penances, and sacrifices of many kinds, and rites of diverse sorts.[25] The Soul regards himself as adopting sometimes the ways of

traders and merchants and the practices of Brāhmánas and Kshatriyas and Vaiçyas and Cudras, and gifts of diverse kinds unto those that are destitute or blind or helpless.[26] In consequence of his being invested with Ignorance, the Soul adopts the different attributes of Sattwa and Rajas and Tamas, and Righteousness and Wealth and pleasure.[27] Under the influence of Prakriti, the Soul, undergoing modifications himself, observes and adopts and practises all these and regards himself as such. Indeed, the Soul regards himself as employed in the utterance of the sacred *mantras* Swāhā and Swadhā and Vashat, and in bowing unto those he regards as his Superiors;[28] in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them; in performing sacrifices and studying the scriptures, and doing all other acts and rites of this kind.[29] The Soul regards himself as concerned with birth and death and disputes and slaughter. All these, the learned say, constitute the path of acts good and bad.[30] It is the goddess Prakriti who causes birth and death. When the time approaches for universal Destruction, all existent objects and attributes are withdrawn by the Supreme Soul which then exists alone[31] like the Sun withdrawing at evening all his rays; and when the time comes for Creation He once more creates and spreads them out like the Sun shedding and spreading out his rays when morning comes. Even thus the Soul, for the sake of sport, repeatedly regards himself invested with all these conditions,[32] which are his own forms and attributes, infinite in number, and agreeable to himself. It is in this way that the Soul, though really transcending the three attributes, becomes attached to the path of acts and creates by modification Prakriti invested with the attributes of birth and death and identical with all acts and conditions which are characterised by the three attributes of Sattwa, Rajas, and Tamas. Arrived at the path of action, the Soul regards particular acts to be endued with particular characteristics and productive of particular ends.[33-34] O monarch, the whole of this universe has been blinded by Prakriti and all things have been diversely overwhelmed (through Prakriti) by the attributes

of Rajas and Tamas.[35] It is in consequence of the Soul being invested by Prakriti that these pairs of opposites, productive of happiness and woe, repeatedly come. It is in consequence of this Ignorance that Jiva regards these sorrows to be his and imagines them as pursuing him.[36] Indeed, O monarch, through that Ignorance it is that Jiva imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the felicity that awaits all his good acts. It is through Ignorance that he thinks he should enjoy and endure these delights and these woes here in this world.[37-38] Through Ignorance Jiva thinks, —I should secure my happiness. By continually doing good acts, I may have happiness in this life till its close and I shall be happy in all my future lives.[39] Through, again, the (evil) acts I do in this life unending sorrow may become mine. The status of humanity is fraught with great misery, for from it one sinks into hell.[40] From hell, it will take many long years before I can come back to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to come back again to humanity[41] and thence to sink into hell once more!—One who always regards this combination of the primal elements and the senses, with the Chit's reflection in it, to be thus invested with the characteristics of the Soul,[42] has repeatedly to wander among gods and human beings and to sink into hell. Being always invested with the idea of meum, Jiva has to make a round of such births.[43] Millions upon millions of births have to be gone through by Jiva in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all fraught with good and bad fruits,[44] has in the three worlds to assume successive forms and to enjoy and endure fruits corresponding therewith. It is Prakriti that causes acts fraught with good and bad acts;[45] and it is Prakriti that enjoys and endures the fruits thereof in the three worlds. Indeed, Prakriti follows the course of acts. The status of the intermediate beings, of humanity, and of the gods, as well,[46]—these three fields,—should be known as originating in Prakriti. Prakriti has

been said to be destitute of all attributes. Her existence is affirmed only in consequence of her acts (beginning with Mahat).[47] After the same manner, Purusha (or Soul), though without attributes himself, has his existence affirmed in consequence of the acts which the body does when it receives his reflection. Although the Soul is not subject to modifications of any kind, and is the active principle that sets Prakriti in motion,[48] yet entering a body that is united with the senses of knowledge and action, he regards all the acts of those senses as his own. The five senses of knowledge beginning with the ear,[49] and those of action beginning with speech, uniting with the attributes of Sattwa and Rajas and Tamas, become engaged in numerous objects. Jiva imagines that it is he who does the acts of his life and that the senses of knowledge and action belong to him,[50] although in reality he has no senses. Indeed, though unequipt with body, he imagines that he has a body. Though destitute of attributes, he regards himself as endued therewith; and though transcending Time, imagines himself to be under Time's control.[51] Though destitute of understanding, he still regards himself as endued with it, and though transcending the (four and twenty) topics, regards himself as one included among them. Though deathless, he still regards himself as liable to death, and though motionless regards himself to be endued with motion.[52] Though not possessed of a material case, he still regards himself as possessed of one; and though unborn, he still regards himself as invested with birth. Though transcending penances, he still regards as engaged in penances, and though he has no end (after which to strive), he still regards himself as liable to attain to ends (of diverse kinds).[53] Though not endued with motion and birth, he still regards himself as endued with both, and though transcending fear, still regards himself as liable to fear. Though Indestructible, he still regards himself Destructible. Invested with Ignorance, the Soul thus thinks of himself.—' "[54]

Section CCCV.

"'Vaçishtha said,—It is thus, in consequence of his Ignorance and his association with others that are invested with Ignorance, that Jiva has recourse to millions and millions of births every one of which has dissolution in the end.[1] In consequence of his transformation into Chit invested with Ignorance, Jiva betakes himself to millions of abodes, every one of which is liable to end in destruction, among intermediate beings and men and the deities.[2] In consequence of Ignorance, Jiva, like Chandramas, has to wax and wane thousands and thousands of times. This is truly the nature of Jiva when invested with Ignorance. Know that Chandramas has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth (*i. e.*, that portion which remains invisible and which appears on the night of the Newmoon) remains constant. After the manner of Chandramas, Jiva too has full sixteen portions. Only fifteen of these, (*viz.*, Prakriti with Chit's reflection, the ten senses of knowledge and action, and the four inner faculties,) appear and disappear. The sixteenth (*viz.*, Chit in its purity) is subject to no modification.-[4] Invested with Ignorance, Jiva repeatedly and continually takes birth in the fifteen portions named above. With the eternal and immutable portion of Jiva the primal essences become united and this union takes place repeatedly.[5] That sixteenth portion is subtile. It should be known as Soma (eternal and immutable). It is never upheld by the senses. On the other hand, the senses are upheld by it.[6] Since those sixteen portions are the cause of the birth of creatures, creatures can never, O monarch, take birth without their aid. They are called Prakriti. The destruction of Jiva's liability to be united with Prakriti is called Emancipation.[7] The Mahat-Soul, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest,* has to assume it

* Made of Chit and Not-Chit combined.—T.

repeatedly. In consequence of not knowing That which is stainless and pure, and for its devotion to what is the result of a combination of both Pure and Impure,[8-9] the Soul, which is in reality pure, becomes, O king, Impure. Indeed, in consequence of its devotion to Ignorance, Jiva, though characterised by Knowledge, becomes repeatly associated with Ignorance.[10] Though, O monarch, free from error of every kind, yet in consequence of its devotion to the three attributes of Prakriti, it becomes endued with those attributes.—' "[11]

Section CCCVI.

" 'Janaka said,—O holy one, it has been said that the relation between male and female is like that which subsists between the Indestructible and the Destructible (or Purusha and Prakriti).[1] Without a male, a female can never conceive. Without a female, a male also can never create a form.[2] In consequence of their union with each other, and each depending upon the attributes of the other, forms (of living creatures) are seen to flow. This is the case with all orders of being.[3] Through each other's union for purposes of (sexual) congress, and through each depending upon the attributes of the other, forms (of living creatures) flow in menstrual seasons. I shall tell to thee the indications thereof.[4] Hear what the attributes are that belong to the sire and what those are that belong to the mother. Bones, sinews, and marrow, O regenerate one, we know, are derived from the sire.[5] Skin, flesh, and blood, we hear, are derived from the mother. Even this, O foremost of regenerate persons, is what may be read of in the Veda and other scriptures.[6] Whatever is read as declared in the Vedas and in other scriptures is regarded as authority. The authority, again, of the Vedas and other scriptures (not inconsistent with the Vedas), is eternal.[7] If Prakriti and Purusha be always united together in this way by each opposing and each depending on the other's attributes,[8] I see, O holy one, that Emancipation cannot exist. Thou, O holy one, art possessed of spiritual vision so that thou seest all things as

if they are present before thy eyes. If, therefore, there be any direct evidence of the existence of Emancipation, do thou speak of it to me.[9] We are desirous of attaining to Emancipation. Indeed, we wish to attain to That which is auspicious, bodiless, not subject to decrepitude, eternal, beyond the ken of the senses, and having nothing superior to it!—[10]

"'Vaçishtha said,—What thou sayest about the indications of the Vedas and the other scriptures (in respect of this matter) is even so. Thou takest those indications in the way in which they should be taken.[11] Thou bearest, however, in thy understanding, only the texts of the Vedas and the other scriptures. Thou art not, O monarch, truly conversant with the real meaning of those texts.[12] That person who bears in his understanding merely the texts of the Vedas and the other scriptures without being conversant with the true sense or meaning of those texts, bears them fruitlessly.[13] Indeed, one who holds the contents of a work in memory without comprehending their meaning, is said to bear an useless burthen. He, however, who is conversant with the true meaning of a treatise, is said to have studied that treatise to purpose.[14] Questioned regarding the meaning of a text, it behooveth one to communicate that meaning which he has comprehended by a careful study.[15] That person of dull intelligence who refuses to expound the meanings of texts in the midst of a conclave of the learned, that person of foolish understanding, never succeeds in expounding the meaning correctly.*[16] An ignorant person, going to expound the true meaning of treatises, incurs ridicule. Even those possessed of a knowledge of the Soul have to incur ridicule on such occasions (if what they go to explain has not been acquired by study).[17] Listen now to me, O monarch, as to how the subject of Emancipation

* The sense seems to be that the obligation to explain a treatise in the midst of a conclave always stimulates the best faculties, and if it is a conclave of the learned, the friction of intellects is sure to bring out the correct sense.—T.

has been explained (by preceptors to disciples from days of old) among high-souled persons conversant with the Sānkhya and the Yoga systems of philosophy.[18] That which the Yogins behold is precisely that which the Sānkhyas strive after to attain. He who sees the Sānkhya and the Yoga systems to be one and the same is said to be endued with intelligence.[19] Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses (of both knowledge and action), about which thou wert speaking unto me, exist.[20] Objects flow from objects; the senses from the senses. From body one obtains a body, as a seed is obtained from seed.[21] When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all attributes; and in consequence of His being so, how, indeed, can He have attributes of any kind?[22] Space and other attributes arise from the attributes of Sattwa and Rajas and Tamas, and disappear ultimately in them. Thus the attributes arise from Prakriti and disappear in Prakriti.[23] Skin, flesh, blood, fat, bile, marrow, bones, and sinews,—these eight, that are made of Prakriti, know, O king, may sometimes be produced by the vital seed alone (of the male).[24] The Jiva-soul and the universe are said to both partake of Prakriti characterised by the three attributes of Swatta, Rajas, and Tamas. The Supreme Soul is different from both the Jiva-soul and the universe.[25] As the seasons, though unendued with forms, are nevertheless inferred from the appearance of particular fruits and flowers, after the same manner, Prakriti, though formless, is inferred from the attributes of Mahat and the rest that spring from it.[26] In this way, from the existence of Chaitanya in the body, the Supreme Soul, divested of all attributes whatever and perfectly stainless, is inferred.[27] Without beginning and destruction, without end, the overseer of all things, and auspicious, that Soul, only in consequence of its identifying itself with the body and other attributes, comes to be taken as invested with attributes.[28] Those persons that are truly conversant with attributes know that only objects endued with attributes can have attributes but that That which transcends all attri-

butes can have none.[29] When the Jiva-soul conquers all attributes born of Prakriti and which it assumes under error, only then does it behold the Supreme Soul.[30] Only the highest Rishis conversant with the Sānkhya and the Yoga systems know that Supreme Soul which Sānkhyas and Yogins and believers in all other systems say is beyond the Understanding, which is regarded as Knower and endued with the highest wisdom in consequence of its casting off all consciousness of identification with Prakriti, which transcends the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Prakriti and all the attributes born of Prakriti, and which, transcending the four and twenty topics of enquiry, forms the twentyfifth.[31-33] When men of knowledge, who stand in fear of birth, of the several conditions of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time.[34] An intelligent man regards the unity of the Jiva-soul with the Supreme Soul as consistent with the scriptures and as perfectly correct ; while the man destitute of intelligence looks upon the two as different from each other. This forms the distinction between the man of intelligence and the man that is destitute of it.[35] The indications of both Kshara and Akshara (Destructible and Indestructible) have now been said unto thee. Akshara is Onneness or Unity, while multiplicity or variety is said to be Kshara.[36] When one begins to study and understand properly the five and twenty topics of enquiry, one then comprehends that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them.[37] These are the several indications of what is included in the tale of topics or principles created and what transcends that tale. The wise have said that the tale of topics numbers only five and twenty.[38] That which transcends the topics is beyond that number and forms the twentysixth. The study or comprehension of created things (numbered five and twenty)

according to their aggregates (of five) is the study and comprehension of topics. Transcending these is That which is eternal.—' "[39]

Section CCCVII.

" 'Janaka said,—Thou hast, O foremost of Rishis, said that Unity is the attribute of that which is Akshara (Indestructible) and variety or multiplicity is the attribute of what is known as Kshara (Destructible). I have not, however, clearly understood the nature of these two. Doubts are still lurking in my mind.[1] Ignorant men look upon the Soul as endued with the incident of multiplicity. They, however, that are possessed of knowledge and wisdom regard the Soul to be one and the same. I, however, have a very dull understanding. I am, therefore, unable to comprehend how all this can happen.[2] The causes also that thou hast assigned for the unity and the multiplicity of Akshara and Kshara I have almost forgotten in consequence of the restlessness of my understanding.[3] I, therefore, desire to hear thee once more discourse to me on those same incidents of unity and multiplicity, on him who is knowing, on what is destitute of knowledge, on Jiva-soul, Knowledge, Ignorance, Akshara, Kshara, and on the Sānkhya and the Yoga systems, in detail and separately and agreeably to the truth.—[4-5]

" 'Vaçishtha said,—I shall tell thee what thou askest! Listen, however, to me, O monarch, as I expound to thee the practices of Yoga separately.[6] Contemplation, which constitutes an obligatory practice with Yogins, is their highest puissance.* Those conversant with Yoga say that that Contemplation is of two kinds.[7] One is the concentration of the mind, and the other is called Prānāyāma (regulation of breath). Prānāyāma is said to be endued with substance; while concentration of mind is unendued with it.†[8] Except-

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* For it enables them to conquer Ignorance.—T.

† When Prānāyāma is performed with the aid of *mantras* or *yapa*, it is said to be *saguna* or *sagarbha* or endued with substance. Concentration of mind, however, is made without the aid of such *yapa*.—T.

ing the three times when a man passes urine and stools and eats, one should devote the whole of his time to contemplation.[9] Withdrawing the senses from their objects by the aid of the mind, one possessed of intelligence, having made oneself pure, should, agreeably to the two and twenty modes of transmitting the Prāna breath, unite the Jiva-soul with That which transcends the four and twentieth topic (called Ignorance or Prakriti)* which is regarded by the wise as dwelling in every part of the body and as transcending decay and destruction.[10-11] It is by means of those two and twenty methods that the Soul may always be known, as heard by us. It is certain that this practice of Yoga is his whose mind is never affected by evil passions. It is not any other person's.[12] Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the Soul, during the first and the last part of the night,[13] after having, O king of Mithilā, suspended the functions of all the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of a block of stone.[14] When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then are they said to be in Yoga.[15] When one does not hear, and smell, and taste, and see; when one is not conscious of any touch; when one's mind becomes perfectly free from every purpose;[16] when one is not conscious of any thing, when one cherishes no thought, when one becomes like a piece of wood, then is one called by the wise to be in perfect Yoga.[17] At such a time one shines like a lamp that burns in a place where there is no wind; at such a time one becomes freed even from one's subtile form, and perfectly united with Brahma. When one attains to such progress, one has no longer to ascend or to fall among intermediate beings.[18] When persons like ourselves say that there has been a complete

* The two and twenty 'sanchodanas' or 'Preranas' are the two and twenty modes of transmitting the Prāna breath from the toe of the foot to the crown of the head. That which transcends Prakriti is the Supreme Soul.—T.

identification of the Knower, the Known, and Knowledge, then is the Yogin said to behold the Supreme Soul.*[19] While in Yoga, the Supreme Soul displays itself in the Yogin's heart like a blazing fire, or like the bright Sun, or like the lightning's flame in the sky.[20] That Supreme Soul which is Unborn and which is the essence of nectar, that is seen by high-souled Brāhmanas endued with intelligence and wisdom and conversant with the Vedas,[21] is subtiler than what is subtile and greater than what is great. That Soul, though dwelling in all creatures, is not seen by them.[22] The Creator of the worlds, He is seen only by a person endued with wealth of intellegence when aided by the lamp of the mind. He dwells on the other shore of thick Darkness and transcends him called Içwara.†[23] Persons conversant with the Vedas and endued with omniscience call Him the dispeller of Darkness, stainless, transcending Darkness, without attributes and endued therewith.[24]

" 'This is what is called the Yoga of Yogins. What else is the indication of Yoga? By such practices do Yogins succeed in beholding the Supreme Soul that transcends destruction and decay.[25] This much that I have told thee in detail concerns about the science of Yoga. I shall now discourse to thee of that Sānkhya philosophy by which the Supreme Soul is seen through the gradual destruction of errors.‡[26] The Sānkhyas, whose system is built on Prakriti, say that Prakriti, which is Unmanifest, is the foremost. From Prakriti, they say, O monarch, the second principle called Mahat, is produced.[27] It is heard by us that from Mahat flows the third principle called Consciousness. The Sānkhyas blessed with sight of the Soul say that from Consciousness flow the five subtile essences of sound, form, touch, taste, and

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* The reading I adopt is 'na-kathyate.'—T.

† 'Atmanah' is 'Içwarāt parah.'—T.

‡ 'Parisankhyanadarçanam' is explained by the Commentator thus: 'Parisankhyānam' is 'parivarjanam,' *i. e.*, the gradual 'pravilāpam' of errors; 'tena darçanam or sākshātkāram.'—T.

scent.[28] All these eight they call by the name of Prakriti. The modifications of these eight are sixteen in number. They are the five gross essences of space, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind.[29] Men of wisdom devoted to the Sānkhya path and conversant with all its ordinances and dispensations regard these four and twenty topics as embracing the whole range of Sānkhya enquiry.[30] That which is produced becomes merged in the producing cause. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order.[31] At every new Creation, the Gunahs start into existence in the lateral order (as stated above), and (when Destruction comes) they merge (each into its progenitor) in a reverse order, like the waves of the ocean disappearing in the ocean that gives them birth.[32] O best of kings, this is the manner in which the Creation and the Destruction of Prakriti takes place. The Supreme Being is all that remains when Universal Destruction takes place; and it is He that assumes multifarious forms when Creation starts into life.[33] This is even so, O king, as ascertained by men of knowledge. It is Prakriti that causes the Over-presiding Purusha to thus assume diversity and revert back to unity. Prakriti also herself has the same indications.[34] One fully conversant with the nature of the topics of enquiry knows that Prakriti also assumes the same kind of diversity and unity, for when Destruction comes she reverts into unity and when Creation flows she assumes diversity of form.[35] The Soul makes Prakriti, which contains the principles of production or growth, to assume manifold forms. Prakriti is called Kshetra (or soil). Transcending the four and twenty topics or principles is the Soul which is Great. It presides over that Prakriti or Kshetra.[36] Hence, O great king, the foremost of Yatis say that the Soul is the Presider. Indeed, it has been heard by us that in consequence of the Soul's presiding over all Kshetras, He is called the Presider.[37] And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna (Knower of Kshetra). And because also the Soul enters

into Unmanifest Kshetra (*viz.*, the body), therefore is He called Purusha.[38] Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower.[39] Knowledge and the object known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles.[40] The Unmanifest is called Kshetra, Sattwa (understanding), and also Içwara (the supreme Lord); while Purusha, which is the twentyfifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle conventionally).[41] This much, O king, is an account of the Sānkhya philosophy. The Sānkhyas call Prakriti the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul.[42] Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sānkhyas succeed in beholding That which transcends the four and twenty topics or principles.*[43] Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul.[44] I have now told thee everything about the Sānkhya System truly. Those who are conversant with this philosophy succeed in attaining to tranquillity.[45] Indeed, as men whose understandings are subject to error have direct cognisance of all objects of the senses, men freed from error have direct cognisance of Brahma.[46] They that succeed in attaining to that state have never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samādhi, and immutability, become theirs, in con-consequence of their having attained to the nature of the

* The Commentator explains that 'nistattwah' means 'nirgatam tattwan aparokshham yasmāt.' —T.

Indestructible.*[47] They who behold this universe as many (instead of seeing it as one and uniform) are said to see incorrectly. These men are blind to Brahma. O chastiser of foes, such persons have repeatedly to come back into the world and assume bodies (in diverse orders of Being).[48] They who are conversant with all that has been said above become possessed of omniscience, and accordingly when they pass from this body no longer become subject to the control of any more physical frames.[49] All things, (or the entire universe), have been said to be the result of the Unmanifest. The Soul, which is the twentyfifth, transcends all things. They who know the Soul have no fear of returning to the world.—' "[50]

Section CCCVIII.

" 'Vaçishtha said,—I have thus far discoursed to thee on the Sānkhya philosophy. Listen now to me as I tell thee what is Vidyā (Knowledge) and what is Avidyā (Ignorance), one after the other.[1] The learned say that that Prakriti, which is fraught with the attributes of Creation and Destruction, is called Avidyā; while Purusha, who is freed from the attributes of Creation and Destruction and who transcends the four and twenty topics or principles, is called Vidyā.[2] Listen to me first as I tell thee what is Vidyā among successive sets of other things, as expounded in the Sānkhya philosophy.[3] Among the senses of knowledge and those of action, the senses of knowledge are said to constitute what is known as Vidyā. Of the senses of knowledge and their objects, the former constitute Vidyā as has been heard by us.[4] Of objects of the senses and the mind, the wise have said that the mind constitutes Vidyā. Of mind and the five subtile essences, the five subtile essences constitute Vidyā.[5]

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* 'Param,' 'Aparam,' and 'Avyayam' are theirs in consequence of 'Akshara-bhavatwa.' 'Aparam' means 'satyakāmatwa, satyasamkalpatwa, &c.,' *i. e.*, puissance. 'Param' is the indescribable felicity of Samādhi. The Crutis declare that a knower of Brahma becomes Brahma.—T.

Of the five subtile essences and Consciousness, Consciousness constitutes Vidyā. Of Consciousness and Mahat, Mahat, O king, is Vidyā.[6] Of all the topics or principles beginning with Mahat, and Prakriti, it is Prakriti, which is unmanifest and supreme, that is called Vidyā. Of Prakriti, and that called Vidhi which is Supreme, the latter should be known as Vidyā.[7] Transcending Prakriti is the twentyfifth (called Purusha) who should be known as Vidyā. Of all Knowledge, that which is the Object of Knowledge has been said to be the Unmanifest, O king.*[8] Again, Knowledge has been said to be Unmanifest, and the Object of knowledge to be that which transcends the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is that which transcends the four and twenty. I have now told thee what is truly the import of Vidyā and Avidyā.[9] Listen now to me as I tell thee all that has been said about the Indestructible and the Destructible. Both Jiva and Prakriti have been said to be Indestructible, and both of them have been said to be Destructible.[10] I shall tell thee the reason of this correctly as I have understood it. Both Prakriti and Jiva are without beginning and without end or destruction. Both of them are regarded as supreme (in the matter of Creation).[11] Those that are possessed of knowledge say that both are to be called topics or principles. In consequence of its attributes of (repeated) Creation and Destruction, the Unmanifest (or Prakriti) is called Indestructible.[12] That Unmanifest becomes repeatedly modified for the purpose of creating the principles.[13] And because the principles beginning with Mahat are produced by Purusha as well, and because also Purusha and the Unmanifest are mutually dependant upon each other, therefore is Purusha also, the twentyfifth, called Kshetra (and hence Akshara or Indestructible).†[14] When the Yogin

* Hence, as the Commentator explains, by knowing what is called the Unmanifest, one is capable of attaining to omniscience.—T.

† What is stated here is this: the Unmanifest or Prakriti, by modification, produces Mahat and the other principles. But the agency of Purusha also is necessary for such production, for Prakriti can do nothing without Purusha, and Purusha also can do nothing

withdraws and merges all the principles into the Unmanifest Soul (or Brahma), then the twentyfifth (*viz.*, Jiva or Purusha) also, with all those principles, disappears into it.[15] When the principles become merged each into its progenitor, then the one that remains is Prakriti. When Kshetrajna too,* O son, becomes merged into his own producing cause,[16] then (all that remains is Brahma and, therefore), Prakriti with all the principles in it becomes Kshara (or meets with destruction), and attains also to the condition of being without attributes in consequence of her dissociation from all the principles.[17] Thus it is that Kshetrajna, when his knowledge of Kshetra disappears, becomes, by his nature, destitute of attributes, as it has been heard by us.[18] When he becomes Kshara he then assumes attributes. When, however, he attains to his own real nature, he then succeeds in understanding his own condition of being really destitute of attributes.[19] By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetrajna then comes to be regarded as pure and stainless.[20] When Jiva ceases to exist in a state of union with Prakriti, then does he become identifiable with Brahma. When, however, he exists united with Prakriti, he then, O king, seems to be different from Brahma.[21] Indeed, when Jiva shows no affection for Prakriti and her principles, he then succeeds in beholding the Supreme and having once beheld Him wishes not to fall away from that felicity.[22] When the Knowledge of truth dawns upon him, Jiva begins to lament in this strain :—Alas, how foolishly have I acted by falling through ignorance into this frame composed of Prakriti like a fish entangled in a net ![23] Alas, through Ignorance, I have migrated from body to body like a fish from water to water thinking that water is the element in which alone it can live.[24] Indeed, like a fish that

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without Prakriti. The principles of Mahat and the rest, therefore, may be said to have their origin as much in Purusha as in Prakriti. Besides, the two being naturally dependent on each other, if Prakriti be called Kshara, Purusha also may be so called.—T.

* *I. e.*, Jiva or Purusha.—T.

does not know anything else than water to be its element, I also have never known anything else them children and spouses to be any own ![25] Fie on me that, through ignorance, am repeatedly migrating from body to body in forgetfulness (of the Supreme Soul) ![26] The Supreme Soul alone is my friend. I have capacity for friendship with Him. Whatever be my nature and whoever I may be, I am competent to be like Him and to attain to an identity with Him.[27] I see my similarity with Him. I am, indeed, like Him. He is stainless. It is evident that I am of the same nature.[28] Through Ignorance and stupefaction, I have become associated with Inanimate Prakriti. Though really without attachments, I have passed this long time in a state of attachment with Prakriti.[29] Alas, by her was I so long subdued without having been able to know it. Various are the forms,—high, middling, and low,—that Prakriti assumes. Oh, how shall I dwell in those forms ?*[30] How shall I live conjointly with her ? In consequence only of my ignorance I repair to her companionship. I shall now be fixed (in Sānkhya or Yoga).[31] I shall no longer keep her companionship. For having passed so long a time with her, I should think that I was so long deceived by her, for myself being really exempt from modification, how could I keep company with one that is subject to modification ?[32] She cannot be held to be responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her.[33] In consequence of that attachment, myself, though formless in reality, had to abide in multifarious forms. Indeed, though formless by nature I become endued with forms in consequence of my sense of *meum*, and thereby insulted and distressed.[34] In consequence of my sense of *meum* concerning the results of Prakriti, I am forced to take birth in diverse orders of Being. Alas, though really destitute of any sense of *meum*, yet in consequence of affecting it, what diverse acts of an evil nature have been committed

* High, such as gods; middling, such as human beings; and low, such as animals.—T.

by me in those orders in which I took birth while I remained in them with a soul that had lost all knowledge! I have no longer anything to do with him who, with essence made up of consciousness, divides herself into many fragments and who seeks to unite me with them. It is only now that I have been awakened and have understood that I am by nature without any sense of *meum* and without that consciousness which creates the forms of Prakriti that invest me all around.[35-37] Casting off that sense of *meum* which I always have with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in Him who is auspicious.[38] I shall be united with Him, and not with Prakriti which is inanimate. If I unite with Him, it will be productive of my benefit. I have no similarity of nature with Prakriti![39]—The twenty-fifth, (*viz.*, Jiva), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and attain to identity with that which is Indestructible and which is the essence of all that is auspicious.[40] Destitute of attributes in his true nature and in reality Unmanifest, Jiva becomes invested with what is Manifest and assumes attributes. When he succeeds in beholding that which is without attributes and which is the origin of the Unmanifest, he attains, O ruler of Mithilā, to identity with the same.[41]

"'I have now told thee what the indications are of what is Indestructible and what is Destructible, according to the best of my knowledge and according to what has been expounded in the scriptures.[42] I shall now tell thee, according to what I have heard, as to how Knowledge that is subtile, stainless, and certain, arises. Do thou listen to me.[43] I have already discoursed to thee what the Sānkhya and the Yoga systems are according to their respective indications as expounded in their respective scriptures. Verily, the science that has been expounded in Sānkhya treatises is identical with what has been laid down in the Yoga scriptures.[44] The knowledge, O monarch, which the Sānkhyas preach, is capable of awakening every one. In the Sānkhya scriptures, that Knowledge has been inculcated very clearly

for the benefit of disciples.[45] The learned say that this Sānkhya system is very extensive. Yogins have great regard for that system as also for the Vedas.[46] In the Sānkhya system no topic or principle transcending the twenty-fifth is admitted. That which the Sānkhyas regard as their highest topic or principle has been duly described (by me).[47] In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without duality, becomes Jiva only when invested with Ignorance. In the Yoga scriptures, therefore, both Brahma and Jiva are spoken of.—' "[48]

Section CCCIX.

" 'Vaçishtha said,—Listen now to me as I discourse to thee on Buddha (Supreme Soul) and Abuddha (Jiva) which is the dispensation of the attributes (of Sattwa, Rajas, and Tamas). Assuming many forms (under the influence of illusion) the Supreme Soul, becoming Jiva, regards all those forms as real.*[1] In consequence of (his regarding himself identical with) such transformations, Jiva fails to understand the Supreme Soul, for he bears the attributes (of Sattwa and Rajas and Tamas) and creates and withdraws into himself what he creates.[2] Ceaselessly for his sport, O monarch, does Jiva undergo modifications, and because he is capable of understanding the action of the Unmanifest, therefore is he called Budhyamāna (the Comprehender).†[3] The Unmanifest or Prakriti can at no time comprehend Brahma which is really without attributes even when it manifests itself with attributes. Hence is Prakriti called

* 'Buddha' is 'Bodha' or pure Knowledge. 'Abuddha' is the reverse of 'Buddha.' The Supreme Soul is Knowledge, while Jiva is Ignorance.—T.

† In consequence of Jiva's union with or attachment to Prakriti, Jiva takes this object for a vessel, that for a mountain, and that other for a third. When knowledge comes, Jiva succeeds in understanding that all his impressions are erroneous and that the external world is only a modification of Self. In consequence of Jiva's capacity to comprehend this, he is called Budhyamāna or Comprehender.—T.

Unintelligent.[4] There is a declaration of the Crutis to the effect that if ever Prakriti does succeed in knowing the twentyfifth (*i. e.*, Jiva), Prakriti then (instead of being something differentiated from Jiva) becomes identified with Jiva who is united with her. (As regards, however, the Supreme Soul, which is ever disunited and dissociated, and which transcends the twentyfifth, Prakriti can never comprehend it). In consequence of this (*viz.*, his attachment to or union with Prakriti), Jiva or Purusha, who is not manifest and which in his real nature is not subject to modifications, comes to be called as the Unawakened or Ignorant.[5] Indeed, because the twentyfifth can comprehend the Unmanifest, he is, therefore, called Budhyamāna (or Comprehender). He cannot, however readily comprehend[6] the twentysixth, which is stainless, which is Knowledge without duality, which is immeasurable, and which is eternal. The twentysixth, however, can know both Jiva and Prakriti, numbering the twentyfifth and the twentyfourth respectively.[7] O thou of great effulgence, only men of wisdom succeed in knowing that Brahma which is Unmanifest, which inheres in its real nature to all that is seen and unseen, and which, O son, is the one independent essence in the universe.*[8] When Jiva considers himself different from what he truly is, (*i. e.*, when he regards himself as fat or lean, fair or dark, a Brāhmana or a Cudra), it is only then that he fails to know the Supreme Soul and himself and Prakriti with which he is united.[9] When Jiva succeeds in understanding Prakriti (and knowing that she is something different from him) then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless (and which is concerned with Brahma).[10] When Jiva succeeds, O tiger among kings, in attaining to

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* 'Driçya' and 'Adriçya' are the Seen and the Unseen, that is the gross and the subtile, or effects and causes. 'Swabhāvena anugatām' is 'inhering (unto all of them) in its own nature,' that is, Brahma pervades all things and unites with them without itself being changed as regards its own nature. 'Vudhyate' has 'manishibhih' understood after it.—T.

that excellent understanding, he then attains to that Pure Knowledge (without duality) which is called the twenty-sixth (or Brahma). He then casts off the Unmanifest or Prakriti which is fraught with the attributes of Creation and Destruction.[11] When Jiva succeeds in knowing Prakriti which is unintelligent and subject to the action of the three attributes of Sattwa, and Rajas and Tamas, he then becomes destitute of attributes himself. In consequence of his thus understanding the Unmanifest (to be something different from him), he succeeds in acquiring the nature of the Supreme Soul.[12] The learned say that when he is freed from the attributes (of Sattwa and Rajas and Tamas) and united in nature with the Supreme Soul, then does Jiva become identified with that Soul. The Supreme Soul is called Tattwa as well as Not-Tattwa, and transcends decay and destruction.*[13] O giver of honors, the Soul, though it has the manifest principles (*viz.*, the body) for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that (including the Jiva-soul) there are five and twenty principles in all.[14] Indeed, O son, the Soul is not to be regarded as possessed of any of the principles (Mahat and the rest). Endued with Intelligence, it transcends the principles. It casts off quickly even that principle which is the indication of the Knowing (or awakened) one.†[15] When Jiva comes to regard himself as the twentysixth which is divested of decay and destruction, it is then that, without doubt, he succeeds by his own force in attaining to similarity with the twentysixth.[16] Though awakened by the twentysixth which is Pure Intelligence, Jiva still becomes subject to Ignorance. This is the cause of Jiva's multifariousness (in respect of forms) as explained in

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* 'Tattwa' is explained by the Commentator as 'anāropitarupam,' *i. e.*, uninvested with any form in consequence of Ignorance; 'Not-Tattwa' is 'nityāparoksham,' *i. e.*, always within the ken of the understanding.—T.

† That indication is 'I am Brahma.' Such conviction or knowledge even, which characterises those that are awakened or Buddha, is cast off by the twentysixth.—T.

the Crutis and the Sānkhya scriptures.[17] When Jiva, who is endued with Chetana (and Unintelligent Prakriti), loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resume his Oneness.[18] O ruler of Mithilā, when Jiva, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he become freed from virtue and vice.[19] Indeed, when Jiva, attaining to the twentysixth which is Unborn and Puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and entirely casts off the Unmanifest or Prakriti.[20] In consequence of understanding the twentysixth, the four and twenty principles seem to Jiva to be unsubstantial or of no value. I have thus told thee, O sinless one, according to the indications of the Crutis, the nature of the Unintelligent (or Prakriti), and of Jiva, as also of that which is Pure Knowledge (*viz.*, the Supreme Soul), agreeably to the truth. Guided by the scriptures, variety and oneness are thus to be understood.[21-22] The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Jiva-soul and the Supreme Soul.*[23] The Multiplicity and Oneness of these two are to be understood in this way. This is called Emancipation, *viz.*, this comprehension or knowledge of oneself as something distinct from Unintelligent or Unmanifest Prakriti.[24] The twentyfifth, which resides in the bodies of living creatures, should be emancipated by making him know the Unmanifest or the Supreme Soul which transcends the under-

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* These examples are often used to explain the difference between the Jiva-soul and the Supreme Soul. The Udumvara is the fruit of the *Ficus glomerata*. When ripe and broken, the hollow centre is seen to contain many full-grown gnats. The gnat lives in the fruit but is not the fruit, just as the fish though living in the water is not the water that is its home Jiva, after the same way, though living in the Supreme Soul, is not the Supreme Soul.—T.

standing.[25] Indeed, that twentyfifth is capable of attaining to Emancipation in this way only and not through any other means, it is certain. Though really different from the Kshetra in which he resides for the time being, he partakes of the nature of that Kshetra in consequence of his union with it.*[26] Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Emancipate, he becomes Emancipated.[27] By uniting with one that has been freed from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after Emancipation, he himself, partaking of the nature of his companion, strives after Emancipation.[28] By uniting with one of pure deeds, he becomes pure and of pure deeds and endued with blazing effulgence. By uniting with one of unstained soul, he becomes of unstained soul himself.[29] By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's Own Self, he becomes of the same nature and attains to Independence.—[30]

" '—O monarch, I have duly told thee all this that is perfectly true. Candidly have I discoursed to thee on this subject, *viz.*, the Eternal and Stainless and Primeval Brahma.[31] Thou mayst impart this high knowledge, capable of awakening the soul, unto that person, O king, who though not conversant with the Vedas is, nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma.[32] It should never be imparted unto one that is wedded to falsehood, or one that is cunning or roguish, or one that is without any strength of mind, or one that is of crooked understanding, or one that is jealous of men of knowledge, or one that gives pain to others. Listen to me as I say who they are unto whom this knowledge may safely be communicated.[33] It should be given to one that is endued with faith, or one that

* 'Parah' is 'Anyah' or 'Chidātman.' 'Paradharmā' means 'partaking of the nature of Kshetra in which he resides. 'Sametya' is 'kshetrena iva ekibhuya.'—T.

is possessed of merit, or one that always abstains from speaking ill of others, or one that is devoted to penances from the purest of motives, or one that is endued with knowledge and wisdom, or one that is observant of the sacrifices and other rites laid down in the Vedas, or one that is possessed of a forgiving disposition, or one that is inclined to take compassion on and do good to all creatures;[34] or one that is fond of dwelling in privacy and solitude, or one that is fond of discharging all acts laid down in the scriptures, or one that is averse to quarrels and disputes, or one that is possessed of great learning, or one endued with wisdom, or one possessed of forgiveness and self-restraint and tranquillity of soul.[35] This high knowledge of Brahma should never be communicated to one that is not possessed of such qualifications. It has been said that by imparting this knowledge to one that cannot be regarded as a fit receptacle for holding it, no advantage or good fruit can arise.[36] Unto one that is not observant of any vows and restraints, this high knowledge should never be communicated even if he gives in exchange the whole Earth full of gems and wealth of every kind. Without doubt, however, O king, this knowledge should be given to one that has conquered one's senses.[37] O Karāla, let no fear be thine any longer, since thou hast heard all this regarding high Brahma from me today! I have discoursed to thee duly about high and holy Brahma that is without beginning and middle (and end) and that is capable of dispelling all kinds of grief.[38] Beholding Brahma whose sight is capable of dispelling both birth and death, O king, which is full of auspiciousness, which removes all fear, and which is productive of the highest benefit, and having acquired this essence of all knowledge, cast off all error and stupefaction today![39] I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully gratified that great Being of very superior Soul. Asked by thee today, I have, O monarch, communicated the knowledge of eternal Brahma to thee just as I had myself acquired it from my teacher. Indeed, this high knowledge that is the refuge of

all persons conversant with Emancipation has been imparted to thee exactly as I had it from Brahman himself!—'[40-41]

"Bhishma continued,—'I have thus told thee of high Brahma, agreeably to what the great Rishi (Vaçishtha) had said (unto king Karāla of Janaka's race), by attaining to which the Twentyfifth (or Jiva) has never to return.[42] Jiva, in consequence of his not knowing truly the Supreme Soul which is not subject to decay and death, is obliged to frequently come back into the world. When, however, Jiva succeeds in acquiring that high knowledge, he has no longer to come back.[43] Having heard it, O king, from the celestial Rishi, I have, O son, communicated to thee that high knowledge productive of the highest good.[44] This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vaçishtha. From that foremost of Rishis, *viz.*, Vaçishtha, it was acquired by Nārada.[45] From Nārada I have acquired that knowledge which is truly identifiable with the eternal Brahma. Having heard this discourse of high import, fraught with excellent words, do not, O foremost of the Kurus, yield any longer to grief.[46] That man who knows Kshara and Akshara becomes freed from fear. He, indeed, O king, is obliged to cherish fear who is destitute of this knowledge.[47] In consequence of Ignorance (of Brahma), the man of foolish soul hath repeatedly to come back into this world. Indeed, departing from this life, he has to be born in thousands and thousands of orders of Being, every one of which hath death in the end.[48] Now in the world of the deities, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding rebirth altogether and attaining to identity with the Supreme Soul.[49] The Ocean of Ignorance is terrible. It is bottomless and called the Unmanifest. O Bhārata, day after day, creatures are seen to fall and sink in that Ocean.[50] Since thou, O king, hast been freed from that eternal and limitless Ocean of Ignorance, thou hast, therefore, become freed from Rajas and also Tamas.'"[51]

Section CCCX.

"Bhishma said,—'Once on a time a king of Janaka's race, while ranging the uninhabited forests in pursuit of deer, saw a superior Brāhmana or Rishi of Bhrigu's race.[1] Bowing with his head unto the Rishi who was seated at his ease, king Vasuman took his seat near him and obtaining his permission put to him this question:[2]—O holy one, what is productive of the highest benefit, both here and hereafter, to man who is endued with an unstable body and who is the slave of his desires?[3] Properly honored by the king, and thus questioned, that high-souled Rishi possessed of ascetic merit then said these words unto him that were highly beneficial.[4]

"'The Rishi said,—If thou desirest both here and hereafter what is agreeable to thy mind, do thou then, with restrained senses, abstain from doing what is disagreeable to all creatures.[5] Righteousness is beneficial unto them that are good. Righteousness is the refuge of those that are good. From Righteousness have flowed the three worlds with their mobile and immobile creatures.[6] O thou that art eagerly desirous of enjoying all agreeable objects, how is it that thou art not yet satiated with objects of desire? Thou seest the honey, O thou of little understanding, but art blind to the fall.*[7] As one desirous of earning the fruits of knowledge should set oneself to the acquisition of knowledge, even so one desirous of earning the fruits of Rrighteousness should set oneself to the acquisition of Righteousness.[8] If a wicked man, from desire of virtue, strives to accomplish an act that is pure and stainless, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, impelled by the desire of earning virtue, strives to accomplish an act that is even difficult, its accomplishment be-

* This is a simile very often used for illustrating the danger of pursuing objects of the senses. Collectors of honey used to rove over mountains, guided by the sight of flying bees. These men frequently met with death from falls from precipices.—T.

comes easy for him.[9] If, while residing in the woods, one acts in such a way as to enjoy all the pleasures of a residence amidst men in towns, one comes to be looked upon not as a forest recluse but as a denizen of towns. Similarly, if one, while residing in towns, acts in such a way as to enjoy the felicity that attaches to the life of a forest recluse, one comes to be looked upon not as a denizen of towns but as a forest recluse.[10] Ascertaining the merits of the religion of Acts and that of Abstention from acts, do thou, with concentrated senses, be devoted to the practices of righteousness that appertain to thought, word, and deed.[11] Judging of the propriety of time and place, purified by the observance of vows and other cleansing rites, and solicited (by them), do thou, without malice, make large gifts unto them that are good.*[12] Acquiring wealth by righteous means, one should give it away unto those that are deserving. One should make gifts, casting off anger; and having made gifts one should never give way to sorrow nor proclaim those gifts with one's own mouth.[13] The Brāhmana who is full of compassion, who is pure, who has his senses under control, who is truthful in speech, who is observant of candour, and whose birth is pure, has been regarded as a person deserving of gifts.[14] A person is said to be pure in birth when he is born of a mother that has only one husband and that belongs to the same order to which her husband belongs. Indeed, such a Brāhmana, conversant with the three Vedas, *viz.*, Rich, Yajush, and Sāman, possessed of learning, duly observant of the six duties (of sacrificing on his own account, officiating at the sacrifices of others, learning, teaching, making gifts, and receiving gifts), has been regarded as deserving of gifts.[15] Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to the character of the doer, of time, and of place.†[16] Sin is

* The Burdwan translator renders this Verse incorrectly.—T.

† This has been repeatedly laid down in the Hindu scriptures. Gifts produce no merit unless made to deserving persons. If made to the undeserving, instead of ceasing to produce any merit, they become positively sinful. The considerations of time and place also are to be

cast off like the filth on one's body,—a little with a little exertion and a greater quantity when the exertion is greater.[17] A person, after purging his bowels, should take *ghee*, which operates most beneficially on his system (as a healthy tonic). After the same manner, when one has cleansed oneself of all faults and sets oneself to the acquisition of righteousness, that righteousness, in the next world, proves to be productive of the highest happiness.[18] Good and evil thoughts exist in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be directed towards good thoughts.[19] One should always reverence the practices of one's own order. Do thou strive, therefore, to act in such a way that thou mayst have faith in the practices of thy own order.[20] O thou that art endued with an impatient soul, betake thyself to the practice of patience. O thou that art of a foolish understanding, seek thou to be possessed of intelligence! Destitute of tranquillity, seek thou to be tranquil, and bereft of wisdom as thou art, do thou seek to act wisely![21] He who moves in the companionship of the righteous succeeds, by his own energy, in acquiring the means of accomplishing what is beneficial for him both in this and the next world. Verily, the root of that benefit (which thus becomes his here and hereafter) is unwavering firmness.[22] The royal sage Mahābhisha, through want of this firmness, fell from heaven. Yayāti, also, though his merits had become exhausted (in consequence of his boastfulness and though he was hurled down from heaven) succeeded in regaining regions of felicity through his firmness.[23] Thou art sure to attain to great intelligence, as also to what is for thy highest good, by paying court to virtuous and learned persons possessed of ascetic merit.—'[24]

"Bhishma continued,—'Hearing these words of the sage, king Vasuman, possessed of a good disposition, withdrawing

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attended to. By failing to attend to them, sin is incurred where merit is expected. Truth becomes as sinful as a lie, under particular circumstances; and a falsehood becomes as meritorious as truth under circumstances. The Hindu scriptures make circumstances the test of acts.—T.

his mind from the pursuits of desire, set it upon the acquisition of Righteousness.' "[25]

Section CCCXI.

"Yudhishthira said,—'It behooveth thee, O grandsire, to discourse to me on that which is freed from duty and its reverse, which is freed from every doubt, which transcends birth and death, as also virtue and sin, which is auspiciousness, which is eternal fearlessness, which is Eternal and Indestructible, and Immutable, which is always Pure, and which is ever free from the toil of exertion.'[1-2]

"Bhishma said,—'I shall in this connection recite to thee the old narrative, O Bhārata, of the discourse between Yājnavalkya and Janaka.[3] Once on a time the famous king Daivarāti of Janaka's race, fully conversant with the import of all questions, addressed this question to Yājnavalkya, that foremost of Rishis.[4]

" 'Janaka said,—O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Prakriti? What is the Unmanifest and highest Brahma? What is higher than Brahma?[5] What is Birth and what Death? What are the limits of Age? It behooveth thee, O foremost of Brāhmanas, to discourse on all these topics unto me that am solicitous of obtaining thy grace![6] I am ignorant while thou art an Ocean of knowledge. Hence, I ask thee! Verily, I desire to hear thee discourse on all these subject!—[7]

" 'Yājnavalkya said,—Hear, O monarch, what I say in answer to these questions of thine. I shall impart to thee the high knowledge which Yogins value, and especially that which is possessed by the Sānkhyas.[8] Nothing is unknown to thee. Still thou askest me. One, however, that is questioned, should answer. This is the eternal practice.[9] Eight principles have been called by the name of Prakriti, while sixteen have been called modifications. Of Manifest, there are seven. These are the views of those persons who are conversant with the science of Adhyātma.[10] The Unmanifest (or original Prakriti), Mahat, Consciousness, and the five

subtile elements of Earth, Wind, Space, Water, and Light,[11] —these eight are known by the name of Prakriti. Listen now to the enumeration of those called modifications. They are the ear, the skin, the eye, the tongue, and the nose;[12] and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organs of pleasure.*[13] Amongst these, the ten beginning with sound, and having their origin in the five great principles,† are called Viçesha. The five senses of knowledge are called Saviçesha, O ruler of Mithilā.[14] Persons conversant with the science of Adhyātma regard the Mind as the sixteenth. This is conformable to thy own views as also to those of other learned men well acquainted with the truths about principles.[15] From the Unmanifest, O king, springs the Mahat-soul. The learned say this to be the first creation relating to Pradhāna (or Prakriti).[16] From Mahat, O king of men, is produced Consciousness. This has been called the second creation having the Understanding for its essence.‡[17] From Consciousness hath sprung the Mind which is the essence of sound and the others that are the attributes of space and the rest. This is the third creation, said to relate to Consciousness.[18] From Mind have sprung the great elements, (numbering five), O king! Know that this is the fourth creation called mental, as I say.[19] Persons conversant with the primal elements say that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great (primal) elements.[20] The creation of the Ear, the Skin, the Eye, the Tongue, and the Scent, forms the sixth and is regarded as having for its essence multiplicity of thought.[21] The senses that come after the Ear and the others (*i. e.*, the senses of action) then arise, O monarch. This is called seventh creation and relates to the senses of

* These, including Mind, form the tale of sixteen called Vikriti or modifications of Prakriti.—T.

† These are the subtile principles or Tanmātrās, and not the gross elements.—T.

‡ 'Mahat' is sometimes called 'Buddhi;' hence the creation of Consciousness from Mahat must be creation relating to Buddhi.—T.

Knowledge.[22] Then, O monarch, come the breath that rises upward (*viz.*, Prāna) and those that have a transverse motion (*viz.*, Samāna, Udāna, and Vyāna). This is the eighth creation and is called Ārjjava.*[23] Then come those breaths that course transversely in the lower parts of the body (*viz.*, Samāna, Udāna, and Vyāna) and also that called Apāna coursing downwards. This, the ninth creation, is also called Ārjjava, O king.[24] These nine kinds of creation, and these principles, O monarch, which latter number four and twenty, are declared to thee according to what has been laid down in the scriptures.[25] After this, O king, listen to me as I tell thee the durations of time as indicated by the learned in respect of these principles or attributes.—' "[26]

SECTION CCCXII.

" 'Yājnavalkya said,—Listen to me, O foremost of men, as I tell thee what the duration of time is in respect to the Unmanifest (or the Supreme Purusha). Ten thousand Kalpas are said to constitute a single day of his.[1] The duration of his night is equal. When his night expires, he awakes, O monarch, and first creates herbs and plants which constitute the sustenance of all embodied creatures.[2] He then creates Brahman who springs from a golden egg. That Brahman is the form of all created things, as has been heard by us.[3] Having dwelt for one whole year within that egg, the great ascetic Brahman, called also Prajāpati (Lord of all creatures), came out of it and created the whole Earth, and the Heaven above.[4] The Lord then, it is read in the Vedas, O king, placed the sky between Heaven and Earth separated from each other.[5] Seven thousand and five hundred Kalpas measure the day of Brahman.[6] Persons conversant with the science of Adhyātma say that his night also is of an equal duration. Brahman, called Mahān, then creates

* 'Arjjava' means 'relating to straight paths or courses,' so called from the straight courses of these winds or breaths. By reference to these breaths is intended the other limbs of the physical system besides those already indicated.—T.

Consciousness called Bhuta and endued with excellent essence.*[7] Before creating any physical bodies out of the ingredients called the Great elements, Mahān or Brahma, endued with penances, created four others called his sons. They are the sires of the original sires, O best of kings, as heard by us.†[8] It hath been also heard by us, O monarch, that the senses (of knowledge) along with the four inner faculties, have sprung from the (five Great elements called) Pitris, and that the entire universe of mobile and immobile Beings has been filled with those Great elements.‡[9] The puissant Consciousness created the five Bhutas. These are Earth, Wind, Space, Water, and Light numbering the fifth.[10] This Consciousness (who is a Great Being and) from whom springs the third creation, has five thousand Kalpas for his night, and his day is of equal duration.[11] Sound, Touch, Form, Taste, and Scent,—these five are called Viçesha. They inhere into the five great Bhutas.[12] All creatures, O king, incessantly pervaded by these five, desire one another's companionship, become subservient to one another;[13] and challenging one another, transcend one another; and led by those immutable and seductive principles, creatures kill one another and wander in this world, entering into numerous intermediate orders of Being.$[14] Three thousands

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* 'Rishi' here means 'Mahān' or Great. Consciousness is said to have an excellent essence, and is also a Bhuta because of its capacity to produce the Great Bhutas five in number.—T.

† These, the Commentator explains, are Mind, Buddhi or Understanding, Consciousness, and Chitwa, considered as Vyashti instead of as Samashthi. These are the sires of the primeval sires, *i. e.*, from these sprung the Mahābhutas or Great creatures (*viz.*, the five primal Elements).—T.

‡ 'Devāh' is explained by the Commentator as meaning the Senses and the four inner faculties. 'Devaih,' he thinks, refers to the Bhutas or Great elements. Literally rendered, the Verse would read as 'the Devas are the children of the Pitris; with the Devas, all the worlds of mobile and immobile Being have been covered.' It is not safe to reject the lead the Commentator.—T.

$ These two Verses refer to the power of the attributes of sound &c., over Jiva. Loves and hates, and all kinds of relationship of Jiva are due to the action of the attributes named.—T.

of Kalpas represent the duration of their day. The measure of their night also is the same.*[15] The Mind roveth over all things, O king, led on by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them.[16] The Eye sees forms when aided by the Mind but never by itself. When the Mind is distracted, the Eye fails to perceive with even the object fully before it.[17] It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses.[18] When the cessation takes place of the activity of the Mind, the cessation of the activity of the Senses follows. That is the cessation of the activity of the Senses which is the cessation of the activity of the Mind. One should thus regard the Senses to be under the domination of the Mind.[19] Indeed, the Mind is said to be the Lord of all the Senses. O thou of great fame, these are all the twenty Bhutas in the Universe.—' "[20]

Section CCCXIII.

" 'Yājnavalkya said,—I have, one after another, told thee the order of the creation, with their total number, of the various principles, as also the extent of the duration of each. Listen now to me as I tell thee of their destruction.[1] Listen to me how Brahman, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects.[2] When his day expires and night comes, he becomes desirous of sleep. At such a time the unmanifest and holy one urges the Being called Mahārudra, who is conscious of his great powers, (for destroying the world).[3] Urged by the unmanifest, that Being, assuming the form of Surya of hundreds of thousands of rays, divides himself into a dozen portions each resembling a blazing fire.[4] He then consumes with his energy, O monarch, without any loss of time, the four kinds of created beings,

* The duration here given has reference to the day and the night of the Mahābhutas.—T.

viz., viviparous, oviparous, filth-born, and vegetable.[5] Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on every side as bare as a tortoise shell.[6] Having burnt everything on the face of the Earth, Rudra of immeasurable might, then quickly fills the bare Earth with Water possessed of great force.[7] He then creates the Yuga-fire which dries up that Water (into which the bare Earth has been dissolved). The Water disappearing, the great element of Fire continues to blaze firecely.[8] Then comes the mighty Wind of immeasurable force, in his eight forms, who swallows up quickly that blazing fire of transcendant force, possessed of seven flames, and identifiable with the heat that exists in every creature. Having swallowed up that fire, the Wind courses in every direction, upwards, downwards, and transversely.[9-10] Then Space of immeasurable existent swallows up that Wind of transcendant energy. Then Mind cheerfully swallows up that immeasurable Space.[11] Then that Lord of all creatures, *viz.*, Consciousness, who is the Soul of everything, swallows up the Mind. Consciousness, in his turn, is swallowed up by the Mahat-soul who is conversant with the Past, the Present, and the Future.[12] The incomparable Mahat-soul or Universe is then swallowed up by Cambhu, that Lord of all things, to whom the Yoga attributes of Animā, Laghimā, Prāpti, &c., naturally inhere, who is regarded as the Supreme and pure Effulgence that is Immutable.[13] His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place, and he exists overwhelming all things.[14] He is the heart of all creatures; His measure is of a digit of the thumb. That Infinite and Supreme Soul, that Lord of all, thus swallows up the Universe.[15] After this, what remains is the Undecaying and the Immutable One who is without defect of any kind, who is the Creator of the Past, the Present, and the Future; and who is perfectly faultless.[16] I have thus, O monarch, duly told thee of Destruction. I shall now discourse to thee on the subjects of Adhyātma, Adhibhuta, and Adhidaivata.—' "[17]

Section CCCXIV.

"'Yājnavalkya said,—Brāhmanas conversant with the topics of enquiry speak of the two feet as Adhyātma, the act of walking as Adhibhuta, and Vishnu as Adhidaivatam (of those two limbs.[1] The lower duct (anal canal) is Adhyātma; its function of throwing out the excreta is Adhibhuta, and Mitra (Surya) is the Adhidaivata (of that organ).[2] The organ of generation is called Adhyātma. Its agreeable function is called Adhibhuta, and Prajāpati is its Adhidaivata.[3] The hands are Adhyātma; their function as represented by acts is Adhibhuta; and Indra is the Adhidaivata of those limbs.[4] The organs of speech are Adhyātma; the words uttered by them are Adhibhuta; and Agni is their Adhidaivata.[5] The eye is Adhyātma; vision or form is its Adhibhuta; and Surya is the Adhidaivata of that organ.[6] The ear is Adhyātma; sound is Adhibhuta; and the points of the horizon are its Adhidaivata.[7] The tongue is Adhyātma; taste is its Adhibhuta; and Water is its Adhidaivata.[8] The sense of scent is Adhyātma; odor is its Adhibhuta; and Earth is its Adhidaivata.[9] The skin is Adhyātma; touch is its Adhibhuta; and Wind is its Adhidaivata.[10] Mind has been called Adhyātma; that with which the Mind is employed is Adhibhuta; and Chandramas is its Adhidaivata.[11] Consciousness is Adhyātma; conviction in one's identity with Prakriti is its Adhibhuta; and Mahat or Buddhi is its Adhidaivata.[12] Buddhi is Adhyātma; that which is to be understood is its Adhibhuta; and Kshetrajna is its Adhidaivata.[13] I have thus truly expounded to thee, O king, with its details taken individually, the puissance of the Supreme (in manifesting Himself in different forms) in the beginning, the middle, and the end, O thou that art fully conversant with the nature of the original topics or principles.[14] Prakriti, cheerfully and of her own accord, as if for sport, O monarch, produces, by undergoing modifications herself, thousands and thousands of combinations of her original transformations called Gunahs.[15] As men can light thousands of lamps from but a single lamp, after the same manner Prakriti, by modification, multiplies into thousands

of existent objects the (three) attributes (of Sattwa and Rajas and Tamas) of Purusha.[16] Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith,[17] liberality, compassion, forgiveness, firmness, benevolence, equanimity, truth, acquittance of obligations, mildness, modesty, calmness,[18] external purity, simplicity, observance of obligatory practices, dispassionateness, fearlessness of heart, disregard for the appearance or otherwise of good and evil as also for past acts,[19]—appropriation of objects only when obtained by gift, the absence of cupidity, regard for the interests of others, compassion for all creatures,—these have been said to be the qualities that attach to the attribute of Sattwa.[20] The tale of qualities attaching to the attribute of Rajas consists of pride of personal beauty, assertion of lordship, war, disinclination to give, absence of compassion, enjoyment and enduring of happiness and misery,[21] pleasure in speaking ill of others, indulgence in quarrels and disputes of every kind, arrogance, discourtesy, anxiety, indulgence in hostilities,[22] sorrow, appropriation of what belongs to others, shamelessness, crookedness, disunions, roughness, lust, wrath, pride,[23] assertion of superiority, malice, and calumny. These are said to spring from the attribute of Rajas. I shall now tell thee of that assemblage of qualities which springs from Tamas.[24] They are stupefaction of judgment, obscuration of every faculty, darkness, blind darkness. By darkness is implied death, and by blind darkness is meant wrath.[25] Besides these, the other indications of Tamas are greediness in respect of all kinds of food, ceaseless appetite for both food drink,[26] taking pleasure in scents and robes and sports and beds and seats and sleep during the day and calumny and all kinds of acts proceeding from heedlessness,[27] taking pleasure, from ignorance (of purer sources of joy) in dancing and instrumental and vocal music, and aversion for every kind of religion. These, indeed, are the indications of Tamas—' "[28]

Section CCCXV.

" 'Yājnavalkya said,—These three, O foremost of men, (*viz.*, Sattwa, Rajas, and Tamas), are the attributes of Prakriti. These attach to all things of the universe and always inhere to them.[1] The Unmanifest Purusha endued with the six Yoga attributes transforms himself by himself into hundreds and thousands and millions and millions of forms (by embracing these three attributes).[2] Those that are conversant with the science of Adhyātma say that unto the attribute of Sattwa is assigned a high, unto Rajas a middling, and unto Tamas, a low place in the universe.[3] By the aid of unmixed righteousness one attains to a high end (*viz.*, that of the deities or other celestial beings). Through righteousness mixed with sin one attains to the status of humanity. While through unmixed sin one sinks into a vile end (by becoming an animal or a vegetable, &c.)[4] Listen now to me, O king, as I speak to thee of the intermixture or compounds of the three attributes of Sattwa, Rajas, and Tamas.[5] Sometimes Rajas is seen existing with Sattwa. Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Then also may Sattwa and Rajas and Tamas be seen existing together and in equal proportions. They then constitute the Unmanifest or Prakriti.[6] When the Unmanifest (Purusha) becomes endued with only Sattwa, he attains to the regions of the deities. Endued with both Sattwa and Rajas, he takes birth among human beings.[7] Endued with Rajas and Tamas, he takes birth among the intermediate order of Being. Endued with all three, *viz.*, Sattwa and Rajas and Tamas, he attains to the status of humanity.[8] Those high-souled persons that transcend both righteousness and sin, attain, it is said, to that place which is eternal, immutable, undecaying, and immortal.[9] Men of knowledge attain to births that are very superior, and their place is faultless and undecaying, transcending the ken of the senses, free from ignorance, above birth and death, and full of light that dispels all kinds of darkness.[10] Thou hadst asked me about the nature of the Supreme residing in the Unmanifest, (*viz.*,

Purusha). I shall tell thee. Listen to me, O king. Even when residing in Prakriti, He is said to reside in His own nature without partaking of the nature of Prakriti.*[11] Prakriti, O king, is inanimate and unintelligent. When presided over by Purusha, then only can she create and destroy.—[12]

"'Janaka said,—Both Prakriti and Purusha, O thou of great intelligence, are without beginning and without end. Both of them are without form. Both of them are undecaying.[13] Both of them, again, are incomprehensible. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, again, is the other said to be animate and intelligent? And why is the latter called Kshetrajna?[14] Thou, O foremost of Brāhmanas, art fully conversant with the entire religion of Emancipation. I desire to hear in detail of the religion of Emancipation in its entirety.[15] Do thou discourse to me then of the existence and Oneness of Purusha, of his separateness from Prakriti, of the deities which attach to the body,[16] of the place to which embodied creatures repair when they die, and that place to which they may ultimately, in course of time, be able to go.[17] Tell me also of the Knowledge described in the Sānkhya system, and of the Yoga system separately. It behooveth thee also to speak of the premonitory symptoms of death, O best of men. All these topics are well known to thee even as an (emblic) myrobalan in thy hand!—' "[18]

SECTION CCCXVI.

"'Yājnavalkya said,—That which is without attributes, O son, can never be explained by ascribing attributes to it. Listen, however, to me as I expound to thee what is possessed of attributes and what is devoid of them.[1] High-souled Munis conversant with the truth regarding all the topics or principles say that when Purusha seizes attributes like a

* 'Prakritisthah' means 'in his own Prakriti or nature.' The sense of the line is that Purusha, even when residing in the case that Prakriti provides him with, does not partake of the nature of Prakriti but continues to be undefiled by her.—T.

crystal catching the reflection of a red flower, he comes to be called as possessed of attributes; but when freed from attributes like the crystal freed from reflection, he comes to be viewed in his real nature, that is, as beyond all attributes.*[2] Unmanifest Prakriti is by her nature endued with attributes. She cannot transcend them. Destitute of intelligence by nature, she becomes attached to attributes.[3] Unmanifest Prakriti cannot know anything, while Purusha, by his nature, is possessed of knowledge.—There is nothing higher than myself,—even this is what Purusha is always conscious of.[4] For this reason the unmanifest (or Prakriti), although naturally inanimate and unintelligent, still becomes animate and intelligent in consequence of her union with Purusha who is Eternal and Indestructible instead of remaining in her own nature due to her destructibility.†[5] When Purusha, through ignorance, repeatedly becomes associated with attributes, he fails to understand his own real nature and therefore he fails to attain to Emancipation.[6] In consequence of Purusha's lordship over the principles that flow from Prakriti, he is said to partake of the nature of those principles. In consequence also of his agency in the matter of creation, he is said to possess the attribute of creation.[7] In consequence of his agency in the matter of Yoga, he is said to possess the attribute of Yoga. For his lordship over those particular principles known by the name of Prakriti, he is said to possess the nature of Prakriti.‡[8] For his agency

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* I expand this Verse for bringing out the meaning. A verbal rendering will become unintelligible.—T.

† This is a difficult Verse. I am not sure that I have understood it correctly. The sense seems to be that Prakriti, which is really unintelligent and incapable of enjoyment or endurance, becomes intelligent and capable of enjoyment or endurance in consequence of being united with Purusha who is intelligent. Thus when pleasurable or painful sensations are felt, it is the body that seems to feel it only in consequence of the Soul that presides over it.—T.

‡ The first line of 7 is the same in sense as the second line of 8. In the Bombay text, only the second line of 8 occurs, while the first line of 7 has been justly omitted. In fact, *Tattwa* and the *Prakritis* are the same thing.—T.

in the matter of creating the seeds (of all immobile objects), he is said to partake of the nature of those seeds. And because he causes the several principles or attributes to start into life, he is, therefore, said to be subject to decay and destruction (for those principles themselves are subject thereto).[9] In consequence, again, of his being the witness of everything, and in consequence also of there being nothing else than he, as also for his consciousness of identity with Prakriti, Yatis crowned with ascetic success, conversant with Adhyātma, and freed from fever of every kind, regard him as existing by himself without a second, immutable, unmanifest (in the form of Cause), unstable, and manifest (in the form of effects).[10] This is what has been heard by us. Those Sānkhyas, however, that depend upon Knowledge only (for their Emancipation) and the practice of compassion for all creatures, say that it is Prakriti which is One but Purushas are many.*[11] As a matter of fact, Purusha is different from Prakriti which though unstable, still appears as stable. As a blade of reed is different from its outer cover, even so is Purusha different from Prakriti.[12] Indeed, the worm that is ensconced within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be regarded as forming a portion of the Udumvara.[13] The fish is distinct from the water in which it lives, and the water is distinct from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water.[14] The fire that is contained in an earthen saucepan is distinct from the earthen saucepan, and the saucepan is distinct from the fire it contains. Although the fire exists in and with the saucepan, yet it is not to be regarded as forming any part of it.[15] The lotus-leaf that floats on a piece of water is distinct from the piece of water on which it floats. Its co-existence with water does not make it a portion of the water.[16] The perennial existence of those objects in and with those mentioned, is never correctly understood by ordinary people.[17] They who behold

* This refers to the opinion of the atheistic Sānkhyas.—T.

Prakriti and Purusha in any other light are said to possess a vision that is incorrect. It is certain that they have repeatedly to sink into terrible hell.[18] I have thus told thee the philosophy of the Sānkhyas, that excellent science by which all things have been correctly ascertained. Ascertaining the nature of Purusha and Prakriti in this way, the Sānkhyas attain to Emancipation.[19] I have also told thee of the systems of those others that are conversant with the great principles of the universe. I shall now discourse to thee on the science of the Yogins.—' "[20]

Section CCCXVII.

" 'Yājnavalkya said,—I have already spoken to thee of the science of the Sānkhyas. Listen now to me as I truly discourse on the science of the Yogins as heard and seen by me, O best of kings![1] There is no Knowledge that can compare with that of the Sānkhyas. There is no puissance that compares with that of Yoga. These two ordain the same practices, and both are regarded as capable of leading to Emancipation.[2] Those men that are not blest with intelligence regard the Sānkhya and the Yoga systems to be different from each other. We, however, O king, look upon them as one and the same, according to the conclusion to which we have arrived (after study and reflection).[3] That which the Yogins have in view is the very same which the Sānkhyas also have in view. He who sees both the Sānkhya and the Yoga systems to be one and the same is to be regarded as truly conversant with the topics or principles that ordain the universe.[4] Know, O king, that the vital breaths and the senses are the chief means for practising Yoga. By only regulating those breaths and the senses, Yogins wander everywhere at their will.*[5] When the gross body is des-

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* By the word 'Rudra' is meant *Prāna* and the other breaths. The Commentator explains that the etymology is 'utkramana kāle dehinam rodayanti iti Rudrāh Prānāh.' By regulating the vital breaths and the Senses, Yogins attain to Yoga-puissance and succeed in roving wherever they please in their *linga-çarira* or subtile bodies.—T.

troyed, Yogins, endued with subtile bodies possessed of the eight Yoga attributes (of Animā, Laghimā, Prāpti, &c.), wander over the universe, enjoying (in that body) all kinds of felicities, O sinless one.[6] The wise have, in the scriptures, spoken of Yoga as conferring eight kinds of puissance. They have spoken of Yoga as possessed of eight limbs.*[7] Indeed, O king, they have not spoken of any other kind of Yoga. It has been said that the practices of Yogins, excellent as these are (for their results), are of two kinds. Those two kinds, according to the indications occurring in the scriptures, are practices endued with attributes and those freed from attributes.[8] The concentration of the mind (on the sixteen objects named), with simultaneous regulation of the breath, O king, (is one kind). The concentration of the mind (in such a way as to destroy all difference between the contemplater, the object contemplated, and the act of contemplation) along with subjugation of the senses, (is of another kind). The first kind of Yoga is said to be that possessed of attributes ; the second kind is said to be that freed from attributes.†[9] Then, again, Regulation of the breath is Yoga with attributes. In Yoga without attributes, the mind, freed from its functions, should be fixed. Only the regulation of the breath which is said to be endued with attributes should, in the first instance, be practised, for, O ruler of Mithilā, if the breath (that is inhaled and suspended) be exhaled without mentully reflecting the while upon a definite image (furnished by a limited *mantra*), the wind in the neophyte's system will increase to his great injury.‡[10] In the first Yāma of the night,

* The Eight limbs of Yoga are Prānāyāma, Pratyāhāra, Dhyāna, Dhāranā, Tarka, Samādhi, with the two additional ones of Yama and Niyama.—T.

† In the first line of 9, the word 'Prānāyāma' is used to mean regulation of the vital breaths. In the second line, the same word implies the 'āyāmah or nigrahah' of the senses with the mind. By 'Dhārana' is meant the fixing of the mind, one after another, on the sixteen things named in treatises on Yoga. By 'ekāgratā' of the mind is meant that concentration in which there is no longer any consciousness of difference between 'Dhyātri, Dheya, and Dhyāna.'—T.

‡ It is difficult for those who do not practise Prānāyāma to under-

twelve ways of holding the breath are recommended. After sleep, in the last Yāma of the night, other twelve ways of doing the same have been laid down.[11] Without doubt, one endued with tranquillity, of subdued senses, living in retirement, rejoicing in one's own self, and fully conversant with the import of the scriptures, should (regulating one's breath in these four and twenty ways) fix one's Soul (on the Supreme Soul).*[12] Dispelling the five faults of the five senses, *viz.*, (withdrawing them from their objects of) sound, form, touch, taste, and scent,[13] and dispelling those conditions called Pratibhā and Apavanga, O ruler of the Mithilās, all the senses should be fixed upon the mind.[14] The mind should then be fixed on Consciousness, O king; Consciousness should next be fixed on Intelligence or Buddhi, and Buddhi should then be fixed on Prakriti.[15] Thus merging these one after another, Yogins contemplate the Supreme Soul which is One, which is freed from Rajas, which is stainless, which is Immutable and Infinite and Pure and without defect,[16] who is Eternal Purusha, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting, who transcends diminution, and which is Immutable Brahma.[17] Listen now, O monarch, to the indications of one that is in Yoga. All the indications of cheerful contentment that are his who is slumbering in contentment are seen in the person, that is in Samādhi.[13] The person in Samādhi, the wise say, looks like the fixed and upward flame of a lamp that is full of

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stand this fully. The fact is, in Saguna Prānāyāma, when the breath is inhaled, the inhalation is measured by the time taken up in mentally reciting a well-known mantra. So when the inhaled breath is suspended, the suspension is measured by the time taken in mentally reciting a particular mantra. When, therefore, the suspended breath should be exhaled, it should be done by similarly measuring the time of exhaling. For beginners, this Saguna Prānāyāma is recommended. Of course only exhalation has been spoken of ; but it applies equally to inhalation and suspension. These three processes, in Yoga language, are Puraka, Kumbhaka, and Rechaka —T.

* 'Ekāntāçilin' neans a 'Sannyāsin ;' 'ātmārāma' is one who takes pleasure in one's soul instead of in spouses and children.—T.

oil and that burns in a breezeless spot.[19] He is like a rock which is incapable of being moved in the slightest degree by even a heavy downpour from the clouds.[20] He is incapable of being moved by the din of conchs and drums, or by songs, or the sound of hundreds of musical instruments beat or blown together. Even this is the indication of one in Samādhi.[21] As a man of cool courage and determination, while ascending a flight of steps with a vessèl full of oil in his hands, does not spill even a drop of the liquid if frightened and threatened by persons armed with weapons, even so the Yogin, when his mind has been concentrated and when he beholds the Supreme Soul in Samādhi, does not, in consequence of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the indications of the Yogin while he is in Samādhi.[22-24] While in Samādhi, the Yogin beholds Brahma which is Supreme and Immutable, and which is situated like a blazing Effulgence in the midst of thick Darkness.[25] It is by this means that he attains, after many years, to Emancipation after casting off this inanimate body. Even this is what the eternal Cruti declares.[26] This is called the Yoga of the Yogins. What else is it ? Knowing it, they that are endued with wisdom regard themselves as crowned with success.—' "[27]

Section CCCXVIII.

" 'Yājnavalkya said,—Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Jiva-soul escapes through the feet, it is said that the man goes to the region of Vishnu.[1] If through the calves, it has been heard by us that the man repairs to the regions of the Vasus. If through the knees, he attains to the companionship of those deities that are called Sādhyas.[2] If through the lower duct, the man attains to the regions of Mitra. If through the posteriors, the man returns to the Earth, and if through the thighs to the region of Prajāpati.[3] If through the flanks, the man attains to the regions of the

Maruts, and if through the nostrils, to the region of Chandramas. If through the arms, the man goes to the region of Indra, and if through the chest, to that of Rudra.[4] If through the neck, the man repairs to the excellent region of that foremost of ascetics known by the name of Nara. If through the mouth, the man attains to the region of the Viçwedevas, and if through the ears, to the region of the deities of the several points of the horizon.[5] If through the nose, the man attains to the region of the Wind-god; and if through the eyes, to the region of Agni. If through the brows, the man goes to the region of the Açwins; and if through the forehead, to that of the Pitris.[6] If through the crown of the head, the man attains to the region of the puissant Brahman, that foremost of the gods. I have thus told thee, O ruler of Mithilā, the several places to which men repair according to the manner in which their Jiva-souls escape from their bodies.[7] I shall now tell thee the premonitory indications, as laid down by the wise, of those who have but one year to live.[8] One who, having previously seen the fixed star called Arandhati, fails to see it, or that other star called Dhruva,* or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live.[9] Those men, O king, who can no longer see images of themselves reflected in the eyes of others, have but one year to live.[10] One who being endued with lustre loses it, or being endued with wisdom loses it,—indeed, one whose inward and outward nature is thus changed,—has but six months more to live.[11] He who disregards the deities, or quarrels with the Brāhmanas, or one who being naturally of a dark complexion becomes pale of hue, has but six months more to live.[12] One who sees the lunar disc to have many holes like a spider's web, or one who sees the solar disc to have similar holes, has but one week more to live.[13] One who, when smelling fragrant scents in places of worship, perceives them to be as offensive as the scent of corpses, has but one week more to live.[14] The

* The pole-star.—T.

depression of the nose or of the ears, the discolor of the teeth or of the eye, the loss of all consciousness, and the loss also of all animal heat, are symptoms indicating death that very day.[15] If, without any perceptible cause a stream of tears suddenly flows from one's left eye, and if vapours be seen to issue from one's head, that is a sure indication that the man will die before that day expires.[6] Knowing all these premonitory symptoms, the man of cleansed soul should day and night unite his soul with the Supreme Soul (in Samādhi).[17] Thus should he go on till the day comes for his dissolution. If, however, instead of wishing to die he desires to live in this world, he casts off all enjoyments,—all scents and tastes,—O king, and lives on in abstinence. He thus conquers death by fixing his soul on the Supreme Soul.[18-19] Indeed, the man who is blessed with knowledge of the Soul, O monarch, practises the course of life recommended by the Sānkhyas and conquers death by uniting his Soul with the Supreme Soul.[20] At last, he attains to what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being attained to by men of uncleansed souls.—' "[21]

Section CCCXIX.

" 'Yājnavalkya said,—Thou hast asked me, O monarch, of that Supreme Brahma which resides in the Unmanifest. Thy question relates to a deep mystery. Listen to me with close attention, O king![1] Having conducted myself with humility according to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from Surya.[2] With the austerest penances I formerly adored the heat-giving deity. The puissant Surya, O sinless one, gratified with me, addressed me, saying,[3]—Solicit thou, O regenerate Rishi, the boon upon which thou hast set thy heart, however difficult it may be of acquisition. I shall, with cheerful Soul, grant it to thee. It is very difficult to incline me to grace![4]—

Bowing unto him with a bend of my head, that foremost of heat-giving luminaries was addressed by me in these words,—I have no knowledge of the Yajushes. I desire to know them without loss of time![5]—The holy one, thus solicited, told me,—I shall impart the Yajushes unto thee. Made up of the essence of speech, the goddess Saraswati will enter into thy body.[6]—The deity then commanded me to open my mouth. I did as I was commanded. The goddess Saraswati then entered into my body, O sinless one.[7] At this, I began to burn. Unable to endure the pain I plunged into a stream. Not understanding that what the high-souled Surya had done for me was for my good, I became even angry with him.[8] While I was burning with the energy of the goddess, the holy Surya told me,—Do thou endure this burning sensation for only a little while. That will soon cease and thou wilt be cool.[9] Indeed, I became cool. Seeing me restored to ease, the Maker of light said unto me,—The whole Vedas, with even those parts that are regarded as its appendix, together with the Upanishads, will appear in thee by inward light, O regenerate one![10] The entire Catapathas also thou wilt edit, O foremost of regenerate ones. After that, thy understanding will turn to the path of Emancipation.[11] Thou wilt also attain to that end which is desirable and which is coveted by both Sānkhyas and Yogins!—Having said these words unto me, the divine Surya proceeded to the Asta hills.[12] Hearing his last words, and after he had departed from the spot where I was, I came home in joy and then remembered the goddess Saraswati.[13] Thought of by me, the auspicious Saraswati appeared instantly before my eyes, adorned with all the vowels and the consonants and having placed the syllable Om in the van.[14] I then, according to the ordinance, offered unto the goddess the usual Arghya, and dedicated another to Surya, that foremost of all heat-giving deities. Discharging this duty I took my seat, devoted to both those deities.[15] Thereupon the entire Catapatha Brāhmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my mental vision, at which I became filled

with great joy.*[16] I then taught them to a hundred good disciples and thereby did what was disagreeable to my high-souled maternal uncle (Vaiçampāyana) with the disciples gathered round him.†[17] Then, shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice of thy high-souled sire, O king.[18] In that Sacrifice, a dispute arose between me and my maternal uncle as to who should be permitted to appropriate the Dakshinā that was paid for the recitation of the Vedas.[19] In the very presence of Devala, I took half of that Dakshinā, (the other half going to my maternal uncle).[19] Thy sire and Sumanta and Paila and Jaimini and other ascetics all acquiesced in that arrangement.‡[20]

"'I had thus got from Surya the five times ten Yajushes, O monarch. I then studied the Purānas with Romaharshan.[21] Keeping before me those (original) Mantras and the goddess

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* 'Chakre' literally means 'I made.' The Commentator explains it as equivalent to 'swayam āvirabhut.'—T.

† 'Vipriya' evidently means 'what is not agreeable.' There was evidently a dispute between Yājnyvalkya and his maternal uncle Vaiçampāyana, the celebrated disciple of Vyāsa. This dispute is particularly referred to in the next Verse. Vaiçampāyana had been a recognised teacher of the Vedas and had collected a large number of disciples around him. When, therefore, the nephew Yājnavalkya, having obtained the Vedas from Surya, began to teach them, he was naturally looked upon with a jealousy, which culminated (as referred to in the next Verse) into an open dispute about the Dakshinā to be appropriated in the Sacrifice of Janaka. The Burdwan translator incorrectly renders the word 'vipriya' which he takes to mean as 'very agreeable.' In the Vishnu Purāna it is mentioned that a dispute took place between Yājnavalkya and Paila. The latter's preceptor, Vyāsa, came, and taking his side, asked Yājnavalkya to return him the Vedas which he had obtained from him. Yājnavalkya vomitted forth the Vedas. These were instantly devoured by two other Rishis in the form of Tittiri birds. These afterwards promulgated the Taittiriya Upanishads.—T.

‡ This shows that I was then regarded as the equal of Vaiçampāyana himself in the matter of Vedic knowledge. Sumanta and Paila and Jaimini, with Vaiçampāyana, were the Rishis that assisted the great Vyāsa in the task of arranging the Vedas.—T.

Saraswati, I then, O king, aided by the inspiration of Surya, set myself to compile the excellent Catapatha Brāhmanas, and succeeded in achieving the task never before undertaken by any one else. That path which I had desired to take has been taken by me and I have also taught it to my disciples.[22-23] Indeed, the whole of those Vedas with their abstracts have been imparted by me to those disciples of mine. Pure in mind and body, all those disciples have, in consequence of my instructions, become filled with joy.[24] Having established (for the use of others) this knowledge consisting of fifty branches which I had obtained from Surya, I now meditate on the great object of that knowledge (*viz.*, Brahma).[25] The Gandharva Viçwāvasu, well conversant with the Vedānta scriptures, desirous, O king, of ascertaining what is beneficial for the Brāhmanas in this knowledge and what truth occurs in it, and what is the excellent object of this knowledge, once questioned me. He put to me altogether four and twenty questions, O king, relating to the Vedas. Finally, he asked me a question, numbered twentyfifth which relates to that branch of knowledge which is concerned with the inferences of ratioscination. Those questions are as follow :—What is universe and what is not-universe? What is Açwā and what Açwa? What is Mitra? What is Varuna?[26-28] What is Knowledge? What is the Object of knowledge? What is Unintelligent? What is Intelligent? Who is Ka? Who is possessed of the principle of change? Who is not possessed of the same? What is he that devours the Sun and what is the Sun? What is Vidyā and what is Avidyā?[29] What is Vedya and what Avedya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the excellent questions put to me by that foremost of Gandharvas.[30] After king Viçwāvasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them properly.[31] At first, however, I told him,—Wait for a brief space of time, till I reflect on thy questions!—So be it,—the Gandharva said, and sat in silence.[32] I then thought once again of the goddess Saraswati in my mind. The

replies then to those questions naturally arose in my mind like butter from curds.[33] Keeping in view the high science of inferential ratioscination, I churned with my mind, O monarch, the Upanishads and the supplementary scriptures relating to the Vedas.[34] The fourth science then that treats of Emancipation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twentyfifth, *viz.*, Jiva, I then expounded to him.*[35] Having said all this, O monarch, to king Viçwāvasu, I then addressed him, saying,—Listen now to the answers that I give unto the several questions that thou hast put to me.[36] I now turn to the question which, O Gandharva, thou askest, *viz.*,—what is Universe and what is Not-universe?—The Universe is Unmanifest and original Prakriti endued with the principles of birth and death which are terrible (to those that are desirous of Emancipation).[37] It is, besides, possessed of the three attributes (of Sattwa, Rajas, and Tamas), in consequence of its producing principles all of which are fraught with those attributes.† That which is Not-universe is Purusha divested of all attributes. By Açwā and Açwa are meant the female and the male,[38] *i. e.*, the former is Prakriti and the latter is Purusha. Similarly, Mitra is Purusha, and Varuna is Prakriti.‡[39] Knowledge, again, is said to be Prakriti, while the object to be known is called Purusha. The Ignorant (Jiva), and the Knowing or Intelligent are both Purusha without attributes, (for it is Purusha that becomes Jiva when invested with Ignorance).[40] Thou hast asked what is Kah, who is endued with change, and who is unendued therewith. I answer, Kah is Purusha.$ That

* This is called the Fourth Science, the three others being the three Vedas, Agriculture, and the Science of Morality and Chastisement.—T.

† Prakriti is regarded as something in which Sattwa, Rajas, and Tamas reside in exactly equal proportions. All the principles of Mahat, &c., which flow from Prakriti, are characterised by these three attributes in diverse measure.—T.

‡ By Mitra is meant here the deity giving light and heat. By Varuna is meant the waters that compose the universe.—T.

$ 'Kah,' the Commentator explained, is 'ānandah' or felicity.—T.

which is endued with change is Prakriti. He that is not endued therewith is Purusha.[41] Similarly, that which is called Avedya (the unknowable) is Prakriti; and that which is called Vedya is Purusha.[42] Thou hast asked me about the Mobile and the Immobile. Listen to what my answer is. That which is mobile is Prakriti, which, undergoing modifications, constitutes the cause of Creation and Destruction. The Immobile is Purusha, for without himself undergoing modifications he assists at Creation and Destruction.[43] (According to a different system of philosophy) that which is Vedya is Prakriti; while that which is Avedya is Purusha. Both Prakriti and Purusha are said to be unintelligent, stable, indestructible,[44] unborn, and eternal, according to the conclusions arrived at by philosophers conversant with the topics included in the name of Adhyātma.[45] In consequence of the indestructibility of Prakriti in the matter of Creation, Prakriti, which is unborn, is regarded as not subject to decay or destruction. Purusha, again, is indestructible and unchangeable, for change it has none.[46] The attributes that reside in Prakriti are destructible, but not Prakriti herself. The learned, therefore, call Prakriti indestructible. Prakriti also, by undergoing modifications, operates as the cause of Creation. The created results appear and disappear, but not original Prakriti. Hence also is Prakriti called indestructible. Thus have I told thee the conclusions of the fourth Science based on the principles of ratioscinative inference and having Emancipation for its end.[47] Having acquired, by the science of ratioscinative inference and by waiting upon preceptors, the Richs, the Sāmans, and the Yajushes, all the obligatory practices should be observed and all the Vedas studied with reverence, O Viçwāvasu![48] O foremost of Gandharvas, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things take their birth and into which all things merge when destruction comes, and which is the one object whose knowledge the Vedas seek to inculcate,—indeed, they who have no acquaintance with that which the Vedas seek to establish,—study the Vedas to no purpose and

bear their burthen of such study in vain.[49-50] If a person desirous of butter churns the milk of the she-ass, without finding what he seeks he simply meets with a substance that is as foul of smell as ordure.[51] After the same manner, if one, having studied the Vedas, fails to comprehend what is Prakriti and what is Purusha, one only proves one's own foolishness of understanding and bears a useless burthen (in the form of Vedic lore).*[52] One should, with devoted attention, reflect on both Prakriti and Purusha, so that one may avoid repeated birth and death.[53] Reflecting upon the fact of one's repeated births and deaths and avoiding the religion of acts that is productive at best of destructible results, one should betake oneself to the indestructible religion of Yoga.[54] O Kāçyapa, if one continuously reflects on the nature of the Jiva-soul and its connection with the Supreme Soul, one then succeeds in divesting oneself of all attributes and in beholding the Supreme Soul.[55] The Eternal and Unmanifest Supreme Soul is regarded by men of foolish understandings to be different from the twentyfifth or the Jiva-soul. They are endued with wisdom that behold both these as truly one and the same.[56] Frightened at repeated births and deaths, the Sānkhyas and Yogins regard the Jiva-soul and the Supreme Soul to be one and the same.—[57]

"'—Viçwāvasu then said,—Thou hast, O foremost of Brāhmanas, said that Jiva-soul is indestructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. It behooveth thee to once more discourse on this topic to me.[58] I have heard discourses on this subject from Jaigishavya, Asita, Devala, the regenerate sage Parāçara, the intelligent Vārshaganya, Bhrigu, Panchaçikha, Kapila, Cuka, Gautama, Ārshtisena, the high-souled Garga, Nārada, Āsuri, the intelligent Paulastya, Sanatkumāra, the high-souled Cukra, and my sire Kaçyapa. Subse-

* The camparison lies in the folly of the two persons indicated. One churning ass's milk for butter is only a fool. Similarly, one failing to understand the nature of Prakriti and Purusha from the Vedas is only a fool.—T.

quently I heard the discourses of Rudra and the intelligent Viçwarupa, of several of the deities, of the Pitris, and the Daityeas. I have acquired all that they say, for they generally discourse that eternal object of all knowledge.[58-63] I desire, however, to hear what thou mayst say on those topics with the aid of thy intelligence. Thou art the foremost of all persons, and a learned lecturer on the scriptures, and endued with great intelligence.[64] There is nothing that is unknown to thee. Thou art an ocean of the Crutis, as described, O Brāhmana, in the world of both the deities and the Pitris.[65] The great Rishis residing in the region of Brahma say that Āditya himself, the eternal lord of all luminaries, is thy preceptor (in the matter of this branch of knowledge).[66] O Yājnavalkya, thou hast obtained the entire science, O Brāhmana, of the Sānkhyas, as also the scriptures of the Yogins in particular.[67] Without doubt, thou art enlightened, fully conversant with the mobile and immobile universe. I desire to hear (thee discourse on that knowledge, which may be likened to clarified butter endued with solid grains.[68]

"'Yājnavalkya said,—Thou art, O foremost of Gandharvas, competent to comprehend every knowledge. As, however, thou askest me, do thou hear me then discourse to thee according as I myself have obtained it from my preceptor.[69] Prakriti, which is unintelligent, is apprehended by Jiva. Jiva, however, cannot be apprehended by Prakriti, O Gandharva.[70] In consequence of Jiva being reflected in Prakriti, the latter is called Pradhāna by Sānkhyas and Yogins conversant with the original principles as indicated in the Crutis.[71] O sinless one, the other, beholding, beholds the twentyfourth (Prakriti) and the twentyfifth (Soul) ; not beholding, it beholds the twentysixth.*[72] The twentyfifth

* I give a literal rendering of this Verse for showing how difficult it is to understand the meaning. The Commentator correctly explains the sense which is as follows : 'anyah' or the other is the Soul as distinguished from its reflection upon Prakriti, that is, the Soul in its real character as independent of Prakriti. What is said here is that when the Soul, in its real character beholds, or acts as a witness of

thinks that there is nothing higher than itself. In reality, however, though beholding, it does not behold That (*viz.*, the Twentysixth) which beholds it.*[73] Men possessed of wisdom should never accept the Twentyfourth (*viz.*, Prakriti, which is unintelligent or inert) as identifiable with the Twentyfifth or the Soul which has a real and independent existence. The fish live in water. It goes thither impelled by its own nature.[74] As the fish, though living in the water, is to be regarded as separate from it, after the same manner is the Twentyfifth to be apprehended, *i. e.*, though the Twentyfifth exists in a state of contact with the Twentyfourth or Prakriti, it is, however, in its real nature, separate from and independent of Prakriti. When overwhelmed with the consciousness of *meum* or Self, and when unable to understand its identity with the Twentysixth, in fact, in consequence of the illusion that invests it, of its co-existence with Prakriti, and of its own manner of thinking, the Jiva-soul always sinks down, but when freed from such consciousness it goes upwards.[75-76] When the Jiva-soul succeeds in apprehending that it is one, and Prakriti with which it resides is another, then only does it, O regenerate one, succeed in beholding the Supreme Soul and attaining to the condition of Oneness with the universe.[77] The Supreme is one, O king, and the Twentyfifth (or Jiva-soul) is another. In

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everything (*i. e.*, as exists in the states of wakefulness and dream), becomes conscious of both itself (the Twentyfifth) and Prakriti (the Twentyfourth) when, however, it ceases to behold or act as such witness (*i. e.*, in the state of dreamless slumber or Yoga-samādhi), it succeeds in beholding the Supreme Soul or the Twentysixth. In simple language what is said here is that the Soul becomes conscious of both itself and Prakriti in the state of wakefulness and dream. In Samādhi alone, it beholds the Supreme Soul.—T.

* What is said here is that the Twentysixth or the Supreme Soul always beholds the Twentyfifth or the Jiva-soul. The latter, however, filled with vanity, regards that there is nothing higher than it. It can easily, in Yoga-samādhi, behold the Twentysixth. Though thus competent to behold the Supreme Soul, it fails ordinarily to behold it. The Commentator sees in this Verse a reputation of the doctrine of the Chārvākas and the Saugatas who deny that there is a Twentysixth Tattwa or even a Twentyfifth which they identify with the Twentyfourth.—T.

consequence, however, of the Supreme overlying the Jiva-soul, the wise regard both to be one and the same.*[78] For these reasons, Yogins and followers of the Sānkhya system of philosophy, terrified by birth and death, blessed with sight of the Twentysixth, pure in body and mind, and devoted to the Supreme Soul, do not welcome the Jiva-soul as indestructible.† When one beholds the Supreme Soul and losing all consciousness of individuality becomes identified with the Supreme, one then becomes omniscient, and possessed of such omniscience one becomes freed from the obligation of rebirth. I have thus discoursed to thee truly, O sinless one, about Prakriti which is unintelligent, and Jiva-soul which is possessed of intelligence, and the Supreme Soul which is endued with omniscience, according to the indications occurring in the Crutis. That man who beholds not any difference between the knower and the known, and who beholds not the difference between knowledge and the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Jiva-soul and the Supreme Soul.‡—[79-83]

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* 'Tatsthānāt' is explained by the Commentator as 'varasya avarādhisthānāt,' *i. e.*, in consequence of 'vara' overlying the 'avara.' The instance of the string and the snake is cited. At first the string is erroneously taken for the snake. When the error is dispelled, the string appears as the string. Thus the Supreme and the Jiva-soul come to be taken as one when true knowledge comes.—T.

† The ordinary doctrine is that the Jiva-soul is indestructible, for it is both unborn and deathless, its so-called births and deaths being only changes of the forms which Prakriti undergoes in course of her association with it, an association that continues as long as the Jiva-soul does not succeed in effecting its emancipation. In this Verse the ordinary doctrine is abandoned. What is said here is that the Jiva-soul is *not* deathless, for when it becomes identified with the Supreme Soul, that alteration may be taken as its death.—T.

‡ This is a very difficult Verse. 'Paçya' and 'apaçya' are 'drashtri' and 'driçya,' *i. e.*, knower and known (or Soul and Prakriti). 'Kshemaya' and 'Tattwa' are 'drik' and 'driçya' *i. e.*, knowledge and known. One that sees no difference between these, that is, one that regards all things as one and the same, is both 'Kevala' and 'not-Kevala,' &c., meaning that such a person, though still appearing as a Jiva (to others) is in reality identifiable with the Supreme Soul.—T.

"'—Viçwāvasu said,—O puissant one, thou hast duly and adequately discoursed on that which is the origin of all the deities and which is productive of Emancipation. Thou hast said what is true and excellent. May inexhaustible blessings always attend thee, and may thy mind be ever united with intelligence!—[83]

"'Yājnavalkya continued,—Having said those words, the prince of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the high-souled one duly honored me by taking the accustomed turns round my person, and I looked upon him, highly pleased.[84] He inculcated the science he had obtained from me unto those celestials that dwell in the regions of Brahman and other deities, unto those that dwell on Earth, unto also the denizens of the nether regions, and unto them that had adopted the path of Emancipation, O king.[85] The Sānkhyas are devoted to the practices of their system. The Yogins are devoted to the practices inculcated by their system. Others there are that are desirous of achieving their Emancipation. Unto these latter this science is productive of visible fruits.[86] O lion among kings, Emancipation flows from Knowledge. Without Knowledge it can never be attained. The wise have said it, O monarch. Hence, one should strive one's best for acquiring true Knowledge in all its details, by which one may succeed in freeing oneself from birth and death.[87] Obtaining knowledge from a Brāhmana or a Kshatriya or Vaiçya or even a Cudra who is of low birth, one endued with faith should always show reverence for such knowledge. Birth and death cannot assail one that is endued with faith.[88] All orders of men are Brāhmanas. All are sprung from Brahman. All men utter Brahma.* Aided by an understanding that is derived from and directed to Brahma,

* This may mean that as all men speak, and as speech is Brahma, all men must be regarded as utterers of Brahma. If, again, Brahma be taken to mean the Vedas in especial, it may imply that all men utter the Vedas or are competent to study the Vedas. Such an exceedingly liberal sentiment from the mouth of Yājnavalkya is compatible only with the religion of Emancipation which he taught.—T.

I inculcate this science treating of Prakriti and Purusha. Indeed, this whole universe is Brahma.[89] From the mouth of Brahman sprung the Brāhmanas; from his arms, sprung the Kshatriyas; from his navel, the Vaiçyys; and from his feet, the Cudras. All the orders, (having sprung in this way) should not be regarded as differing from one another.[90] Impelled by Ignorance, all men meet with death and attain, O king, to birth that is the cause of acts.* Divested of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being due to the principles that flow from Prakriti.[91] For this reason, all should, by every means, seek to acquire Knowledge. I have told thee that every person is entitled to strive for its acquisition. One that is possessed of Knowledge is a Brāhmana. Others, (*viz.*, Kshatriyas and Vaiçyas and Cudras) are possessed of knowledge. Hence, this science of Emancipation is always open to them all. This, O king, has been said by the Wise.[92] The questions thou hadst asked me have all been answered by me agreeably to the truth. Do thou, therefore, cast off all grief. Go thou to the other end of this enquiry. Thy questions were good. Blessings on thy head for ever!—'[93]

"Bhishma continued,—'Thus instructed by the intelligent Yājnavalkya, the king of Mithilā became filled with joy.[94] The king honored that foremost of ascetics by walking round his person. Dismissed by the monarch, he departed from his court. King Daivarāti, having obtained the knowledge of the religion of Emancipation, took his seat,[95] and touching a million of kine and a quantity of gold and a measure of gems and jewells, gave them away unto a number of Brāhmanas.[96] Installing his son in the sovereignty of the Videhas, the old king began to live, adopting the practices of the Yatis.[97] Thinking meanly of all ordinary duties and their derelections (as laid down in the scriptures), the king began to study the science of the Sānkhyas and the Yogins in their entirety.[98] Regarding himself to be Infinite, he

* The doctrine is that unless acts are destroyed, there can be no Emancipation.—T.

began to reflect on only the Eternal and Independent One. He cast off all ordinary duties and their derelections, Virtue and Vice, Truth and Falsehood,[9] Birth and Death, and all other things appertaining to the principles produced by Prakriti.[100] Both Sānkhyas and Yogins, agreeably to the teachings of their sciences, regard this universe to be due to the action of the Manifest and the Unmanifest.[101] The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do thou, therefore, O monarch, become Pure![102] The giver, the receiver of the gift, the gift itself, and that which is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's one possession. Who, therefore, can be a stranger to one? Do thou think always in this way. Never think otherwise.[103-4] He who does not know what is Prakriti possessed of attributes and what is Purusha transcending attributes, only he, not possessed as he is of knowledge, repairs to sacred waters and performs sacrifices.[105] Not by study of the Vedas, not by penances, not by sacrifices, O son of Kuru, can one attain to the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, one comes to be regarded with reverence.[106] They who wait upon Mahat attain to the regions of Mahat. They who wait upon Consciousness, attain to the spot that belongs to Consciousness. They who wait upon what is higher attain to places that are higher than these.[107] Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma which is higher than Unmanifest Prakriti, succeed in obtaining that which transcends birth and death, which is free from attributes, and which is both existent and non-existent.[108] I got all this knowledge from Janaka. The latter had obtained it from Yājnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the aid of Knowledge one succeeds in crossing the world's ocean which is full of difficulties and dangers. One can never cross that ocean by means of sacrifices.[109] Birth and death, and other impediments, O king, men of knowledge say, one cannot pass

over by ordinary exertion.* Men attain to heaven through sacrifices, penances, vows, and observances. But they have again to fall down therefrom on the Earth.[110] Do thou, therefore, adore with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which transcends all states (being Emancipation itself). By apprehending Kshetra, O king, and by performing the Sacrifice that consists in the acquisition of Knowledge, thou wilt really be wise.[111] In former time, Yājnavalkya did that good to king Janaka which is derivable from a study of the Upanishads. The Eternal and Immutable Supreme was the topic about which the great Rishi had discoursed to the king of Mithilā. It enabled him to attain to that Brahma which is auspicious and immortal, and which transcends all kinds of sorrow.' "[112]

Section CCCXX.

"Yudhishthira said,—'Having acquired great power and great wealth, and having obtained a long period of life, how may one succeed in avoiding death?[1] By which of these means, *viz.*, penances, or the accomplishment of the diverse acts (laid down in the Vedas), or by knowledge of the Çrutis, or the application of medicines, can one succeed in avoiding decrepitude and death?'[2]

"Bhishma said,—'In this connection is cited the old narrative of Panchaçikha who was a Bhikshu in his practices and Janaka.[3] Once on a time Janaka, the ruler of the Videhas, questioned the great Rishi Panchaçikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed in respect of the purpose and import of all duties.[4] The King said,—By what conduct, O holy one, may one transcend Decrepitude and Death? Is it by penances, or by the understanding, or by religious acts (like sacrifices and vows), or by study and knowledge of

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* Literally, 'these are not obstacles caused by external nature,' and are, therefore, irremovable by personal exertion of the ordinary kind.—T.

the scriptures ?[5]—Thus addressed by the ruler of the Videhas the learned Panchaçikha, conversant with all invisible things, answered, saying,—There is no prevention of these two (*viz.*, decrepitude and death) ; nor is it true that these cannot be prevented under any circumstances.[6] Neither days, nor nights, nor months, cease to go on. Only that man who, though transitory, betakes himself to the eternal path (of the religion of Nivirti or abstention from all acts) succeeds in avoiding birth and death.[7] Destruction overtakes all creatures. All creatures seem to be ceaselessly borne along the infinite current of time. Those that are borne along the infinite current of time which is without a raft (to rescue) and which is infested by those two mighty alligators, *viz.*, decrepitude and death, sink down without anybody coming to their assistance.[8] As one is swept along that current, one fails to find any friend for help and one fails to be inspired with interest for any one else.[9] One meets with spouses and other friends only on one's road. One had never before enjoyed this kind of companionship with any one for any length of time.[10] Creatures, as they are borne along the current of time, become repeatedly attracted towards one another like masses of clouds moved by the wind meeting one another with loud sound.[11] Decrepitude and death are devourers of all creatures, like wolves. Indeed, they devour the strong and the weak, the short and the tall.[12] Among creatures, therefore, which are all so transitory, only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die ?[13] Whence have I come ? Who am I ? Whither shall I go ? Whose am I ? Before what do I rest ? What shall I be ? For what reason then dost thou grieve for what ?[14] Who else than thou wilt behold heaven or hell (for what thou doest) ? Hence, without throwing aside the scriptures, one should make gifts and perform sacrifices !—' "[15]

Section CCCXXI.

"Yudhishthira said,—'Without abandoning the domestic mode of life, O royal sage of Kuru's race, who ever attained to Emancipation which is the annihilation of the Understanding (and the other faculties)? Do tell me this![1] How may the gross and the subtile form be cast off? Do thou also, O grandsire, tell me what the supreme excellence of Emancipation is.'[2]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Janaka and Sulabhā, O Bhārata![3] In days of yore there was a king of Mithilā, of the name of Dharmadhyaja, of Janaka's race. He was devoted to the practices of the religion of Renunciation.[4] He was well conversant with the Veda, with the scriptures on Emancipation, and with the scriptures bearing on his own duty as a king. Subjugating his senses, he ruled this Earth.[5] Hearing of his good behaviour in the world, many men of wisdom, well-conversant with wisdom, O foremost of men, desired to imitate him.[6] In the same *Satya* Yuga, a woman of the name of Sulabhā, belonging to the mendicant order, practised the duties of Yoga and wandered over the whole Earth.[7] In course of her wanderings over the Earth, Sulabhā heard from many Dandins of different places that the ruler of Mithilā was devoted to the religion of Emancipation.[8] Hearing this report about king Janaka and desirous of ascertaining whether it was true or not, Sulabhā became desirous of having a personal interview with Janaka.[9] Abandoning, by her Yoga powers, her former form and features, Sulabhā assumed the most faultless features and unrivalled beauty.[10] In the twinkling of an eye and with the speed of the quickest shaft, the fair-browed lady of eyes like lotus-petals repaired to the capital of the Videhas.[11] Arrived at the chief city of Mithilā teeming with a large population, she adopted the guise of a mendicant and presented herself before the king.[12] The monarch, beholding her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came.[13] Welcoming her, he assigned her an

excellent seat, honored her by offering water to wash her feet, and gratified her with excellent refreshments.[14] Refreshed duly and gratified with the rites of hospitality offered unto her, Sulabhā, the female mendicant, urged the king, who was surrounded by his ministers and seated in the midst of learned scholars, (to declare himself in respect of his adherence to the religion of Emancipation).[15] Doubting whether Janaka had succeeded in attaining to Emancipation by following the religion of Nivirtti, Sulabhā, endued with Yoga-power, entered the understanding of the king by her own understanding.[16] Restraining, by means of the rays of light that emanated from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga bonds.*[17] That best of monarchs, priding himself upon his own invincibleness and defeating the intentions of Sulabhā, seized her resolution with his own resolution.†[18] The king, in his subtile form, was without the royal umbrella and sceptre. The lady Sulabhā, in hers, was without the triple stick. Both staying then in the same (gross) form, thus conversed with each other. Listen to that conversation as it happened between the monarch and Sulabhā.[19]

"'Janaka said,—O holy lady, to what course of conduct art thou devoted? Whose art thou? Whence hast thou come? After finishing thy business here, whither wilt thou go?[20] No one can, without questioning, ascertain another's acquaintance with the scriptures, or age, or order of birth. Thou shouldst, therefore, answer these questions of mine, when thou hast come to me.[21] Know that I am truly freed from all vanity in respect of my royal umbrella and sceptre. I wish to know thee thoroughly. Thou art deserving, I hold,

* 'Sanchodayishyanti' implies 'questioned.' Here it means 'questioning the king internally' or by Yoga power.—T.

† 'Utsmayan' is explained by the Commentator as 'priding himself upon his own invincibleness.' 'Asyā bhāvam' implies 'her determination to make the king dumb.' 'Viçeshayan' is 'abhibhavan.'—T.

of my respect.*[22] Do thou listen to me as I speak to thee on Emancipation, for there is none else (in this world) that can discourse to thee on that topic. Hear me also as I tell thee who that person is from whom in days of old I acquired this distinguishing knowledge.†[23] I am the beloved disciple of the high-souled and venerable Panchaçikha, belonging to the mendicant order, of Parāçara's race.[24] My doubts have been dispelled and I am fully conversant with the Sānkhya and the Yoga systems, and the ordinances in respect of sacrifices and other rites, which constitute the three well-known paths of Emancipation.‡[25] Wandering over the Earth and pursuing the while the path that is pointed out by the scriptures, the learned Panchaçikha formerly dwelt in happiness in my abode for a period of four months in the rainy season.[26] That foremost of Sānkhyas discoursed to me, agreeably to the truth, and in an intelligible manner suited to my comprehension, on the several kinds of means for attaining to Emancipation. He did not, however, command me to give up my kingdom.[27] Freed from attachments, and fixing my Soul on supreme Brahma, and unmoved by companionship, I live, practising in its entirety that triple conduct which is laid down in treatises on Emancipation.[28] Renunciation (of all kinds of attachments) is the highest means prescribed for Emancipation. It is from Knowledge that Renunciation, by which one becomes freed, is said to flow.[29] From Knowledge arises the endeavour after Yoga,

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* 'Sammantum' is explained by the Commentator as equivalent to 'samyak jnātum.'—T.

† It is difficult to say in what sense the word 'vaiçeshikam' is used here. There is a particular system of philosophy called Vaiçeshika or Kānāda, the system believed to have been originally promulgated by a Rishi of the name of Kānāda. That system has close resemblance to the atomic theory of European philosophers. It has many points of striking resemblance with Kapila's system or Sānkhya. Then, again, some of the original principles, as enunciated in the Sānkhya system, are called by the name of Viçesha.—T.

‡ The mention of 'Vidhi' indicates, as the Commentator explains, 'Karmakānda.' The value of 'Karma' in the path of Emancipation, is to purify the Soul.—T.

and through that endeavour one attains to knowledge of Self or Soul. Through knowledge of Self one transcends joy and grief. That enables one to transcend death and attain to high success.[30] That high intelligence (knowledge of Self) has been acquired by me, and accordingly I have transcended all pairs of opposites. Even in this life have I been freed from stupefaction and have transcended all attachments.[31] As a soil, saturated with water and softened thereby, causes the (sown) seed to sprout forth, after the same manner, the acts of men cause rebirth.[32] As a seed, fried on a pan or otherwise, becomes unable to sprout forth although the capacity for sprouting was there,[33] after the same manner my understanding having been freed from the productive principle constituted by desire, by the instructions of the holy Panchaçikha of the mendicant order, it no longer produces its fruit in the form of attachment to the objects of the senses.[34] I never experience love for my spouse or hate for my foes. Indeed, I keep aloof from both, beholding the fruitlessness of attachment and wrath.[35] I regard both persons equally, *viz.*, him that smears my right hand with sandal-paste and him that wounds my left.[36] Having attained my (true) object, I am happy, and look equally upon a clod of earth, a piece of stone, and a lump of gold. I am freed from attachments of every kind, though am engaged in ruling a kingdom. In consequence of all this I am distinguished over all bearers of triple sticks.[37] Some foremost of men that are conversant with the topic of Emancipation say that Emancipation has a triple path. (These are knowledge, Yoga, and sacrifices and rites). Some regard Knowledge having all things of the world for its object as the means of Emancipation. Some hold that the total renunciation of acts (both external and internal) is the means thereof.[38] Another class of persons conversant with the scriptures on Emancipation say that Knowledge is the single means. Others, *viz.*, Yatis, endued with subtile vision, hold that acts constitute the means.[39] The high-souled Panchaçikha, discarding both the opinions about knowledge and acts, regarded the third as the only means or path of

Emancipation.[40] If men leading the domestic mode of life be endued with Yama and Niyama, they become the equals of Sannyāsins. If, on the other hand, Sannyāsins be endued with desire and aversion and spouses and honor and pride and affection, they become the equals of men leading domestic modes of life.*[41] If one can attain to Emancipation by means of knowledge, then may Emancipation exist in triple sticks (for there is nothing to prevent the bearers of such sticks from acquiring the needful knowledge). Why then may Emancipation not exist in the umbrella and the sceptre as well, especially when there is equal reason in taking up the triple stick and the sceptre ?†[42] One becomes attached to all those things and acts with which one has need for the sake of one's own self for particular reasons.‡[43] If a person, beholding the faults of the domestic mode of life, casts it off for adopting another mode (which he considers to be fraught with great merit), he cannot, for such rejection and adoption, be regarded as one that is at once freed from all attachments, (for all that he has done has been to attach himself to a new mode after having freed himself from a previous one).§[44] Sovereignty is fraught with the rewarding and the chastising of others. The life of a mendicant is equally fraught with the same (for mendicants also reward

* K. P. Singha wrongly translates this Verse.—T.

† 'There is equal reason in taking up &c.,' implies that the bearing of the sceptre is only a mode of life like that of holders of the triple stick. Both the king and the Sannyāsin are free to acquire knowledge and both, therefore, may attain to Emancipation notwithstanding their respective emblems. In the emblems themselves there is no efficacy or disqualification.—T.

‡ The object of this Verse is to show that all persons, led by interest, become attached to particular things. The littleness or greatness of those things cannot aid or bar people's way to Emancipation. 'I may be a king,' says Janaka, 'and thou mayst be a mendicant. Neither thy mendicancy nor my royalty can aid or obstruct our Emancipation. Both of us, by Knowledge, can achieve what we wish, notwithstanding our outward surroundings.—T.

§ Hence, by changing my royal life for that of a bearer of the triple stick I can gain nothing.—T.

and chastise those they can). When, therefore, mendicants are similar to kings in this respect, why would mendicants only attain to Emancipation, and not kings?[45] Notwithstanding the possession of sovereignty, therefore, one becomes cleansed of all sins by means of knowledge alone, living the while in Supreme Brahma.[46] The wearing of brown cloths, shaving of the head, bearing of the triple stick, and the Kamandalu,—these are the outward signs of one's mode of life. These have no value in aiding one to the attainment of Emancipation.[47] When, notwithstanding the adoption of these emblems of a particular mode of life, Knowledge alone becomes the cause of one's Emancipation from sorrow, it would appear that the adoption of mere emblems is perfectly useless.[48] Or, if, beholding the mitigation of sorrow in it, thou hast betaken thyself to these emblems of Sanyāsa, why then should not the mitigation of sorrow be beheld in the umbrella and the sceptre to which I have betaken myself?[49] Emancipation does not exist in poverty; nor is bondage to be found in affluence. One attains to Emancipation through Knowledge alone, whether one is indigent or affluent.[50] For these reasons, know that I am living in a condition of freedom, though ostensibly engaged in the enjoyment of religion, wealth, and pleasure, in the form of kingdom and spouses, which constitute a field of bondage (for the generality of men).[51] The bonds constituted by kingdom and affluence, and the bondage of attachments, I have cut off with the sword of Renunciation whetted on the stone of the scriptures bearing upon Emancipation.[52] As regards myself then, I tell thee that I have become freed in this way. O lady of the mendicant order, I cherish an affection for thee. But that should not prevent me from telling thee that thy behaviour does not correspond with the practices of the mode of life to which thou hast betaken thyself![53] Thou hast great delicacy of formation. Thou hast beauty. Thou hast an exceedingly shapely form. Thy age is young. Thou hast all these, and thou hast Niyama (subjugation of the senses). I doubt it verily.[54] Thou hast stopped up my body (by entering into me with the aid of

thy Yoga power) for ascertaining as to whether I am really emancipated or not. This act of thine ill-corresponds with that mode of life whose emblems thou bearest.[55] For a Yogin that is endued with desire, the triple stick is unfit. As regards thyself, thou dost not adhere to thy stick. As regards those that are freed, it behoves even them to protect themselves from fall.*[56] Listen now to me as to what thy transgression has been in consequence of thy contact with me and thy having entered into my gross body with the aid of thy understanding.[57] To what reason is thy entrance to be ascribed into my kingdom or my palace? At whose sign hast thou entered into my heart?†[58] Thou belongest to the foremost of all the orders, being, as thou art, a Brāhmana woman. As regards myself however, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of colors.[59] Thou livest in the practice of those duties that lead to Emancipation. I live in the domestic mode of life. This act of thine, therefore, is another evil thou hast done, for it produces an unnatural union of two opposite modes of life.[60] I do not know whether thou belongest to my own *gotra* or dost not belong to it. As regards thyself also, thou dost not know who I am (*viz.*, to what *gotra* I belong). If thou art of my own *gotra*, thou hast, by entering into my person, produced another evil,—the evil, *viz.*, of unnatural union.[61] If, again, thy husband be alive and dwelling in a distant place, thy union with me has produced the fourth evil of sinfulness, for thou art not one with whom I may be lawfully united.[62] Dost thou perpetrate all these sinful acts, impelled by the motive of accomplish-

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* 'Yukte' in the first line means 'in the Yogin.' The Bombay reading 'Tridandanke' is a mistake for 'Tridandakam.' The Bombay text reads 'na muktasyāsti gopanā,' meaning that 'there is no relief for one that has fallen down after having arisen in Yoga.' The Bengal text reads 'vimuktasya' I adopt the Bengal reading.—T.

† What the king says is that he, the king, had made no assignation with the lady in consequence of which she could be justified in entering his body. The word 'Sannikarsha' here means 'sanketa.' Both the Vernacular translators render this word wrongly.—T.

ing a particular object? Dost thou do these from ignorance or from perverted intelligence?[63] If, again, in consequence of thy evil nature thou hast thus become thoroughly independent or unrestrained in thy behaviour, I tell thee that if thou hast any knowledge of the scriptures, thou wilt understand that everything thou hast done has been productive of evil.[64] A third fault attaches to thee in consequence of these acts of thine, a fault that is destructive of peace of mind. By endeavouring to display thy superiority, the indication of a wicked woman is seen in thee.[65] Desirous of asserting thy victory as thou art, it is not myself alone whom thou wishest to defeat, for it is plain that thou wishest to obtain a victory over even the whole of my court (consisting of these learned and very superior Brāhmanas).[66] By casting thy eyes in this way towards all these meritorious Brāhmanas, it is evident that thou desirest to humiliate them all and glorify thyself (at their expense).[67] Stupefied by thy pride of Yoga-puissance that has been born of thy jealousy (at sight of my power,) thou hast caused a union of thy understanding with mine and thereby hast really mingled together nectar with poison.[68] That union, again, of man and woman, when each covets the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, fails to obtain an individual of the opposite sex that does not covet her, is, instead of being a merit, only a fault that is as noxious as poison.[69] Do not continue to touch me. Know that I am righteous. Do thou act according to thy own scriptures. The enquiry thou hadst wished to make, *viz.*, whether I am or I am not emancipated, has been finished.[70] It behoves thee not to conceal from me all thy secret motives. It behoves thee not, that thus disguisest thyself, to conceal from me what thy object is, that is, whether this call of thine has been prompted by the desire of accomplishing some object of thy own or whether thou hast come for accomplishing the object of some other king (that is hostile to me).[71] One should never appear deceitfully before a king; nor before a Brāhmana; nor before one's wife when that wife is possessed of every wifely virtue.

Those who appear in deceitful guise before these three very soon meet with destruction.[72] The power of kings consists in their sovereignty. The power of Brāhmanas conversant with the Vedas is in the Vedas. Women wield a high power in consequence of their beauty and youth and blessedness.[73] These then are powerful in the possession of these powers. He, therefore, that is desirous of accomplishing his own object should always approach these three with sincerity and candour. Insincerity and deceit fail to produce success (in these three quarters).[74] It behooveth thee, therefore, to apprise me of the order to which thou belongest by birth, of thy learning and conduct and disposition and nature, as also of the object thou hast in view in coming to this place!—"[75]

"Bhishma continued,—'Though rebuked by the king in these unpleasant, improper, and ill-applied words, the lady Sulabhā was not at all abashed.[6] After the king had said these words, the beautiful Sulabhā then addrest herself for saying the following words in reply that were more handsome than her person.[77]

" 'Sulabhā said,—O king, speech ought always to be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with perspicuity, be possessed of the eighteen well-known merits.*[78] Ambiguity, ascertainment of the faults and merits of premises and conclusions, weighing the relative strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that attaches to the conclusion thus arived at,—these five characteristics appertaining to the sense—constitute the authoritativeness of what is said.[79] Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I expound them according to the combinations.[80] When knowledge rests on distinction in consequence of the objects to be known being different from one another, and when (as regards the comprehension of the subject) the understanding rests upon many points one after

* These faults and merits are set forth in the Verses that follow.—T.

another, the combination of words (in whose case this occurs) is said to be vitiated by ambiguity.*[81] By ascertainment (of faults and merits), called Sankhyā, is meant the establishment, by elimination, of faults or merits (in premises and conclusions), adopting tentative meanings.†[82] Krama, or weighing the relative strength or weakness of the faults or merits (ascertained by the above process), consists in settling the propriety of the priority or subsequence of the words employed in a sentence. This is the meaning attached to the word Krama by persons conversant with the interpretation of sentences or texts.[83] By Conclusion is meant the final determination, after this examination of what has been said on the subjects of religion, pleasure, wealth, and Emancipation, in respect of what it particularly is that has been said in the text.‡[84] The sorrow born of wish or aversion

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* 'Saukshmyam' is literally 'minuteness.' It means ambiguity here. I have rendered Verse 81 very closely to give the reader an idea of the extreme terseness of these Verses. For bringing out the meaning of the Verse, the following illustration may serve. A sentence is composed containing some words each of which is employed in diverse senses, as the well-known Verse of Parāçara which has been interpreted to sanction the remarriage of Hindu widows. Here, the objects indicated by the words used are varied. Definite knowledge of the meaning of each word is arrived at by means of distinctions, *i. e.*, by distinguishing each meaning from every other. In such cases, the understanding, before arriving at the definite meaning, rests in succession upon diverse points, now upon one, now upon another. Indeed, the true meaning is to be arrived at in such cases by a process of elimination. When such processes become necessary for seizing the sense of any sentence, the fault is said to be the fault of minuteness or ambiguity.—T.

† To take the same example: first take the well-known words of Parāçara as really sanctioning the remarriage of widows. Several words in the Verse would point to this meaning, several others would not. Weighing probalities and reasons, let the meaning be tentatively adopted that second husbands *are* sanctioned by the Rishi for the Hindu widow. This is Sankhyā.—T.

‡ Having tentatively adopted the meaning that second husbands are sanctioned by the Verse referred to, the conclusion should be either its acceptance or rejection. By seeing the incompatibility of the tentative meaning with other settled conclusions in respect of other

inceases to a great measure. The conduct, O king, that one pursues in such a matter (for dispelling the sorrow experienced) is called Prayojanam.*[85] Take it for certain, O king, at my word, that these characteristics of Ambiguity and the others (numbering five in all), when occurring together, constitute a complete and intelligible sentence.†[86] The words I shall utter will be fraught with sense, free from ambiguity (in consequence of each of them not being symbols of many things), logical, free from pleonasm or tautology, smooth, certain,[87] free from bombast, agreeable or sweet, truthful, not inconsistent with the aggregate of three, (*viz.*, Righteousness, Wealth, and Pleasure), refined (*i. e.*, free from Prākrita),[88] not elliptical or imperfect, destitute of harshness or difficulty of comprehension, characterised by due order, not far-fetched in respect of sense, corrected with one another as cause and effect, and each having a specific object.‡[89] I shall not tell thee anything, prompted by desire or wrath or fear or cupidity or abjectness or deceipt or shame or compassion or pride. (I answer thee because it

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texts of other winters, the tentative meaning is capable of being rejected, and the final conclusion arrived at, to the effect, that the second husband is to be taken only according to the Niyoga-vidhi and not by marriage.—T.

* By 'prayojanam' is meant the conduct one pursues for gratifying one's wish to acquire or avoid any object. Wish, in respect of either acquisition or avoidance, if ungratified, becomes a source of pain. The action or conduct that one adopts for removing that pain is called 'Prayojanam.' In the Gautama-sutras it is said that 'yamarthamadhikritya pravartate, tat prayojanam.' The two definitions are identical.—T.

† By occurrence of these five characteristics together is meant that when these are properly attended to by a speaker or writer, only then can his sentence be said to be complete and intelligible. In Nyāya philosophy, the five requisites are 'Pratijnā,' 'Hetu,' 'Udāharana,' 'Upanaya,' and 'Nigamana.' In the Mimānsā philosophy, the five requisites have been named differently. 'Vishaya,' 'Samçaya,' 'Purvapaksha,' 'Uttara,' and 'Nirnaya.'—T.

‡ These characteristics, the Commentator points out, though numbering sixteen, include the four and twenty mentioned by Bhojadeva in his Rhetoric called "Saraswati-kanthābharana."—T.

is proper for me to answer what thou hast said).[90] When the speaker, the hearer, and the words said, thoroughly agree with one another in course of a speech, then does the sense or meaning come out very clearly.[91] When, in the matter of what is to be said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they become incapable of being seized by the hearer.*[92] That speaker, again, who, abandoning all regard for his own meaning, uses words that are of excellent sound and sense, awakens only erroneous impressions in the mind of the hearer. Such words in such connection become certainly faulty.[93] That speaker, however, who employs words that are, while expressing his own meaning, intelligible to the hearer as well, truly deserves to be called a speaker. No other man deserves the name.[94] It behooveth thee, therefore, O king, to hear with concentrated attention these words of mine, fraught with meaning and endued with wealth of vocables.[95] Thou hast asked me who I am, whose I am, whence I am coming, &c. Listen now to me, O king, with undivided mind, as I answer these questions of thine.[96] As lac and wood, as grains of dust and drops of water, exist commingled when brought together, even so are the existences of all creatures.†[97] Sound, touch, taste, form, and scent, these, and the senses, though diverse in respect of their essences, exist yet in a state of commingling like lac and wood.[98] It is again well known that nobody asks any

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* 'Parārtham' means, as the Commentator explains, 'of excellent sense.' It does not mean 'Paraprayojanam' as wrongly rendered by the Burdwan translator. The latter's version of the text is thoroughly unmeaning.—T.

† What Sulabhā says here is this: the great primal elements are the same whether they make up this body or that other body; and then it is the same Chit that pervades every combination of the great elements. The object of this observation is to show that Janaka should not have asked these questions about Sulabhā, he and she being essentially the same persons. To regard the two as different would indicate obscuration of vision.—T.

of these, saying, who art thou? Each of them also has no knowledge either of itself or of the others.[99] The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot discharge the functions of any of the other senses, nor can any of the senses discharge the functions of any sense save its own.[100] If all of them even combine together, even then they fail to know their own selves as dust and water mingled together cannot know each other though existing in a state of union. In order to discharge their respective functions, they await the contact of objects that are external to them.[101] The eye, form, and light, constitute the three requisites of the operation called Seeing. The same, as in this case, happens in respect of the operations of the other senses and the ideas which is their result.[102] Then, again, between the functions of the senses (called vision, hearing, &c.,) and the ideas which are their result (*viz.*, form, sound, &c.), the mind is an entity other than the senses and is regarded to have an action of its own. With its help one distinguishes what is existent from what is non-existent for arriving at certainty (in the matter of all ideas derived from the Senses).[103] With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt arises in respect of what is to known, the Understanding comes forward and settles all doubts (for aiding correct apprehension).[104] After the twelfth, Sattwa is another principle numbering the thirteenth. With its help creatures are distinguished as possessing more of it or less of it in their constitutions.*[105] After this, Consciousness (of self) is another principle (numbering the fourteenth). It helps one to an apprehension of self as distinguished from what is not self.[106] Desire is the fifteenth principle, O king. Unto it inheres the whole universe.†[107] The sixteenth principle is

* What is meant by this is that when creatures are said to possess more of Sattwa and less of Sattwa, Sattwa seems to be a principle that is existent in the constitutions of creatures.—T.

† By the word 'Kalā' is meant the 16 principles beginning with Prāna. What is intended to be said is that as long as the principle of

Avidyā. Unto it inhere the seventeenth and the eighteenth principles called Prakriti and Vyakti (*i., e.,* Māyā and Prakāsa).[103] Happiness and sorrow, decrepitude and death, acquisition and loss, the agreeable and the disagreeable,—these constitute the nineteenth principle and are called couples of opposites.[109] Beyond the nineteenth principle is another, *viz.,* Time, called the twentieth. Know that the births and deaths of all creatures are due to the action of this twentieth principle.[110] These twenty exist together. Besides these, the five Great primal elements, and existence and non-existence, bring up the tale to seven and twenty. Beyond these, there are three others, named Vidhi, Cukra, and Vala, that make the tale reach thirty.*[111-12] That in which these ten and twenty principles occur is said to be body.[113] Some persons regard unmanifest Prakriti to be the source or cause of these thirty principles. (This is the view of the atheistic Sānkhya school). The Kānadas of gross vision regard the Manifest (or atoms) to be their cause.[113] Whether the Unmanifest or the Manifest be their cause, or whether the two (*viz.,* the Supreme or Purusha and the Manifest or atoms) be regarded as their cause, or, fourthly,[114] whether the four together (*viz.,* the Supreme or Purusha and his Māyā and Jiva and Avidyā or Ignorance) be the cause, they that are conversant with Adhyātma behold Prakriti as the cause of all creatures.[115] That Prakriti which is Unmanifest, becomes manifest in the form of these principles. Myself, thyself, O monarch, and all others that are endued with body, are the result of that Prakriti (so far as our bodies are concerned).[116] Insemination and other (embryonic) conditions are due to the mixture of the vital seed and blood. In consequence of insemination the result which first appears

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Desire exists, rebirth becomes possible. The universe, therefore, rests on the principle of Desire or Vāsanā. The senses, &c., all arise from this principle of Vāsanā.—T.

* By 'Vidhi' is meant that righteousness and its reverse which constitute the seed of Desire. By 'Cukra' is meant that which helps that seed to grow or put forth its rudiments. By 'Vala' is meant the exertion that one makes for 'gratifying one's desire'.—T.

is called by the name of 'Kalala.'[117] From 'Kalala' arises what is called Vudvud (bubble). From the stage called 'Vudvuda' springs what is called 'Peçi.' From the condition called 'Peçi' that stage arises in which the various limbs become manifested. From this last condition appear nails and hair.[118] Upon the expiration of the ninth month, O king of Mithilā, the creature takes its birth so that, its sex being known, it comes to be called a boy or girl.[119] When the creature issues out of the womb, the form it presents is such that its nails and fingers seem to be of the hue of burnished copper. The next stage is said to be infancy, when the form that was seen at the time of birth becomes changed.[120] From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form presented in the previous stage becomes changed.[121] The constituent elements of the body, which serve diverse functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be noticed.*[122] The birth of particles, and their death, in each successive condition, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.†[123] When such is the state of the bodies of all creatures,—that is, when that which is called the body is changing incessantly even like the rapid locomotion of a steed of good mettle,—who then has come whence or not whence,[124] or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own

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* The fact then of continual change of particles in the body was well-known to the Hindu sages. This discovery is not new of modern physiology. Elsewhere it has been shown that Harvey's great discovery about the circulation of the blood was not unknown to the Rishis.—T.

† The instance mentioned for illustrating the change of corporal particles is certainly a very happy one. The flame of a burning lamp, though perfectly steady (as in a breezeless spot), is really the result of the succesive combustion of particles of oil and the successive extinguishment of such combustion. Both this and the previous Verse have been rendered inaccurately by K. P. Singha.—T.

bodies?*[125] As from the contact of flint with iron, or from two sticks of wood when rubbed against each other, fire is generated, even so are creatures generated from the combination of the (thirty) principles already named.[126] Indeed, as thou thyself seest thy own body in thy body and as thou thyself seest thy soul in thy own soul, why is it that thou dost not see thy own body and thy own soul in the bodies and souls of others?[127] If it is true that thou seest an identity with thyself and others, why then didst thou ask me who I am and whose?[128] If it is true that thou hast, O king, been freed from the knowledge of duality that (erroneously) says—this is mine and this other is not mine,—then what use is there with such questions as Who art thou, whose art thou, and whence dost thou come?[129] What indications of Emancipation can be said to occur in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war?[130] What indications of Emancipation occur in him who does not know the true nature of the aggregate of three as manifested in seven ways in all acts and who, on that account, is attached to that aggregate of three?†[131] What indications of Emancipation exist in him who fails to cast an equal eye on the agreeable, on the weak, and the strong? Unworthy as thou art of it, thy pretence to Emancipation should be put down by thy counsellers![132] This thy endeavour to attain to Emancipation (when

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* Hence the questions of Janaka, asking as to who the lady was or whose, were futile.—T.

† The seven ways are as follow: Righteousness and Wealth and Pleasure independently and distinct from one another count three; then the first and second, the first and third, and second and third, count three; and lastly, all three existing together. In all acts, one or other of these seven may be found. The first and second exist in all acts whose result is the righteous acquisition of wealth; the first and third exist in the procreation of children in lawful wedlock; the second and third in ordinary acts of worldly men. Of acts in which all three combine, the rearing of children may be noticed, for it is at once a duty, a source of wealth, and a pleasure. K. P. Singha omits all reference to these seven ways, while the Burdwan translator, misunderstanding the gloss, makes utter nonsense of it.—T.

thou hast so many faults) is like the use of medicine by a patient who indulges in all kinds of forbidden food and practices.[133] O chastiser of foes, reflecting upon spouses and other sources of attachment, one should behold these in one's own soul. What else can be looked upon as the indication of Emancipation?[134] Listen now to me as I speak in detail of these and certain other minute sources of attachment appertaining to the four well-known acts (of lying down for slumber, enjoyment, eating, and dressing) to which thou art still bound though thou professest thyself to have adopted the religion of Emancipation.[135] That man who has to rule the whole world must, indeed, be a single king without a second. He is obliged to live in only a single palace.[136] In that palace he has again only one sleeping chamber. In that chamber he has, again, only one bed on which at night he is to lie down.[137] Half that bed again he is obliged to give to his Queen-consort. This may serve as an example of how little the king's share is of all he is said to own.[138] This is the case with his objects of enjoyment, with the food he eats, and with the robes he wears. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing.[139] The king is always dependent on others. He enjoys a very small share of all he is supposed to own, and to that small share he is forced to be attached (as well as others are attached to their respective possessions). In the matter also of peace and war, the king cannot be said to be independent?[140] In the matter of women, of sports and other kinds of enjoyment, the king's inclinations are exceedingly circumscribed. In the matter of taking counsel and in the assembly of his councillors what independence can the king be said to have?[141] When, indeed, he sets his orders on other men, he is said to be thoroughly independent. But then the moment after, in the several matters of his orders, his independence is barred by the very men whom he has ordered.*[142] If the king desires to sleep, he cannot gratify

* The king may order some men to do somethings. These men,

his desire, resisted by those who have business to transact with him. He must sleep when permitted, and while sleeping he is obliged to wake up for attending to those that have urgent business with him.[143]—Bathe, touch, drink, eat, pour libations on the fire, perform sacrifices, speak, hear,—these are the words which kings have to hear from others and hearing them have to slave to those that utter them.[144] Men come in batches upon batches to the king and solicit him for gifts. Being, however, the protector of the general treasury, he cannot make gifts unto even the most deserving.[145] If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors look upon him with hostile eyes. He becomes vexed and as the result of this, misanthropical feelings soon invade his mind.[146] If many wise and heroic and wealthy men reside together, the king's mind begins to be filled with distrust in consequence. Even when there is no cause of fear, the king entertains fear of those that always wait upon and worship him.[147] Those I have mentioned, O king, also find fault with him. Behold, in what way the king's fears may arise from even them![148] Then again all men are kings in their own houses. All men, again, in their own houses are householders. Like kings, O Janaka, all men in their own houses chastise and reward.[149] Like kings others also have sons and spouses and their own selves and treasuries and friends and stores. In these respects the king is not different from other men.[150]—The country is ruined,—the city is consumed by fire,—the foremost of elephants is dead,—at all this the king yields to grief like others, little regarding that these impressions are all due to ignorance and error.[151] The king is seldom freed from mental griefs caused by desire and aversion and fear. He is generally afflicted also by headaches and diverse diseases of the kind.[152] The king is afflicted (like others) by all couples of opposites (as pleasure and pain, &c). He is alarmed at everything.

after obeying those orders, return to him to report the fact of what they have accomplished. The king is obliged to grant them interviews for listening to them.—T.

Indeed, full of foes and impediments as kingdom is, the king, while he enjoys it, passes nights of sleeplessness.[153] Sovereignty, therefore, is blessed with an exceedingly small share of happiness. The misery with which it is endued is very great. It is as unsubstantial as burning flames fed by straw or the bubbles of froth seen on the surface of water.[154] Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to win tranquillity? Thou regardest this kingdom and this palace to be thine.[155] Thou thinkest also this army, this treasury, and these counsellers to belong to thee. Whose, however, in reality are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king,[156]—these seven which constitute the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's support. The merits of each are set off by the merits of the others. Which of them can be said to be superior to the rest?[157] At those times those particular ones are regarded as distinguished above the rest when some important end is served through their agency. Superiority, for the time being, is said to attach to that one whose efficacy is thus seen.[158] The seven limbs already mentioned, O best of kings, and the three others, forming an aggregate of ten, supporting one another, are said to enjoy the kingdom like the king himself.*[159] That king who is endued with great energy and who is firmly attached to Kshatriya practices, should be satisfied with only a tenth part of the produce of the subject's field. Other kings are seen to be satisfied with less than a tenth part of such produce.[160] There is no one who owns the kingly office without some one else owning it in the world, and there is no kingdom without a king.†

* The Commentator explains that the three others are Vriddhi, Kshaya, and Sthāna, all of which arise from policy. Some of the seven limbs are inanimate, such as the Treasury. But it is said that the Treasury supports the ministers, and the ministers support the Treasury.—T.

† Hence, when every kingdom has a king, and kings too are many, no one should indulge in pride at the thought of his being a king.—T.

If there be no kingdom, there can be no righteousness, and if there be no righteousness, whence can Emancipation arise?[161] Whatever merit is most sacred and the highest, belongs to kings and kingdoms.* By ruling a kingdom well, a king earns the merit that attaches to a Horse-sacrifice with the whole Earth given away as Dakshinā. (But how many kings are there that rule their kingdoms well?)[162] O ruler of Mithilā, I can mention hundreds and thousands of faults like these that attach to kings and kingdoms.[163] Then, again, when I have no real connection with even my body, how then can I be said to have any contact with the bodies of others? Thou canst not charge me with having endeavoured to bring about an intermixture of casts.[164] Hast thou heard the religion of Emancipation in its entirety from the lips of Panchaçikha, together with its means, its methods, its practices, and its conclusion?†[165] If thou hast prevailed over all thy bonds and freed thyself from all attachments, may I ask thee, O king, why thou preservest thy connections still with this umbrella and those other appendages of royalty?[166] I think that thou hast not listened to the scriptures, or, thou hast listened to them without any advantage, or, perhaps, thou hast listened to some other treatises looking like the scriptures.[167] It seems that thou art possessed only of worldly knowledge, and that like an ordinary man of the world thou art bound by the bonds of touch and spouses and mansions and the like.[168] If it be true that thou hast been emancipated from all bonds, what harm have I done thee by entering thy person with only my Intellect?[169] With Yatis, among all orders of men, the custom is to dwell in uninhabited or deserted abodes. What harm then have I done to whom by entering thy under-

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* The object of this Verse is to show that as Janaka rules his kingdom without being attached to it, he cannot lay claim to the merit that belongs to kings.—T.

† 'Upāya' or 'means' implies here the attitude of sitting (as in Yoga). 'Upanishad' or 'method' implies 'çravana and manana,' *i. e.*, listening and thinking. 'Upāsanga' or 'practices' imply the several limbs of 'Dhyāna,' &c.; 'Niçchaya' or 'conclusion' has reference to Brahma.—T.

standing which is truly empty of real knowledge?[170] I have not touched thee, O king, with my hands, or arms, or feet, or thighs, O sinless one, or with any other part of the body.[171] Thou art born in a high race. Thou hast modesty. Thou hast foresight. Whether the act has been good or bad, my entrance into thy body has been a private one, concerning us two only. Was it not improper for thee to publish that private act before all thy court?[172] These Brāhmanas are all worthy of respect. They are foremost of preceptors. Thou also art entitled to their respect, being their king. Doing them reverence, thou art entitled to receive reverence from them.[173] Reflecting on all this, it was not proper for thee to proclaim before these foremost of men the fact of this congress between two persons of opposite sexes, if, indeed, thou art really acquainted with the rules of propriety in respect of speech.[174] O king of Mithilā, I am staying in thee without touching thee at all even like a drop of water on a lotus leaf that stays on it without drenching it in the least.[175] If, notwithstanding this, thou still feelest my touch, how can it be believed that through the instructions of Panchaçikha of the mendicant order, thy knowledge has become abstracted from the sensual objects to which it relates?[176] Thou hast, it is plain, fallen off from the domestic mode of life but thou hast not yet attained to Emancipation that is so difficult to arrive at. Thou stayest between the two, pretending that thou hast reached the goal of Emancipation.[177] The contact of one that is emancipated with another that has been so, or of Purusha with Prakriti, cannot lead to an intermingling of the kind thou dreadest.[178] Only those that regard the soul to be identical with the body, and that think the several orders and modes of life to be really different from one another, are open to the error of supposing an intermingling to be possible. My body is different from thine. But my soul is not different from thy soul. When I am able to realise this, I have not the slightest doubt that my understanding is really not staying in thine though I have entered into thee by Yoga.*[179] A pot is

* I expand this Verse fully.—T.

borne in the hand. In the pot is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet are they all distinct from each other.[180] The pot does not partake the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is dependent on itself, and can never be altered by the condition of that other with which it may temporarily exist.[181] After this manner, color and practices, though they may exist together with and in a person that is emancipate, do not really attach to him. How then can an intermingling of orders be possible in consequence of this union of myself with thee?[182] Then, again, I am not superior to thee in color. Nor am I a Vaiçya, nor a Cudra. I am, O king, of the same order with thee, born of a pure race.[183] There was a royal sage of the name of Pradhāna. It is evident that thou hast heard of him. I am born in his race, and my name is Sulabhā.[184] In the sacrifices performed by my ancestors, the foremost of the gods, *viz.*, Indra, used to come, accompanied by Drona and Cataçringa, and Chakradwāra (and other presiding geniuses of the great mountains).[185] Born in such a race, it was found that no husband could be obtained for me that would be fit for me. Instructed then in the religion of Emancipation, I wander over the Earth alone, observant of the practices of asceticism.[186] I practise no hypocrisy in the matter of the life of Renunciation I follow. I am not a thief that appropriates what belongs to others. I am not a confuser of the practices belonging to the different orders. I am firm in the practices that belong to that mode of life to which I properly belong.[187] I am firm and steady in my vows. I never utter any word without reflecting on its propriety. I did not come to thee, without having deliberated properly, O monarch![188] Having heard that thy understanding has been purified by the religion of Emancipation, I came here from desire of some benefit. Indeed, it was for enquiring of thee about Emancipation that I had come.[189] I do not say it for glorifying myself and humiliating my opponents. But I say it, impelled by sincerity only. What I say is that he that is emancipated

never indulges in that intellectual gladiatorship which is implied by a dialectical disputation for the sake of victory. He, on the other hand, is really emancipate who devotes himself to Brahma, that sole seat of tranquillity.*[190] As a person of the mendicant order resides for only one night in an empty house (and leaves it the next morning), even after the same manner I shall reside for this one night in thy person (which, as I have already said, is like an empty chamber, being destitute of true knowledge).[191] Thou hast honored me with both speech and other offers that are due from a host to a guest. Having slept this one night in thy person, O ruler of Mithilā, which is as it were my own chamber now, tomorrow I shall depart.—'[192]

"Bhishma continued,—'Hearing these words fraught with excellent sense and with reason, king Janaka failed to return any answer thereto.†' "[193]

Section CCCXXII.

"Yudhishthira said,—'How was Cuka the son of Vyāsa, in days of old, won over to Renunciation? I desire to hear thee recite the story. My curiosity in this respect is irrepresssible.[1] It behooveth thee, O thou of Kuru's race, to discourse to me on the conclusions in respect of the Unmanifest (Cause), the Manifest (Effects), and of the Truth (or Brahma) that is in, but unattached to, them, as also of the acts of the self-born Nārāyana, as they are known to thy understanding.'[2]

"Bhishma said,—'Beholding his son Cuka living fearlessly as ordinary men do in practices that are considered harmless by them, Vyāsa taught him the entire Vedas and then discoursed to him one day in these words.[3]

" 'Vyāsa said,—O son, becoming the master of thy senses,

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* The 'na' in the second line is connected with 'Vyāyachcchate.'—T.

† The object of this Verse is to show that the words uttered by Sulabhā were unanswerable. To attain to Emancipation one must practice a life of Renunciation instead of continuing in the domestic mode.—T.

do thou subdue extreme cold and extreme heat, hunger and thirst, and the wind also, and having subdued them (as Yogins do), do thou practise righteousness.[4] Do thou duly observe truth and sincerity, and freedom from wrath and malice, and self-restraint and penances, and the duties of benevolence and compassion.[5] Rest thou on truth, firmly devoted to righteousness, abandoning all sorts of insincerity and deceit. Do thou support thy life on what remains of food after feeding gods and guests.[6] Thy body is as transitory as the froth on the surface of water. The Jiva-soul is sitting unattached in it as a bird on a tree. The companionship of all agreeable objects is exceedingly short-lived. Why then, O son, dost thou sleep in such forgetfulness?[7] Thy foes are heedful and awake and ever-ready (to spring on thee) and always watchful of their opportunity. Why art thou so foolish as not to know this?*[8] As the days are going one after another, the period of thy life is being lessened. Indeed, when thy life is being incessantly shortened, why dost thou not run to preceptors (for learning the means of rescue)?[9] Only they that are destitute of faith (in the existence of next life) set their hearts on things of this world that have the only effect of increasing flesh and blood. They are totally unmindful of all that is concerned with the next world.[10] Those men that are stupified by erroneous understandings display a hatred for righteousness. The man who walks after those misguided persons that have betaken themselves to devious and wrong paths is afflicted equally with them.[11] They, however, that are contented, devoted to the scriptures, endued with high souls, and possessed of great might, betake themselves to the path of righteousness. Do thou wait upon them with reverence and seek instruction from them.[12] Do thou act according to the instructions received from those wise men whose eyes are set upon righteousness. With understanding cleansed by such lessons and rendered superior, do thou then restrain thy heart which is ever ready to deviate from

* These foes are, of course, the passions.—T.

the right course.[13] They whose understandings are always concerned with the present, who fearlessly regard the to-morrow as something quite remote,—they who do not observe any restrictions in the matter of food,—are really senseless persons that fail to understand that this world is only a field of probation.*[14] Repairing to the flight of steps constituted by Righteousness, do thou ascend those steps one after another. At present thou art like a worm that is employed in weaving its cocoon round itself and thereby depriving itself of all means of escape.[15] Do thou keep to thy left, without any scruple, the athiest who transgresses all restraints, who is situated like a house by the side of a fierce and encroaching current, (for the destruction he courts), and who (to others) seems to stand like a bamboo with its tall head erected in pride.†[16] Do thou with the raft of Yoga, cross the ocean of the world whose waters are constituted by the five senses, having Desire and Wrath and Death for its fierce monsters, and owning birth for its votex.[17] Do thou cross, with the raft of Righteousness, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts constituted by days and nights are falling incessantly.[18] When Death is seeking thee at all moments, *viz.*, when thou art sitting or lying down, it is certain that Death may get thee for his victim at any time. Whence art thou to obtain thy rescue![19] Like the she-wolf snatching away a lamb, Death snatches away one that is still engaged in earning wealth and still un-

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* Literally, 'the world is only a field of action,' implying that creatures, coming here, have to act: these actions lead to rewards and punishments, both here and hereafter. The way to Emancipation is, as has been often shown before, by exhausting the consequences of acts by enjoyment or sufferance and by abstaining from further acts by adopting the religion of Nivritti.—T.

† 'Kulapātam' is explained by the Commentator as 'Mahānadipuram.' In 'Naram &c., 'venumivoddhritam' (as in the Bombay text) or 'venumivoddhatam' (is in the Bengal text) is rather unintelligible unless it be taken in the sense in which I have taken it. K. P. Singha mistranslates 'Kulapātam,' and the Burdwan translator misunderstands both 'kulapātam' and 'venumivoddhatām.'—T.

satisfied in the indulgence of his pleasures.[20] When thou art destined to enter into the dark, do thou hold up the blazing lamp made of righteous understanding and whose flame has been well-husband d out.[21] Falling into various forms one after another in the world of men, a creature obtains the status of Brāhmanhood with great difficulty. Thou hast obtained that status. Do thou then, O son, endeavour to maintain it (properly).*[22] A Brāhmana hath not been born for the gratification of desire. On the other hand, his body is intended to be subjected to mortification and penances in this world so that incomparable happiness may be his in the next world.[23] The status of Brāhmanhood is acquired with the aid of long-continued and austere penances. Having acquired that status, one should never waste one's time in the indulgence of one's senses. Always engaged in penances and self-restraint and desirous of what is for thy good, do thou live and act, devoted to peace and tranquillity.[24] The period of life, of every man, is like a steed. The nature of that steed is unmanifest. The (sixteen) elements (mentioned before) constitute its body. Its nature is exceedingly subtile. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights constitute its shoulder-joints. The lighted and the dark fortnights are its two eyes of equal power. Months are its other limbs. That steed is running incessantly.[25] If thy eyes be not blind, beholding then that steed incessantly moving forward in its invisible course, do thou set thy heart on righteousness, after hearing what thy preceptors have to say on the question of the next world.[26] They that fall away from righteousness and that conduct themselves recklessly, that always display malice towards others and betake themselves to evil ways, are obliged to assume (physical) bodies in the regions of Yama and suffer diverse afflictions in consequence of their unrighteous acts of diverse kinds.†[27] That king who is devoted to

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* *I. e.,* to uphold it by doing the duties of a Brāhmana.—T.

† 'Prachalita-dharma &c.,' implies those that have fallen away from righteousness. The Burdwan translator misunderstands the Verse. 'Kāranābhih' is 'kriābhih.'—T.

righteousness and who protects and chastises the good and the wicked with discrimination, attains to those regions that belong to men of righteous deeds. By doing diverse kinds of good acts, he attains to such felicity as is faultless and as is incapable of being attained to by undergoing even thousands of births.*[28] Furious dogs of frightful mien, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, assail the man who transgresses the commands of his parents and preceptors when he goes to hell after death.†[29] That sinful wretch who, in consequence of his recklessness, transgresses the ten boundaries that have been fixed by the Self-born himself, is obliged to pass his time in great affliction in the wild wastes that occur in the dominions of the king of Pitris.‡[30] That man who is tainted with cupidity, who is in love with untruth, who always takes a delight in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great woe and afflictions for his acts of wickedness.[31] Such a man is forced to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of battle axes. He has thus to pass his days in frightful hell in great affliction.[32] Thou beholdest only the regions of Brahman and other deities, but thou art blind to that which is the highest (*viz.*, Emancipation). Alas, thou art ever blind also to that which brings Death on its train (*viz.*, decrepitude and old age)!$[33]

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* The Commentator explains that this Verse is for assuring Yudhishthira that kings are competent to obtain felicity in the next world. 'Anupagatam' is explained by the Commentator as 'not attainable in even thousands of births.'—T.

† 'Rudhirapāh' is blood-sucking worms. 'Uparatam' is dead.—T.

‡ The ten boundaries or commandments, as mentioned by the Commentator, are the five positive ones, *viz.*, Purity, Contentment, Penances, Study of the Vedas, Meditation on God, and the five negatives ones, *viz.*, abstention from cruelty, from untruth, from theft, from non-observance of vows, and from acquisition of wealth.—T.

$ 'Chirasya' is grammatically connected with 'na vudhyase,' meaning that 'thou art *always* blind &c.' The Burdwan translator misunder-

Go (along the path of Emancipation)! Why tarriest thou? A frightful terror, destructive of thy happiness, is before thee! Do thou take prompt steps for achieving thy Emancipation![34] Soon after death thou art sure to be taken before Yama at his command. For obtaining felicity in the next world, strive to attain to righteousness through the practice of difficult and austere vows.[35] The puissant Yama, regardless of the sufferings of others, very soon takes the lives of all persons, that is, of thyself and thy friends. There is none capable of resisting him.[36] Very soon the wind of Yama will blow before thee (and drive thee to his presence). Very soon wilt thou be taken to that dread presence all alone. Do thou then achieve what will be for thy good there.[37] Where now is that Death-wind which will blow before thee very soon? (Art thou mindful of it?) Very soon will the points of the compass, when that moment arrives, begin to whirl before thy eyes. (Art thou mindful of that?)[38] O son, soon (when that moment comes) will thy Vedas disappear from thy sight as thou goest helplessly into that dread presence. Do thou, therefore, set thy heart on Yoga abstraction which is possessed of great excellence.*[39] Do thou seek to attain that one only treasure so that thou mayst not have to grieve at the recollection (after Death) of thy former deeds good and bad all of which are characterised by error.†[40] Decrepitude very soon weakens thy body and robs thee of thy strength and limbs and beauty. Do thou, therefore, seek that one only treasure.[41] Very soon the Destroyer, with Disease for his charioteer, will with a strong hand, for taking thy life, pierce and break thy body. Do thou, therefore, practise austere penances.[42] Very soon will those terrible wolves that reside within thy body,

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stands it completely and takes it as equivalent to 'achirena.' K. P. Singha skips over it.—T.

* The Burdwan translator gives a ridiculous version of this Verse.—T.

† 'Kevalam nidhim' is literally, 'one only treasure.' It may imply either Samādhi or Brahma. Acts, whether good or bad, all arise from error. Abstention from acts is the true way to Emancipation.—T.

assail thee from every side. Do thou endeavour, therefore, to achieve acts of righteousness.*[43] Very soon wilt thou, all alone, behold a thick darkness, and very soon wilt thou behold golden trees on the top of the hill. Do thou, therefore, hasten to achieve acts of righteousness.†[44] Very soon will those evil companions and foes of thine, (*viz.*, the senses), dressed in the guise of friends, swerve thee from correct vision. Do thou, then, O son, strive to achieve that which is of the highest good.[45] Do thou earn that wealth which has no fear from either kings or theives, and which one has not to abandon even at Death.[46] Earned by one's own acts, that wealth has never to be divided among co-owners. Each enjoys that wealth (in the other world) which each has earned for himself.[47] O son, give that to others by which they may be able to live in the next world. Do thou also set thyself to the acquisition of that wealth which is indestructible and durable.[48] Do not think that thou shouldst first enjoy all kinds of pleasures and then turn thy heart on Emancipation, for before thou art satiated with enjoyment thou mayst be overtaken by Death. Do thou, in view of this, hasten to do acts of goodness.‡[49] Neither mother, nor son, nor relatives, nor dear friends even when solicited with honors, accompany the man that dies. To the regions of Yama one has to go oneself, unaccompanied by any one.[50] Only those deeds, good and bad, that one did before death accompany the man that goes to the other world.[51] The gold and gems that one has earned by good and bad means do not become productive of any benefit to one when one's body meets with dissolution.[52] Of men that have gone to the other world, there is no witness, better than the soul, of all acts done and undone in life.[53] That when the

* The passions are spoken of as wolves.—T.

† The sight of golden trees is a premonitory sign of Death.—T.

‡ Literally rendered, the Verse would run thus: 'Before the cooking is complete of the Yāvaka of a rich man, in fact, while it is still uncooked, thou mayst meet with death. Do thou, therefore, hasten.' By 'Yāvaka' is meant a particular kind of food made of ghee and flower of barley.—T.

acting-Chaitanya (Jiva-soul) enters into the witness-Chaitanya, the destruction of the body takes place, is seen by Yoga-intelligence when Yogins enter the firmament of their hearts.*[54] Even here, the god of Fire, the Sun, and the Wind,—these three reside in the body. These, beholding as they do all the practices of one's life, become one's witnesses.[55] Days and Nights,—the former characterised by the virtue of displaying all things and the latter characterised by the virtue of concealing all things,—are running incessantly and touching all things (and thereby lessening their allotted periods of existence). Do thou, therefore, be observant of the duties of thy own order.†[56] The road in the other world (that leads to the regions of Yama), is infested by many foes (in the form of iron-beaked birds and wolves) and by many repulsive and terrible insects and worms. Do thou take care of thy own acts, for only acts will accompany you along that road.[57] There one has not to share one's acts with others, but every one enjoys or endures the fruits of those acts which every one has himself performed.[58] As Apsaras and great Rishis attain to fruits of great felicity, after the same manner, men of righteous deeds, as the fruits of their respective righteous acts, obtain in the other world cars of transcendent brightness that move everywhere at the will of the riders.[59] Men of stainless deeds and cleansed souls and pure birth obtain in the next world fruits that correspond with their own righteous acts in this life.[60] By walking along the high road constituted by the duties of domesticity, men acquire happy ends by attaining to the region of Prajāpati or Vrihaspati or of him of a hundred sacrifices.[61] I can give thee thousands and thousands of instructions. Know, however, that the puissant

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* In Verse 53 it is said that the Soul is the witness in the other world of all acts and omissions in this life. In Verse 54, what is said is that the existence of the Soul, when the body is not, is possible, for Yogins, in Yoga, live in their Souls, unconscious the while of their bodies. The entrance of the acting-Chaitanya into that Chaitanya which survives as the witness means the death of the body.—T.

† The Burdwan translator gives an erroneous version of this Verse.—

cleanser (*viz.*, Righteousness), keeps all foolish persons in the Dark.*[62] Thou hast passed four and twenty years. Thou art now full five and twenty years of age. Thy years are passing away. Do thou begin to lay thy store of righteousness.[63] The Destroyer that dwells within error and heedlessness will very soon deprive thy senses of their respective powers. Do thou, before that consummation is brought about, hasten to observe thy duties, relying on thy body alone.†[64] When it is thy duty to go along that road in which thyself only shalt be in front and thyself only in the rear, what need then hast thou with either thy body or thy spouse and children?‡[65] When men have to go individually and without companions to the region of Yama, it is plain that in view of such a situation of terror, thou shouldst seek to acquire that one only treasure (*viz.*, Righteousness or Yoga-samādhi).[66] The puissant Yama, regardless of the afflictions of others, snatches away the friends and relatives of one's race by the very roots. There is no one that can resist him. Do thou, therefore, seek to acquire a stock of righteousness.[67] I impart to thee these lessons, O son, that are all agreeable with the scriptures I follow. Do thou observe them by acting according to their import.[68] He who supports his body by following the duties laid down for his own order, and who makes gifts for earning whatever fruits

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* I think the sense is that only righteousness can bring a man to the path that leads to happiness, and not mere instructions howsoever repeated.—T.

† The Commentator explains that 'Pramādagah' is equivalent to 'Pramādagrihavāsin' and refers to 'Antakah.' 'Chamum' is 'Indriyasenām.' 'Grahitām' is body. 'Yathā grahitām' is 'dehamanatikramya.' In this Verse 'purā' may mean either 'in the near future' or 'soon,' or 'purā' may mean 'before,' *i. e.*, 'before the Destroyer makes thy senses so, &c.'—T.

‡ 'The road in which thyself shalt be in front and thyself in the rear' is the road of Self-knowledge. The Burdwan translator does not understand how the first line comes to mean 'Knowledge of Self; accordingly, though he uses the word 'ātmajnāna' (following the Commentator), yet he erroneously repeats some of the words of used in the line.—T.

may attach to such acts, becomes freed from the consequences that are born of ignorance and error.*[69] The knowledge which a man of righteous deeds acquires from Vedic declarations leads to omniscience. That omniscience is identical with the science of the highest object of human aquisition (*viz.*, Emancipation). Instruction, imparted to the grateful, become beneficial (in consequence of their leading to the attainment of that highest object of human acquisition).†[70] The pleasure that one takes in living amidst the habitations of men is truly a fast-binding cord. Breaking that cord, men of righteous deeds repair to regions of great felicity. Wicked men, however, fail to break that bond.[71] What use hast thou of wealth, O son, or with relatives, or with children, since thou hast to die? Do thou employ thyself in seeking for thy soul which is hidden in a cave. Where have all thy grandsires gone?[72] Do that today which thou wouldst keep for tomorrow. Do that in the forenoon which thou wouldst keep for the afternoon. Death does not wait for any one, to see whether one has or has not accomplished one's task.[73] Following the body after one's death (to the crematorium), one's relatives and kinsmen and friends come back, throwing it on the funeral pyre.[74] Without a scruple do thou avoid those men that are sceptics that are destitute of compassion, and that are devoted to wicked ways, and do thou endeavour to seek, without listlessness or apathy, that which is for thy highest good.[75] When, therefore, the world is thus afflicted by Death, do thou, with thy whole heart, achieve righteousness, aided all

* The last word of the second line is 'muchyate' and not 'yujyate.' If 'yujyate' be adhered to, the meaning would be 'freed from the consequences of ignorance and error, he would succeed in attaining to Brahma.'—T.

† This is a very abstruse Verse. I have renderd it, following the lead of the Commentator. 'Crutam,' he explains, is 'the knowledge, born of Vedic declarations like *Tattwamasi &c.*' 'Sarvamaçnute' is equivalent to 'samastam Brahmāndam vyāpnoti,' meaning 'such knowledge leads to *sarvātmyam, i. e.*, omniscience.' 'Tadetat &c.,' is 'that omniscience is the *darçanam* of parampurushārtha or Mokhsa.' 'Kritajna upadishtam artham' is 'samhitam.'—T.

the while by unswerving patience.[76] That man who is well conversant with the means of attaining to Emancipation and who duly discharges the duties of his order, certainly attains to great felicity in the other world.[77] For thee that dost not recognise death in the attainment of a different body and that dost not deviate from the path trod by the righteous, there is no destruction. He that increases the stock of righteousness is truly wise. He, on the other hand, that falls away from righteousness is said to be a fool.[78] One that is engaged in the accomplishment of good deeds attains to heaven and other rewards as the fruits of those deeds; but he that is devoted to wicked deeds has to sink in hell.[79] Having acquired the status of humanity, so difficult of acquisition, that is the stepping-stone to heaven, one should fix one's soul on Brahma so that one may not fall away once more.[80] That man whose understanding, directed to the path of heaven, does not deviate therefrom, is regarded by the wise as truly a man of righteousness and when he dies his friends should indulge in grief.[81] That man whose understanding is not restless and which is directed to Brahma and who has attained to heaven, becomes freed from a great terror (*viz.*, hell).[82] They that are born in retreats of ascetics and that die there, do not earn much merit by abstaining all their life from enjoyments and the indulgence of desire.[83] He, however, who though possessed of objects of enjoyment casts them off and engages himself in the practice of penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much higher.[84] Mothers and sires and sons and spouses, by hundreds and thousands, every one had and will have in this world. Who, however, were they and whose are we?*[85] I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else. I do not see that person whose I am, nor do I see him whom I

* The sense is that in course of our repeated rebirths we have got these relations repeatedly and will get them as repeatedly. But we are, in reality, quite unconnected with them. Their union with us is like the union of pieces of wood floating in a river, now joined together temporarily, now separated.—T.

may call mine.[86] They have nothing to do with thee. Thou hast nothing to do with them. All creatures take birth agreeably to their acts of past lives. Thou also shalt have to go hence (for taking birth in a new order) determined by thy own acts.[87] In this world it is seen that the friends and followers of only those that are rich behave towards the rich with devotion. The friends and followers of those, however, that are poor fall away during even the life-time of the poor.[88] Man commits numerous evil acts for the sake of his wife (and children). From those evil acts he derives much distress both here and hereafter.[89] The wise man beholds the world of life devastated by the acts performed by every living being. Do thou, therefore, O son, act according to all the instructions I have given thee![90] The man possessed of true vision, beholding this world to be only a field of action, should, from desire of felicity in the next world, do acts that are good.[91] Time, exerting his irresistible strength, cooks all creatures (in his own cauldron), with the aid of his ladle constituted by months and seasons, the sun for his fire, and days and nights for his fuel,—days and nights, that is, that are the witnesses of the fruits of every act done by every creature.[92] For what purpose is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not employed in resisting or subjugating one's foes? For what purpose is that knowledge of the scriptures which does not impel one to deeds of righteousness? And for what purpose is that soul which does not subjugate the senses and abstain from evil acts?—'[93]

"Bhishma continued,—'Having heard these beneficial words spoken by the Island-born (Vyāsa), Cuka, leaving his sire, proceeded to seek a preceptor that could teach him the religion of Emancipation.'"*[94]

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† 'Mokshadaiçikam' is explained by the Commentator as 'Mokshahdeshatāram.' K. P. Singha wrongly renders this word. This Section is called 'pāvakādhyayanam,' meaning 'chitta-çodhakādhyayanam,' that is, the Lesson which, when read and mastered, is to lead to the cleansing of the heart.—T.

SECTION CCCXXIII.

"Yudhishthira said,—'If there is any efficacy in gifts, in sacrifices, in penances well-performed, and in dutiful services rendered to preceptors and other reverend seniors, do thou, O grandsire, speak of the same to me !'[1]

"Bhishma said,—'An understanding associated with evil causes the mind to fall into sin. In this state one stains one's acts, and then falls into great distress.[2] Those that are of sinful acts have to take birth as persons of very indigent circumstances. From famine to famine, from pain to pain, from fear to fear, is their change. They are more dead than those that are dead.[3] Possessed of affluence, from joy to joy, from heaven to heaven, from happiness to happiness, proceed they that are possessed of faith, that are self-restrained, and that are devoted to righteous deeds.[4] They that are unbelievers have to pass, with groping hands, through regions infested by beasts of prey and elephants and pathless tracts teeming with snakes and robbers and other causes of fear. What more need be said of these ?[5] They, on the other hand, that are endued with reverence for gods and guests, that are liberal, that have proper regard for persons that are good, and that make gifts in sacrifices, have for theirs the path (of felicity) that belongs to men of cleansed and subdued souls.[6] Those that are not righteous should not be counted among men even as grains without kennel are not counted among grain and as cockroaches are not counted among birds.[7] The acts that one does, follow one even when one runs fast. Whatever acts one does, lie down with the doer when the doer lays himself down.[8] Indeed, the sins one does, sit when the doer sits, and run when he runs. The sins act when the doer acts, and, in fact, follow the doer like his shadow.[9] Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and endured (in respect of their fruits) by the doer in his next life.[10] From every side Time is always dragging all creatures, duly observing the rule in respect of the distress to which they are thrown and which is commensurate

with their acts.*[11] As flowers and fruits, without being urged, never suffer their proper time to pass away without making their appearance, even so the acts one has done in past life make their appearance at the proper time.[12] Honor and dishonor, gain and loss, destruction and growth, are seen to set in. No one can resist them (when they come). None of them is enduring, for disappear it must after appearance.[13] The sorrows one suffers is the result of one's acts. The happiness one enjoys flows from one's acts. From the time when one lies within the mother's womb one begins to enjoy and endure one's acts of a past life.[14] Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and endures their consequences in one's next life in similar ages.[15] As the calf recognises its dam even when the latter may stand among thousands of her species, after the same manner the acts done by one in one's past life come to one in one's next life (without any mistake) although one may live among thousands of one's species.[16] As a piece of dirty cloth is whitened by being washed in water, after the same manner, the righteous, cleansed by continuous exposure unto the fire of fasts and penances, at last attain to unending happiness.[17] O thou of high intelligence, the desires and purposes of those whose sins have been washed off by long-continued penances well-performed, become crowned with fruition.[18] The track of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water.[19] There is no need of speaking ill of others ; nor of reciting the instances in which others have tripped. On the other hand, one should always do what is delightful, agreeable, and beneficial to one's own self.†' "[20]

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* Time, as a personified agent, is throwing all creatures at unequal distances. Some are thrown near and some to a great distance. These distances are regulated by the nature of the acts done by the creatures thrown. Some are cast among insects, some among animals, some among men. Throwing or hurling them thus, Time drags them again, the binding-cords being always in his hands.—T.

† Both the Vernacular translators have misunderstood the first line

Section CCCXXIV.

"Yudhishthira said,—'Tell me, O grandsire, how the high-souled Cuka of austere penances took birth as the son of Vyāsa, and how did he succeed in attaining to the highest success?[1] Upon what woman did Vyāsa, endued with wealth of asceticism, beget that son of his? We do not know who was Cuka's mother, nor do we know anything of the birth of that high-souled ascetic.[2] How was it that, when he was a mere boy, his mind became directed to the knowledge of the subtile (Brahma)? Indeed, in this world no second person can be seen in whom such predilections could be marked at so early an age.[3] I desire to hear all this in detail, O thou of great intelligence. I am never satiated with hearing thy excellent and nectar-like words.[4] Tell me, O grandsire, in their proper order, of the greatness, and the knowledge of Cuka and of his union with the (Supreme) Soul!'[5]

"Bhishma continued,—'The Rishis did not make merit depend upon years or decrepitude or wealth or friends. They said that he amongst them was great that studied the Vedas.[6] All this that thou enquirest about has penances for its root. That penance, again, O son of Pāndu, arises from the subjugation of the senses.[7] Without doubt, one incurs fault by giving one's senses the reins. It is only by restraining them that one succeeds in earning success.[8] The merit that attaches to a thousand Horse-sacrifices or a hundred Vājapeyas cannot come up to even a sixteenth portion of the merit that arises from Yoga.[9] I shall, on the present occasion, recite to thee the circumstances of Cuka's birth, the fruits he won of his penances, and the foremost end he achieved (by his acts),—topics that are incapable of being understood by persons of uncleansed souls.[10] Once on a time on the

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of this Verse although there is no difficulty in it. Apastamva says 'drishto dharma-vyatikramah : Sāhasancha purveshām.' What Bhishma says here is that one should not speak of those instances of 'Vyatikramah' and 'Sāhasam.'—T.

summit of Meru adorned with *Karnikāra* flowers, Mahādeva sported, accompanied by the terrible spirits that were his associates.[11] The daughter of the king of mountains, *viz.*, the goddess Pārvati, was also there. There, at the close vicinity of that summit, the Island-born (Vyāsa) underwent extraordinary austerities.[12] O best of the Kurus, devoted to the practices of Yoga, the great ascetic, withdrawing himself by Yoga into his own Soul, and engaged in Dhāranā, practised many austerities for the sake of (obtaining) a son.[13] The prayer he addressed to the great God was,—O puissant one, let me have a son that will have the puissance of Fire and Earth and Water and Wind and Space.[14] Engaged in the austerest of penances, the Island-born Rishi begged of that great God who is incapable of being approached by persons of uncleansed souls, (not by words but) by his Yoga-resolution.[15] The puissant Vyāsa remained there for a hundred years, subsisting on air alone, engaged in adoring Mahādeva of multifarious form, the lord of Umā.[16] Thither all the regenerate Rishis and royal sages and the Regents of the world and the Sādhyas along with the Vasus, and the Ādityas, the Rudras, and Surya and Chandramas, and the Maruts, and the Oceans, and the Rivers,[17] and the Açwins, the Deities, the Gandharvas, and Nārada, and Parvata, and the Gandharva Viçwāvasu, and the Siddhas, and the Apsaras.[18] There Mahādeva, called also by the name of Rudra, sat, decked with an excellent garland of Karnikāra flowers, and blazed with refulgence like the Moon with his rays.[19] In those delightful and celestial woods populous with deities and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, from desire of obtaining a son.[20] His strength suffered no diminution, nor did he feel any pain. At this the three worlds were much amazed.[21] While the Rishi, possessed of immeasurable energy, sat in Yoga, his matted locks, in consequence of his energy, were seen to blaze like flames of fire.[22] The illustrious Mārkandeya it was from whom I heard of this. He used always to recite to me the acts of the deities.[23] It is for this that the matted locks of the high-souled and

(Island-born) Krishna, thus enblazed by his energy on that occasion, seem to this day to be endued with the complexion of fire.[24] Gratified with such penances and such devotion, O Bhārata, of the Rishi, the great God resolved (to grant him his wish).[25] The Three-eyed deity, smiling with pleasure, addressed him and said,—O Island-born one, thou shalt get a son like to what thou wishest![26] Possessed of greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space![27] He shall be possessed of the consciousness of his being Brahma's self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be identifiable with it!—' "[28]

Section CCCXXV.

"Bhishma said,—'The son of Satyavati, having obtained this high boon from the great God, was one day employed in rubbing his sticks for making a fire.[1] While thus engaged, the illustrious Rishi, O king, beheld the Apsarā Ghritāchi, who, in consequence of her energy, was then possessed of great beauty.[2] Beholding the Apsarā in those woods, the illustrious Rishi Vyāsa, O Yudhishthira, became suddenly smitten with desire.[3] The Apsarā (Ghritāchi), seeing the Rishi's heart troubled by desire, transformed herself into a she-parrot and came to that spot.[4] Although he beheld the Apsarā disguised in another form, the desire that had arisen in the Rishi's heart (without disappearing) spread itself over every part of his body.[5] Summoning all his patience, the ascetic endeavoured to suppress that desire. With all his effort, however, Vyāsa did not succeed in controlling his agitated mind. In consequence of the inevitability of what was to happen, the Rishi's heart was attracted by Ghritāchi's fair form.[6] He set himself more earnestly to the task of making a fire for suppressing his emotion, but in spite of all his efforts his vital seed came out.[7] That best of regenerate ones, however, O king, continued to rub his stick without feeling any scruples for what had happened. From the seed that fell, was born a son unto him, called Cuka.[8] In

consequence of this circumstance attending his birth, he came to be called by the name of Cuka. Indeed, it was thus that that great ascetic, that foremost of Rishis and highest of Yogins, took his birth from the two sticks (his father had for making fire).[9] As in a sacrifice a blazing fire sheds its effulgence all around when libations of clarified butter are poured upon it, after the same manner did Cuka take his birth, blazing with effulgence in consequence of his own energy.[10] Assuming the excellent form and complexion that were his sire', Cuka, O son of Kuru, of cleansed Soul, shone like a smokeless fire.[11] The foremost of rivers, *viz.*, Gangā, O king, coming to the breast of Meru, in her own embodied form, bathed Cuka (after his birth) with her waters.[12] There fell from the welkin, O son of Kuru, an ascetic's stick and a dark deer-skin for the use, O monarch, of the high-souled Cuka.[13] The Gandharvas sang repeatedly and the diverse tribes of Apsaras danced ; and celestial kettle-drums of loud sound began to beat.[14] The Gandharva Viçwāvasu, and Tumvuru and Nārada, and those other Gandharvas called by the names of Hāhā, and Huhu, eulogised the birth of Cuka.[15] There the regents of the world with Cakra at their head came, as also the deities and the celestial and the regenerate Rishis.[16] The Wind-god poured showers of celestial flowers upon the spot.[17] The entire universe, mobile and immobile, became filled with joy.[18] The high-souled Mahādeva of great effulgence, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred thread.[19] Cakra, the chief of the gods, gave him, from affection, a celestial Kamandalu of excellent form, and some celestial robes.[20] Swans and Catapatras and cranes by thousands, and many parrots and Chāsas, O Bhārata, wheeled over his head.[21] Endued with great splendour and intelligence, Cuka, having obtained his birth from the two sticks, continued to live there, engaged the while in the attentive observance of many vows and fasts.[22] As soon as Cuka was born, the Vedas with all their mysteries and all their abstracts, came for dwelling in him, O king, even as

they dwell in his sire.[23] For all that, Cuka selected Vrihaspati, who was conversant with all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice.*[24] Having studied all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of governmet, O puissant monarch,[25] the great ascetic returned home, after giving his preceptor the tuition-fee. Adopting the vow of a Brahmachārin, he then commenced to practise the austerest penances. concentrating all his attention thereon.[26] In even his childhood, he became an object of respect with the gods and Rishis for his knowledge and penances.[27] The mind of the great ascetic, O king, took no pleasure in the three modes of life with the domestic among them, keeping in view, as he did, the religion of Emancipation.' "[28]

Section CCCXXVI.

"Bhishma said,—'Thinking of Emancipation, Cuka approached his sire, and possessed as he was of humility and desirous of achieving his highest good, he saluted his great preceptor and said,—Thou art well versed in the religion of Emancipation. Do thou, O illustrious one, discourse to me upon it, so that supreme tranquillity of mind, O puissant one, may be mine![2]—Hearing these words of his son, the great Rishi said unto him,—Do thou study, O son, the religion of Emancipation and all the diverse duties of life![3]—At the command of his sire, Cuka, that foremost of all righteous men, mastered all the treatises on Yoga, O Bhārata, as also the science promulgated by Kapila.[4] When Vyāsa beheld his son to be possessed of the resplendence of the Vedas, endued with the energy of Brahma, and fully conversant with the religion of Emancipation, he addressed him,[5] saying,—Go thou to Janaka the ruler of Mithilā.

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* Although the Vedas came to Cuka of their own accord, yet he was, in deference to the universal custom, obliged to formally acquire them from a preceptor.—T.

The king of Mithilā will tell thee everything for thy Emancipation.[6]—Bearing the command of his sire, O king, Cuka proceeded to Mithilā for enquiring of its king about the truth of duties and the Refuge of Emancipation.[7] Before he set out, his sire further told him,—Do thou go thither by that path which ordinary human beings take. Do not have recourse to thy Yoga-puissance for proceeding through the skies.—At this Cuka was not at all surprised (for he was humble by nature).[8] He was further told that he should proceed thither with simplicity and not from desire of pleasure.—Along your way do not seek for friends and spouses, since friends and spouses are causes of attachment to the world.[9] Although the ruler of Mithilā is one in whose sacrifices we officiate, still thou shouldst not indulge in any feeling of superiority while living with him. Thou shouldst live under his direction and in obedience to him. Even he will dispel all thy doubts.*[10] That king is well versed in all duties and well acquainted with the scriptures on Emancipation. He is one for whom I officiate in sacrifices. Thou shouldst, without any scruple, do what he bids.[11]—Thus instructed, the righteous-souled Cuka proceeded to Mithilā on foot although he was able to traverse through the skies over the whole Earth with her seas.[12] Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests abounding with beasts of prey and other animals,[13] crossing the two *Varshas* of Meru and Hari successively and next the *Varsha* of Himavat, he came at last to the *Varsha* known by the name of Bharata.[14] Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Āryāvarta.[15] In obedience to the commands of his sire and bearing them constantly in his mind, he gradually passed along his way on the Earth

* Vyāsa was the priest or Ritwija of the house of Mithilā and as such the kings of Mithilā were his 'Yājyas' or 'Yajamānas.' The duty of a 'Yajamāna' is to reverence every member of the priest's family. The sire, therefore, cautions the son that he should not, while living with the king of Mithilā, assert his superiority over him in any respect.—T.

like a bird passing through the air.[16] Passing through many delightful towns and populous cities, he saw diverse kinds of wealth without waiting to observe them.[17] On his way he passed through many delightful gardens and planes and many sacred waters.[18] Before much time had passed he reached the country of the Videhas that was protected by the virtuous and high-souled Janaka.[19] There he beheld many populous villages, and many kinds of food and drink and viands and habitations of cowherds swelling with men and many herds of cattle.[20] He beheld many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses.[21] Passing through the Videha country teeming with well-to-do people, he arrived at the delightful gardens of Mithilā rich with many species of trees.[22] Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without waiting to observe any of the things that were presented to his eye.[23] Bearing that burthen in his mind and ceaselessly dwelling upon it (*viz.*, the desire of mastering the religion of Emancipation), Cuka of cheerful soul and taking delight in internal survey only, reached Mithilā at last.[24] Arrived at the gate, he sent word through the keepers. Endued with tranquillity of mind, devoted to contemplation and Yoga, he entered the city, having obtained permission.[25] Proceeding along the principal street abounding with well-to-do men, he reached the king's palace and entered it without any scruples.[26] The porters forbade him with rough words. Thereat, Cuka, without any anger, stopped and waited.[27] Neither the sun nor the long distance he had walked had fatigued him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any degree.[28] Among those porters there was one who felt compassion for him, beholding him staying there like the midday Sun in his effulgence.[29] Worshipping him in due form and saluting him properly, with joined hands he led him to the first chamber of the palace.[30] Seated there, Cuka, O son,

began to think of Emancipation only. Possessed of equable splendour he looked with an equal eye upon a shaded spot and one exposed to the Sun's rays.[31] Very soon after, the king's minister, coming to that place with joined hands, led him to the second chamber of the palace.[32] That chamber led to a spacious garden which formed a portion of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pieces of water occurred here and there at regular intervals. Delightful trees, all of which were in their flowering season, stood in that garden.[33] Bevies of damsels, of transcendent beauty, were in attendance. The minister led Cuka from the second chamber to that delightful spot. Ordering those damsels to give the ascetic a seat, the minister left him there.[34] Those well-dressed damsels were of beautiful features, possessed of excellent hips, young in ears, clad in red robes of fine texture, and decked with many ornaments of burnished gold.[35] They were well skilled in agreeable conversation and maddening revelry, and thorough mistresses of the arts of dancing and singing. Always opening their lips with smiles, they were equal to the very Apsarās in beauty.[36] Well-skilled in all the acts of dalliance, competent to read the thoughts of men upon whom they wait, possessed of every accomplishment, fifty damsels, of a very superior order and of easy virtue, surrounded the ascetic.[37] Presenting him with water for washing his feet, and worshipping him respectfully with the offer of the usual articles, they gratified him with excellent viands agreeable to the season.[38] After he had eaten, those damsels then, one after another, singly led him through the grounds, showing him every object of interest, O Bhārata.[39] Sporting and laughing and singing, those damsels, conversant with the thoughts of all men, entertained that auspicious ascetic of noble soul.[40] The pure-souled ascetic born in the fire-sticks, observant without scruples of any kind of his duties, having all his senses under complete control, and a thorough master of his wrath, was neither pleased nor angered at all this.[41] Then those foremost of beautiful women gave him an excellent seat.[42] Washing

his feet and other limbs, Cuka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there.[43] In the first part of the night, he devoted himself to Yoga. The puissant ascetic, passed the middle portion of the night in sleep.[44] Very soon waking up from his slumber, he went through the necessary rites of cleansing his body, and though surrounded by those beautiful women, he once again devoted himself to Yoga.[45] It was in this way, O Bhārata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the palace of king Janaka.' "[46]

SECTION CCCXXVII.

"Bhishma said,—'The next morning, king Janaka, O Bhārata, accompanied by his minister and the whole household, came to Cuka, placing his priest in the van.[1] Bringing with him costly seats and diverse kinds of jewells and gems, and bearing the ingredients of the *Arghya* on his own head, the monarch approached the son of his reverend preceptor.[2] The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, overlaid with an excellent sheet, beautiful in all its parts, and exceedingly costly, presented it with great reverence to his preceptor's son Cuka.[3-4] After the son of (the Island-born) Krishna had taken his seat on it, the king worshipped him according to prescribed rites. At first offering him water to wash his feet, he then presented him the *Arghya* and kine.[5] The ascetic accepted that worship offered with due rites and *mantras*. That foremost of regenerate persons, having thus accepted the worship offered by the king,[6] and taking the kine also that were presented to him, then saluted the monarch. Possessed of great energy, he next enquired after the king's welfare and prosperity.[7] Indeed, O king, Cuka embraced in his enquiry the welfare of the monarch's followers and officers also. Receiving Cuka's permission, Janaka sat down with all his followers.[8] Endued with a high soul and possessed of high birth, the monarch, with joined hands, sat down

on the bare ground and enquired after the welfare and unabated prosperity of Vyāsa's son.[9] The monarch then asked his guest the object of his visit.[10]

" 'Cuka said,—Blessed be thou, my sire said unto me that his Yajamāna, the ruler of the Videhas, known all over the world by the name of Janaka, is well versed in the religion of Emancipation.[11] He commanded me to come to him without delay, if I had any doubts requiring solution in the matter of the religion of either Pravritti or Nivritti. He gave me to understand that the king of Mithilā would dispel all my doubts.[12] I have, therefore, come hither, at the command of my sire, for the purpose of taking lessons from thee. It behooveth thee, O foremost of all righteous persons, to instruct me![13] What are the duties of a Brāhmana, and what is the essence of those duties that have Emancipation for their object. How also is Emancipation to be obtained? Is it obtainable by the aid of knowledge or by that of penances?—[14]

" 'Janaka said,—Hear what the duties are of a Brāhmana from the time of his birth. After his investiture, O son. with the sacred thread, he should devote his attention to the study of the Vedas.[15] By practising penances and dutifully serving his preceptor and observing the duties of Brahmacharyya, O puissant one, he should pay off the debt he owes to the deities and the Pitris, and cast off all malice.[16] Having studied the Vedas with close attention and subjugated his senses, and having given his preceptor the tuition-fee, he should, with the permission of his preceptor, return home.[17] Returning home, he should betake himself to the domestic mode of life and wedding a spouse confine himself to her, and live freeing himself from every kind of malice, and having established his domestic fire.[18] Living, in the domestic mode, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to worship the same fires and entertain guests with cordial hospitality.[19] Living righteously in the forest, he should at last establish his fire in his soul, and freed from all pairs of opposites, and casting off all attachments from the soul, he should pass his

days in the mode called Sannyāsa which is otherwise called the mode of Brahma.—[20]

" 'Cuka said,—If one succeeds in attaining to an understanding cleansed by study of the scriptures and to true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposities, is it still necessary for such a person to adopt, one after another, the three modes of life called Brahmacharyya, Gārhastya, and Vānaprastha?[21] This is what I ask thee. It behooveth thee to tell me. Indeed, O ruler of men, do tell me this according to the true import of the Vedas!—[22]

" 'Janaka said,—Without the aid of an understanding cleansed by study of the scriptures and without that true conception of all things which is known by the name of Vijnāna, the attainment of Emancipation is impossible. That cleansed understanding, again, it is said, is unattainable without one's connection with a preceptor.[23] The preceptor is the helmsman, and knowledge is the boat (aided by whom and which one succeeds in crossing the ocean of the world). After having acquired that boat, one becomes crowned with success. Indeed, having crossed the ocean, one may abandon both.[24] For preventing the destruction of all the worlds and for preventing the destruction of acts (upon which the worlds depend); the duties appertaining to the four modes of life were practised by the wise of old.[25] By abandoning acts, good and bad, agreeably to this order of acts, one succeeds, in course of many births, in attaining to Emancipation.*[26] That man who, through penances performed in course of many births, succeeds in obtaining a cleansed mind and understanding and soul, certainly becomes able to attain to Emancipation (in a new birth) in even the very first mode, (*viz.*, Brahmacharyya).†[27] When, having attained to a cleansed understanding, Emancipation becomes his and

* It is certain that one must abandon all acts before one can attain to Emancipation. But then acts should not be cast off all at once. It is according to this order that they should be abandoned, *i. e.*, in the order of the several modes.—T.

† The 'karanas' are the inner faculties.—T.

in consequence thereof he becomes possessed of knowledge in respect of all visible things, what desirable object is there to attain by observing the three other modes of life?*[28] One should always cast off faults born of the attributes of Rajas and Tamas. Adhering to the path of Sattwa, one should know Self by Self.†[29] Beholding one's self in all creatures and all creatures in one's self, one should live (without being attached to anything) like acquatic animals living in water without being drenched by that element.[30] He who succeeds in transcending all pairs of attributes and resisting their influence, succeeds in casting off all attachments, and attains to infinite felicity in the next world, going thither like a bird soaring into the sky from below.[31] In this connection, there is a saying sung of old by king Yayāti and borne in remembrance, O sire, by all persons conversant with the scriptures bearing upon Emancipation.[32] The effulgent ray (*i. e.*, the Supreme Soul) exists in one's Soul and not anywhere else. It exists equally in all creatures. One can see it oneself if one's heart be devoted to Yoga.[33] When a person lives in such a way that another is not inspired with fear at his sight, and when a person is not himself inspired with fear at the sight of others, when a person ceases to cherish desire and hate, he is then said to attain to Brahma.[34] When a person ceases to entertain a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.‡[35] By restraining the mind and the soul, by casting off malice that stupifies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma.[36] When a person assumes an equality of attitude in respect of all objects of hearing and vision (and the operations of the other senses) as also in respect of all living creatures, and transcends all pairs of opposites, he is then said to attain to Brahma.[37]

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* *I. e.*, when Emancipation and omniscience have been attained in the very first mode of life, no further need exists for conforming to the three other modes of life.—T.

† *I. e.*, behold the Supreme Soul by his own Soul.—T.

‡ Instead of 'pāpakam' some texts read 'pāvakam,' meaning 'of the nature of fire.'—T.

When a person casts an equal eye upon praise and dispraise, gold and iron, happiness and misery,[3] heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma.[39] One observing the duties of the mendicant orders should restrain one's senses and the mind even like a tortoise withdrawing its out-stretched limbs.*[40] As a house enveloped in darkness is capable of being seen with the aid of a lighted lamp, after the same manner can the soul be seen with the aid of the lamp of the understanding.[41] O foremost of intelligent persons, I see that all this knowledge that I am communicating to thee dwells in thee. Whatever else should be known by one desirous of learning the religion of Emancipation is already known to thee.[42] O regenerate Rishi, I am convinced that through the grace of thy preceptor and through the instructions thou hast received thou hast already transcended all objects of the senses.†[43] O great ascetic, through the grace of that sire of thine, I have attained to omniscience, and hence I have succeeded in knowing thee.[44] Thy knowledge is much greater than what thou thinkest thou hast. Thy perceptions also that result from intuition are much greater than what thou thinkest thou hast. Thy puissance also is much greater than thou art conscious of.[45] Whether in consequence of thy tender age, or of the doubts thou hast not been able to dispel, or of the fear that is due to the unattainment of Emancipation, thou art not conscious of that knowledge due to intuition although it has arisen in thy mind.[46] After one's doubts have been dispelled by persons like us, one succeeds in opening the knots of one's heart and then, by a righteous exertion one attains to and becomes conscious of that knowledge.[47] As regards thyself, thou art one that hast already acquired knowledge. Thy intelligence is steady and tranquil. Thou art free from covetousness. For all that,

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* After 'manasā,' 'saha' is understood. It does not mean that the senses are to be restrained *by* the mind, but the words imply that the mind *and* the senses are to be restrained. K. P. Singha renders the line correctly. The Burdwan translator, as usual, is careless.—T.

† K. P. Singha skips over this Verse.—T.

O Brāhmana, one never succeeds in attaining to Brahma, which is the highest object of acquisition, without exertion.[48] Thou seest no distinction between happiness and misery. Thou art not covetous. Thou hast no longing for dancing and song. Thou hast no attachments.[49] Thou hast no attachment to friends. Thou hast no fear in things that inspire fear. O blessed one, I see that thou castest an equal eye upon a lump of gold and a clod of earth.[50] Myself and other persons possessed of wisdom, behold thee established in the highest and indestructible path of tranquillity.[51] Thou stayest, O Brāhmana, in those duties which obtain for the Brāhmana that fruit which should be his and which is identical with the essence of the object represented by Emancipation. What else hast thou to ask me?—' "[52]

SECTION CCCXXVIII.

"Bhishma said,—'Having heard these words of king Janaka, Çuka of cleansed soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.*[1] His object being accomplished, he became happy and tranquil, and without putting further questions to Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.†[2] Those mountains abounded with diverse tribes of Apsaras and echoed with many soft sounds. Teeming with thousands of Kinnaras and Bhringarājas,‡[3] it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated hue.[4] And there were many peacocks also of gorgeous colors, uttering their shrill but melodious cries.[5] Many bevies of swans also, and many flights of gladdened Kokilas too, adorned the place. The prince of birds, *viz.*, Garuda, dwelt on that summit constantly.[6] The four Regents

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* *I. e.*, he turned his soul's gaze on his soul and withdrew himself from every worldly object.—T.

† He no longer walked like ordinary men. Without trailing along the solid support of the Earth, he proceeded through the sky.—T.

‡ Popularly, Bhimarāja, the *Lanius Malabaricus*.—T.

of the world, the deities, and diverse classes of *Rishis*, used always to come there from desire of doing good to the world.[7] It was there that the high-souled Vishnu had undergone the severest austerities for the object of obtaining a son.[8] It was there that the celestial generalissimo named Kumāra, in his younger days, disregarding the three worlds with all the celestial denizens, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda, addressing the universe, said,[9]—If there be any person that is superior to me in might, or that holds Brāhmanas to be dearer, or that can compare with me in devotion to the Brāhmanas and the Vedas, or that is possessed of energy like unto me,[10] let him draw up this dart or at last shake it!—Hearing this challenge, the three worlds became filled with anxiety, and all creatures asked one another, saying,—Who will raise this dart?[11]—Vishnu beheld all the deities and Asuras and Rākshasas to be troubled in their senses and mind.[12] He reflected upon what should be the best to be done under the circumstances. Without being able to bear that challenge in respect of the hurling of the dart, he cast his eyes on Skanda the son of the Fire-god.[13] The pure-souled Vishnu caught hold of the blazing dart with his left hand, and began to shake it.[14] When the dart was being thus shaken by Vishnu possessed of great might, the whole Earth with her mountains, forests, and seas, shook with the dart.[15] Although Vishnu was fully competent to raise the dart, still he contented himself with only shaking it. In this, the puissant lord only kept the honor of Skanda intact.[16] Having shaken it himself, the divine Vishnu, addressing Prahlāda, said,—Behold the might of Kumāra! None else in the universe can raise this dart![17] Unable to bear this, Prahlāda resolved to raise the dart. He seized it, but was unable to shake it at all.[18] Uttering a loud cry, he fell down on the hill-top in a swoon. Indeed, the son of Hiranya-kaçipu fell down on the Earth.[19] Repairing towards the northern side of those grand mountains, Mahādeva, having the bull for his sign, had undergone the austerest penances.[20] The asylum where Mahādeva had

undergone those austerities is encompassed on all sides with a blazing fire. Unapproachable by persons of uncleansed souls, that mountain is known by the name of Āditya.[21] There is a fiery girdle all around it, of the width of ten Yojanas, and it is incapable of being approached by Yakshas and Rākshasas and Dānavas.[22] The illustrious god of Fire, possessed of mighty energy, dwells there in person, employed in removing all impediments from the side of Mahādeva of great wisdom who remained there for a thousand celestial years, all the while standing on one foot.[23] Dwelling on the side of that foremost of mountains, Mahādeva of high vows (by his penances) scorched the deities greatly.*[24] At the foot of those mountains, in a retired spot, Parāçara's son of great ascetic merit, *viz.*, Vyāsa, taught the Vedas unto his disciples.[25] Those disciples were the highly blessed Sumanta, Vaiçampāyana, Jaimini of great wisdom, and Paila of great ascetic merit.[26] Cuka proceeded to that delightful asylum where his sire, the great ascetic Vyāsa, was dwelling, surrounded by his disciples.[27] Seated in his asylum, Vyāsa beheld his son approach like a blazing fire of scattered flames, or resembling the Sun himself in effulgence.[28] As Cuka approached, he did not seem to touch the trees or the rocks of the mountain. Completely dissociated from all objects of the senses, and engaged in Yoga, the high-souled ascetic came, resembling, in speed, a shaft let from a bow.[29] Born on the fire-sticks, Cuka, approaching his sire, touched his feet. With becoming formalities he then accosted the disciples of his sire.[30] With great cheerfulness he then detailed to his father all the particulars of his conversation with king Janaka.[31] Vyāsa the son of Parāçara, after the arrival of his puissant son, continued to dwell there on the Himavat, engaged in teaching his disciples and his son.[32] One day as he was seated, his disciples, all well-skilled in the Vedas, having their senses

* It is believed that a person, by performing austere penances, scorches the three worlds. It is in consequence of this effect of penances that the superior deities were always compelled by the Asuras and Dānavas to grant them whatever boons they solicited.—T.

under control, and endued with tranquil souls, sat themselves around him.[33] All of them had thoroughly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.[34]

"'The disciples said,—We have, through thy grace, been endued with great energy. Our fame also has spread. There is one favor that we humbly solicit thee to grant us.[35]—Hearing these words of theirs, the regenerate Rishi answered them, saying,—Ye sons, tell me what that boon is which ye wish I should grant you![36]—Hearing this answer of their preceptor, the disciples became filled with joy. Once more bowing their heads low unto their preceptor and joining their hands,[37] all of them in one voice said, O king, these excellent words:—If our preceptor has been pleased with us, then, O best of sages, we are sure to be crowned with success![38] We all solicit thee, O great Rishi, to grant us a boon. Be thou inclined to be graceful to us. Let no sixth disciple (besides us five) succeed in attaining to fame![39] We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only us five! Even this is the boon that we solicit![40]—Hearing these words of his disciples, Vyāsa, the son of Parāçara, possessed of great intelligence, well conversant with the meanings of the Vedas, endued with a righteous soul, and always engaged in thinking of objects that confer benefits on a person in the world hereafter, said unto his disciples these righteous words fraught with great benefit:—The Vedas should always be given unto him who is a Brāhmana, or unto him who is desirous of listening to Vedic instructions, by him who eagerly wishes to attain to a residence in the region of Brahman![41-42] Do ye multiply. Let the Vedas spread (through your exertions). The Vedas should never be imparted unto one that has not formally become a disciple. Nor should they be given unto one who is not observant of good vows. Nor should they be given for dwelling in one that is of uncleansed soul.[43] These should be known as the proper qualifications of persons that can be accepted as disciples (for the communication of Vedic

knowledge). No science should be imparted unto one without a proper examination of one's character.[44] As pure gold is tested by heat, cutting, and rubbing, after the same manner disciples should be tested by their birth and accomplishments.[45] Ye should never set your disciples to tasks to which they should not be set, or to tasks that are fraught with danger. One's knowledge is always commensurate with one's understanding and diligence in study.[46] Let all disciples conquer all difficulties, and let all of them meet with auspicious success. Ye are competent to lecture on the scriptures unto persons of all the orders. Only ye should, while lecturing, address a Brāhmana, placing him in the van.[47] These are the rules in respect of the study of the Vedas. This again is regarded as a high task. The Vedas were created by the Self-born for the purpose of praising the deities therewith.[48] That man who, through stupefaction of intellect, speaks ill of a Brāhmana well-conversant with the Vedas, is certain to meet with humiliation in consequence of such evil-speaking.[49] He who, disregarding all righteous rules, solicits knowledge, and he who, disregarding the rules of righteousness, communicates knowledge, either of them falls off and instead of that affection which should prevail between preceptor and disciple, such questioning and such communication are sure to produce distrust and suspicion.[50] I have now told ye everything about the way in which the Vedas should be studied and taught. Ye should act in this way towards your disciples, bearing these instructions in your minds !—' "[51]

Section CCCXXIX.

"Bhishma said,—'Hearing these words of their preceptor, Vyāsa's disciples endued with great energy, became filled with joy and embraced one another.[1] Addressing one another, they said,—That which has been said by our illustrious preceptor in view of our future good, will live in our remembrance and we shall certainly act according to it.[2]— Having said this unto one another with joyful hearts, the

disciples of Vyāsa, who were thorough masters of words, once more addressed their preceptor and said,[3]—If it pleases thee, O puissant one, we wish to descend from this mountain to the Earth, O great ascetic, for the purpose of subdividing the Vedas![4]—Hearing these words of his disciples, the puissant son of Parāçara replied unto them in these beneficial words that were fraught, besides, with righteousness and profit,[5]—You may repair to the Earth or to the regions of the celestials as ye like. You should always be heedful, for the Vedas are such that they are always liable to be misunderstood!*[6]—Permitted by their preceptor of truthful speech, the disciples left him after circumambulating him and bowing their heads unto him.[7] Descending upon the Earth they performed the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brāhmanas and Kshatriyas and Vaiçyas.[8] Happily passing their days in the domestic mode of life, they were treated by the Brāhmanas with great respect. Possessed of great fame and prosperity, they were employed in teaching and officiating in sacrifices.[9] After his disciples had gone away, Vyāsa remained in his asylum, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, possessed of wisdom, kept silent, sitting in a retired corner of the asylum.[10] At that time Nārada of great ascetic merit came to that spot for seeing Vyāsa, and addressing him, said these words of melodious sound.[11]

"'Nārada said,—O regenerate Rishi of Vaçishtha's race, why are Vedic sounds silent now? Why art thou sitting silent and alone, engaged in meditation like one taken up with an engrossing thought?[12] Alas, shorn of Vedic echoes, this mountain hath lost its beauty, even as the Moon shorn of splendour when assailed by Rāhu or enveloped in dust.†[13]

* The sense is that if the Vedas are not constantly studied, they are likely to be forgotten.—T.

† 'Upaplava' is Rāhu or the ascending node. In many parts of upper India, during the hot months in particular, large quantities of dust are raised by whirlwinds in the afternoon or at evening. Called *Andi*, the clouds of dust cover the moon for hours together.—T.

Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer looks beautiful now but resembles a hamlet of Nishādas.*[14] The Rishis, the deities, and the Gandharvas, too, no longer shine as before in consequence of being deprived of Vedic sound![15]—Hearing these words of Nārada, the Island-born Krishna answered, saying,—O great Rishi, O thou that art conversant with the declarations of the Vedas, all that thou hast said is agreeable to me and it truly behooves thee to say it unto me! Thou art omniscient. Thou hast seen everything. Thy curiosity also embraces all things within its sphere.[16-17] All that has ever occurred in the three worlds is well known to thee. Do thou then, O regenerate Rishi, set thy commands on me. O, tell me what I am to do![18] Tell me, O regenerate Rishi, what should now be done by me. Separated from my disciples, my mind has become very cheerless now.[19]

"'Nārada said,—The stain of the Vedas is the suspension of their recitation. The stain of the Brāhmanas is their non-observance of vows. The Vāhika race is the stain of the Earth. Curiosity is the stain of women.[20] Do thou with thy intelligent son recite the Vedas, and do thou with the echoes of Vedic sounds dispel the fears arising from Rākshasas!—'[21]

"Bhishma continued,—'Hearing these words of Nārada, Vyāsa, the foremost of all persons conversant with duties and firmly devoted to Vedic recitation, became filled with joy and answered Nārada, saying,—So be it.[22]—With his son Cuka, he set himself to recite the Vedas in a loud sonorous voice, observing all the rules of orthoepy and, as it were, filling the three worlds with that sound.[23] One day as sire and son, who were well conversant with all duties, were engaged in reciting the Vedas, a violent wind arose that seemed to be impelled by the gales that blow on the bosom of the ocean.[24] Understanding from this circumstance that the hour was not suited to sacred recitation, Vyāsa

* The lowest order of men, living by slaying animals.—T.

immediately bade his son to suspend the recitation. Cuka, thus forbidden by his sire, became filled with curiosity.[25] He asked his sire, saying,—O regenerate one, whence is this wind? It behooveth thee to tell me everything about the conduct of the Wind.[26]—Hearing this question of Cuka, Vyāsa became filled with amazement. He answered Cuka by telling him that that was an omen which indicated that the recitation of the Vedas should be suspended.[27]—Thou hast obtained spiritual vision. Thy mind too has, of itself, become cleansed of every impurity. Thou hast been freed from the attributes of Passion and Darkness. Thou stayest now in the attribute of Goodness.[28] Thou beholdest now thy Soul with thy Soul even as one beholds one's own shadow in a mirror. Staying thyself on thy own Soul, do thou reflect on the Vedas.[29] The path of the Supreme Soul is called Deva-yāna (the path of the gods). The path that is made up of the attribute of Tamas is called Pitri-yāna (the path of Pitris). These are the two paths in the world hereafter. By one, people go to heaven. By the other people go to hell.[30] The winds blow, on the Earth's surface and in the welkin. There are seven courses in which they blow. Listen to me as I recount them one after another.[31] The body is furnished with the senses. The senses are dominated over by the Sādhyas and many great beings of mighty strength. These gave birth to an invincible son named Samāna.[32] From Samāna sprang a son called Udāna. From Udāna sprang Vyāna. From Vyāna arose Apāna, and lastly from Apāna sprang the wind called Prāna.[33] That invincible scorcher of all foes, *viz.*, Prāna, became childless. I shall now recite to thee the different functions of those winds.[34] The wind is the cause of the different functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prāna (or life).[35] That wind which is the first in the above enumeration and which is known by the name of Pravaha (Samāna) urges, along the first course, masses of clouds born of smoke and heat. Coursing through the welkin, and coming into contact with the water contained in the clouds, that wind displays itself in effulgence

among the darts of lightening.*[36] The second wind, called Āvaha blows with a loud noise. It is this wind that causes Soma and the other luminaries to rise and appear. Within the body (which is a microcosm of the universe) that wind is called Udāna by the wise.[37] That wind which sucks up water from the four oceans, and having sucked it up imparts it to the clouds in the welkin, and which, having imparted it to the clouds presents them to the deity of rain, is third in the enumeration and known by the name of Udvaha.[38-39] That wind which supports the clouds and divides them into diverse portions, which melts them for pouring rain and once more solidifies them, which is perceived as the sound of the roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which bears the cars of all celestial beings along the sky, is known by the name of Samvaha. The fourth in the enumeration, it is endued with great strength so that it is capable of rending the very mountains.[40-41] The fifth wind is fraught with great force and speed. It is dry and uproots and breaks down all trees. Existing with it, the clouds come to be called by the name of Valāhaka.[42] That wind causes calamitous phenomena of many kinds, and produces roaring sounds in the firmament. It is known by the name of Vivaha.[43-44] The sixth wind bears all celestial waters in the firmament and prevents them from falling down. Sustaining the sacred waters of the celestial Gangā, that wind blows, preventing them from having a downward course.[45] Obstructed by that wind from a distance, the Sun, which is really the source of a thousand rays, and which enlightens the world, appears as a luminous body of but one ray.[46] Through the action of that wind, the Moon, after waning, wanes again till he displays his full disc. That wind is known, O foremost of ascetics, by the name of

* This Verse, in the Bengal texts, is a triplet. In the Bombay edition, the third line is excluded from Verse 36. There is no inconvenience in this ; only, it should be construed as referring to the wind called Samāna or *Pravaha.*—T.

Parivaha.*[47] That wind which takes away the life of all living creatures when the proper hour comes, whose track is followed by Death and Surya's son Yama,[48] which becomes the source of that immortality which is attained by Yogins of subtile sight who are always engaged in Yoga-meditation,[49] by whose aid the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of old in attaining to the ends of the universe, whose touch enables one to attain to Emancipation by freeing oneself from the obligation of returning to the world,—that wind is called by the name of Parāvaha. The foremost of all winds, it is incapable of being resisted by anybody.[50-51] Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around thee without being attached to thee at any time.[52] This, however, is exceedingly wonderful, *viz.*, that this foremost of mountains should thus be suddenly shaken by that wind which has begun to blow.[53] This wind is the breath of Vishnu's nostrils. When urged forth with speed, it begins to blow with great force at which the whole universe becomes agitated.[54] Hence, when the wind begins to blow with violence, persons, conversant with the Vedas do not recite the Vedas. The Vedas are a form of wind. If uttered with force, the external wind becomes tortured.'—'[55]

"Having said these words, the puissant son of Parāçara bade his son (when the wind had ceased) to go on with his Vedic recitation. He then left that spot for plunging into the waters of the celestial Gangā.' "†[56]

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* Some texts read 'Jayatāmvarah.' If this be accepted, it would be an adjective of Parivaha, meaning the foremost of all in strength or energy.—T.

† The sacred river Gangā has, it is said, three courses or streams. One flows on the surface of the Earth; the second flows through the nether regions; and the third flows through heaven.—T.

SECTION CCCXXX.

"Bhishma said,—'After Vyāsa had left the spot, Nārada, traversing through the sky, came to Cuka employed in studying the scriptures. The celestial Rishi came for the object of asking Cuka the meaning of certain portions of the Vedas.[1] Beholding the celestial Rishi Nārada arrived at his retreat, Cuka worshipped him by offering him the Arghya according to the rites laid down in the Vedas.[2] Pleased with the honors bestowed upon him, Nārada addressed Cuka, saying,—Tell me, O foremost of righteous persons, by what means, O dear child, may I accomplish what is for thy highest good![3]—Hearing these words of Nārada, Cuka said unto him, O Bhārata, these words:—It behooveth thee to instruct me in respect of that which may be beneficial to me!—[4]

"'Nārada said,—In days of yore the illutrious Sanatkumāra had said these words unto certain Rishis of cleansed souls that had repaired to him for enquiring after the truth.[5] There is no eye like that of knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation.[6] Abstention from sinful acts, steady practice of righteousness, good conduct, the due observance of all religious duties,—these constitute the highest good.[7] Having obtained the status of humanity which is fraught with sorrow, he that becomes attached to it, becomes stupified: such a man never succeeds in emancipating himself from sorrow. Attachment (to things of the world) is an indication of sorrow.[8] The understanding of a person that is attached to worldly things becomes more and more enmeshed in the net of stupifaction. The man who becomes enmeshed in the net of stupifaction attains to sorrow both here and hereafter.[9] One should, by every means in one's power, restrain both desire and wrath if one seeks to achieve what is for one's good. Those two, (*viz.*, desire and wrath) arise for only destroying one's good.*[10] One should always protect one's penances from wrath, and

* The first line runs into the second.—T.

one's prosperity from pride. One should always protect one's knowledge from honor and dishonor, and one's soul from error.*[11] Compassion is the highest virtue. Forgiveness is the highest might. The knowledge of self is the highest knowledge. There is nothing higher than truth.[12] It is always proper to speak the truth. It is better again to speak what is beneficial than to speak what is true. I hold that that is truth which is fraught with the greatest benefit to all creatures.†[13] That man is said to be truly learned and truly possessed of wisdom who abandons every act, who never indulges in hope, who is completely dissociated from all worldly surroundings, and who has renounced everything that appertains to the world.[14] That person who, without being attached thereto, enjoys all objects of sense with the aid of senses that are completely under his control, who is possessed of a tranquil soul, who is never moved by joy or sorrow, who is engaged in Yoga-meditation,[15] who lives in campanionship with the deities presiding over his senses and

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* Penances should be protected from wrath. By penances one attains to great power. The ascetic's puissance frequently equals that of Brahman himself. If, however, the ascetic indulges in wrath and curses one from wrath, his puissance becomes diminished. For this reason, forgiveness is said to be the highest virtue a Brāhmana can practise. A Brāhmana's might lay in forgiveness. Knowledge also should be protected from honor and dishonor, *i. e.*, one should never *receive* honor for his knowledge, that is, do anything for the object of achieving honor. Similarly, one should never do anything which may have the effect of dishonoring one's knowledge. These are some of the highest duties preached in the scriptures.—T.

† The saying 'Satyādapi hitam vadet' is frequently misunderstood. The scriptures do not say that truth should be sacrified in view of what is beneficial, for such a view will militate with the saying that there is nothing higher than truth. The saying has referrence to those exceptional instances where truth becomes a source of positive harm. The story of the Rishi who spoke the truth respecting the place where certain travellers lay concealed, when questioned by certain robbers who were for killing the travellers, is an instance to the point. The goldsmith's son who died with a falsehood on his lips for allowing his lawful prince to escape from the hands of his pursuers did a meritorious act of loyalty. Then, again, the germ of the utilitarian theory may be detected in the second line of this Verse.—T.

dissociated also from them, and who, though endued with a body, never regards himself as identifiable with it, becomes emancipated and very soon attains to that which is his highest good.[16] One who never sees others, never touches others, never talks with others, soon, O ascetic, attains to what is for one's highest good.[17] One should not injure any creature. On the other hand, one should conduct oneself in perfect friendliness towards all. Having obtained the status of humanity, one should never behave inimically towards any being.[18] A complete disregard for all (worldly) things, perfect contentment, abandonment of hope of every kind, and patience,—these constitute the highest good of one that has subjugated one's senses and acquired a knowledge of self.[19] Casting off all attachments, O child, do thou subjugate all thy senses, and by that means attain to felicity both here and hereafter.[20] They that are free from cupidity have never to suffer any sorrow. One should, therefore, cast off all cupidity from one's soul. By casting off cupidity, O amiable and blessed one, thou shalt be able to free thyself from sorrow and pain.[21] One who wishes to conquer that which is unconquerable should live devoting oneself to penances, to self-restraint, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached to them.*[22] That Brāhmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon attains to the highest felicity.[23] That man who lives in happiness by himself in the midst of creatures who are seen to take delight in leading lives of sexual union, should be known to be a person whose thirst has been slaked by knowledge. It is well known that that man whose thirst has been slaked by knowledge has never to indulge in grief.[24] One attains to the status of the deities by means of good acts; to the status of humanity by means of acts that are good and bad; while by acts that are purely wicked, one helplessly falls down among the lower animals.[25] Always assailed by sorrow and

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* 'To conquer the unconquerable' means to attain to Brahma.—T.

decrepitude and death, a living creature is being cooked in this world (in the cauldron of Time). Dost thou not know it ?[26] Thou frequently regardest that to be beneficial which is really injurious; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and not good. Alas, why dost thou not awake to a correct apprehension of these ?[27] Like a silkworm that ensconces itself in its own cocoon, thou art continually ensconcing thyself in a cocoon made of thy own innumerable acts born of stupifaction and error. Alas, why dost thou not awake to a correct apprehension of thy situation ?[28] No need of attaching thyself to things of this world. Attachment to worldly objects is productive of evil. The silk-worm that weaves a cocoon round itself is at last destroyed by its own act.[29] Those persons that become attached to sons and spouses and relatives meet with destruction at last, even as wild elephants sunk in the mire of a lake are gradually weakened till overtaken by Death.[30] Behold, all creatures that suffer themselves to be dragged by the net of affection become subject to great grief even as fishes on land, dragged thereto by means of large nets ![31] Relatives, sons, spouses, the body itself, and all one's possessions stored with care, are unsusbstantial and prove of no service in the next world. Only acts, good and bad, that one does, follow one to the other world.[32] When it is certain that thou shalt have to go helplessly to the other world, leaving behind thee all these things, alas, why dost thou then suffer thyself to be attached to such unsubstantial things of no value, without attending to that which constitutes thy real and durable wealth ?[33] The path which thou shalt have to travel through is without resting places of any kind (in which to take rest). There is no support along that way which one may catch for upholding oneself. The country through which it passes is unknown and undiscovered. It is, again, enveloped in thick darkness. Alas, how shalt thou proceed along that way without equipping thyself with the necessary expenses ?[34] When thou shalt go along that road, nobody will follow thee behind. Only thy acts, good and bad, will follow behind thee

when thou shalt depart from this world for the next.[35] One seeks one's object of objects by means of learning, acts, purity (both external and internal), and great knowledge. When that foremost of objects is attained, one becomes freed (from rebirth).[36] The desire that one feels for living in the midst of human habitations is like a binding cord. They that are of good acts succeed in tearing that bond and freeing themselves. Only men of wicked deeds do not succeed in breaking them.[37] The river of life (or the world) is terrible. Personal beauty or form constitutes its banks. The mind is the speed of its current. Touch forms its island. Taste constitutes its current. Scent is its mire. Sound is its waters. That particular part of it which leads towards heaven is attended with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be propelled. Truth is the ballast that is to steady that boat. The practice of righteousness is the string that is to be attached to the mast for dragging that boat along difficult waters. Charity or gift constitutes the wind that urges the sails of that boat. Endued with swift speed, it is with that boat that one must cross the river of life.[38-39] Cast off both virtue and vice, and truth and falsehood. Having cast off truth and falsehood, do thou cast off that by which these are to be cast off.[40] By casting off all purpose, do thou cast off virtue; do thou cast off sin also by casting off all desire. With the aid of the understanding, do thou cast off truth and falsehood; and, at last, do thou cast off the understanding itself by knowledge of the highest topic (*viz.*, the Supreme Soul).[41] Do thou cast off this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and fæces and, therefore, emitting a foul smell; exposed to the assaults of decrepitude and sorrow; forming the seat of disease and weakened by pain; possessed of the attribute of Rajas in predominance; not permanent or durable, and which serves as the (temporary) habitation of the indwelling creature.[42-43] This entire universe of matter, and that which is

called Mahat or Buddhi, are made up of the (five) great elements. That which is called Mahat is due to the action of the Supreme.[44] The five senses, the three attributes of Tamas, Sattwa, and Rajas,—these (together with those which have been mentioned before) constitute a tale of seventeen.[45] These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, *viz.*, the five objects of the five senses, (that is to say, form, taste, sound, touch, and scent), with Consciousness and the Understanding, form the well-known tale of four and twenty.[46] When endued with those four and twenty possessions, one comes to be called by the name of Jiva (or Pumān).[47] He who knows the aggregate of three (*viz.*, Religion, Wealth, and Pleasure), as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. Whatever objects exist of knowledge, should be known gradually, one after another.[48] All objects that are apprehended by the senses are called Manifest. Whatever objects transcend the senses and are apprehended by means only of their indications are said to be Unmanifest.[49] By restraining the senses, one wins great gratification, even like a thirsty and parched traveller at a delicious shower of rain. Having subjugated the senses one beholds one's soul spread out for embracing all objects, and all objects in one's soul.[50] Having its root in knowledge, the puissance is never lost of the man who (thus) beholds the Supreme in his soul,—of the man, that is to say, who always beholds all creatures in all conditions (in his own soul).*[51] He who, by the aid of knowledge, transcends all kinds of pain born of error and stupefaction, never catches any evil by coming into contact with all creatures.†[52] Such a man, his understanding being

* In the Crutis, 'Parâvara' is an equivalent for the Supreme Soul. The correct reading is 'naçyati' at the end of the first line, and not 'paçyati' as in some of the Bengal texts. Adhering to 'paçyati' (which ives no meaning), the Burdwan translator gives a ridiculous and unmeaning version of this Verse. K. P. Singha, of course, adopts the correct reading.—T.

† This Verse is not at all difficult. The sense is that the man who

fully displayed, never finds fault with the course of conduct that prevails in the world. One conversant with Emancipation says that the Supreme Soul is without beginning and without end; that it takes birth as all creatures; that it resides (as a witness) in the Jiva-soul; that it is inactive, and without form. Only that man who meets with grief in consequence of his own misdeeds,[53-54] slays numerous creatures for the purpose of warding off that grief.* In consequence of such sacrifices, the performers have to attain to rebirths and have necessarily to perform innumerable acts on every side.[55] Such a man, blinded by error, and regarding that to be felicity which is really a source of grief, is continually rendered unhappy even like a sick person that eats food that is improper.[56] Such a man is pressed and grinded by his acts like any substance that is churned. Bound by his acts, he obtains rebirth, the order of his life being determined by the nature of his acts.[57] Suffering many kinds of torture, he travels in a repeated round of rebirths even like a wheel that turns ceaselessly. Thou, however, hast cut through all thy bonds. Thou abstainest from all acts![58] Possessed of omniscience and the master of all things, let success be thine, and do thou become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons (in days of yore), having destroyed the bonds of action, attained to high success and uninterrupted felicity.—' "[59]

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transcends all attachments never comes to grief if brought into union with other creatures. The Burdwan translator gives a thoroughly unmeaning version of this couplet.—T.

* The object of this Verse is to show that men of knowledge do not perform sacrifices, in which, as a matter of course, a large number of creatures is slain. Men wedded to the religion of Pravritti perform sacrifices. Coming into the world in consequence of past acts, they seek happiness (by repairing to heaven) along the way of sacrifice and religious rites. A large number of creatures is slain, for besides the victims ostensibly offered, a infinite number of smaller and minuter creatures is killed in the sacrificial fires and in course of the other preparations that are made in sacrifices.—T.

SECTION CCCXXXI.

" 'Nārada said,—By listening to such scriptures as are blessed, as bring about tranquillity, as dispel grief, and as are productive of happiness, one attains to (a pure) understanding, and having attained to it obtains to high felicity.[1] A thousand causes of sorrow, a hundred causes of fear, from day to day, afflict one that is destitute of understanding but not one that is possessed of wisdom and learning.[2] Do thou, therefore, listen to some old narratives as I recite them to you, for the object of dispelling thy griefs. If one can subjugate one's understanding, one is sure to attain to happiness.[3] By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence become subject to mental sorrow of every kind.[4] When things have become past, one should not grieve, thinking of their merits. He that thinks of such past things with affection can never emancipate himself.[5] One should always seek to find out the faults of those things to which one begins to become attached. One should always regard such things to be fraught with much evil. By doing so, one should soon free oneself therefrom.[6] The man who grieves for what is past fails to acquire either wealth or religious merit or fame. That which exists no longer cannot be obtained. When such things pass away, they do not return (however keen the regret one may indulge in for their sake).[7] Creatures sometimes acquire and sometimes lose worldly objects. No man in this world can be grieved by all the events that fall upon him.[8] Dead or lost, he who grieves for what is past, only gets sorrow for sorrow. Instead of one sorrow, he gets two.*[9] Those men who, beholding the course of life and death in the world with the aid of their intelligence, do not shed tears, are said to behold properly. Such persons have never to shed tears (at anything that may happen).[10] When any such calamity comes, productive of either physical or mental

* Sorrow increases by indulgence.—T

grief, as is incapable of being warded off by even one's best efforts, one should cease to reflect on it with sorrow.[11] This is the medicine for sorrow, *viz.*, not to think of it. By thinking of it, one can never dispel it ; on the other hand, by thinking upon sorrow, one only enhances it.[12] Mental griefs should be killed by wisdom ; while physical grief should be dispelled by medicines. This is the power of knowledge. One should not, in such matters, behave like men of little understandings.[13] Youth, beauty, life, stored wealth, health, association with those that are loved,—these all are exceedingly transitory. One possessed of wisdom should never covet them.[14] One should not lament individually for a sorrowful occurrence that concerns an entire community. Instead of indulgence in it when grief comes, one should seek to avert it and apply a remedy as soon as one sees the opportunity for doing it.[15] There is no doubt that in this life the measure of misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is regarded as disagreeable.[16] That man who casts off both joy and sorrow, is said to attain to Brahma. When such a man departs from this world, men of wisdom never indulge in any sorrow on his account.[17] In spending wealth there is pain. In protecting it there is pain. In acquiring it there is pain. Hence, when one's wealth meets with destruction, one should not indulge in any sorrow for it.[18] Men of little understandings, attaining to different grades of wealth, fail to win contentment and at last perish in misery. Men of wisdom, however, are always contented.[19] All combinations are destined to end in dissolution. All things that are high are destined to fall down and become low. Union is sure to end in disunion, and life is certain to end in death.[20] Thirst is unquenchable. Contentment is the highest happiness. Hence, persons of wisdom regard contentment to be the most precious wealth.[21] One's allotted period of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there (in this world) that one should reckon as durable?[22] Those persons

who, reflecting on the nature of all creatures and concluding that it is beyond the grasp of the mind, turn their attention to the highest path, and, setting out, achieve a fair progress in it, have not to indulge in sorrow.*[23] Like a tiger seizing and running away with its prey, Death seizes and runs away with the man that is employed in such (unprofitable) occupation and that is still unsated with objects of desire and enjoyment.[24] One should always seek to emancipate oneself from sorrow. One should seek to dispel sorrow by beginning one's operations with cheerfulness, that is, without indulging in sorrow the while, having freed oneself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all faults of conduct.†[25] The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.‡[26] Before union, creatures are never subject to sorrow. Hence, one that has not fallen off from one's original nature, never indulges in sorrow when that union comes to an end.$[27] One should restrain one's sexual appetite and the

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* This is a very doubtful Verse. The Commentator is silent. I follow the meaning as it lies on the surface. The object of the Verse seems to be this: there are men that are employed in reflecting upon the nature of things; these should know that such occupation is useless, for truly the nature of things is beyond the grasp of the mind. The greatest philosopher is ignorant of all the virtues of a blade of grass, the purpose for which it exists, the changes that it undergoes every instant of time and from day to day. Those men, however, who leave such unprofitable occupation for walking along the highest path (the path, that is, which leads to Brahma) free themselves from grief.—T.

† I am not sure that I have understood this Verse correctly.—T.

‡ What is intended to be said is that the gratification of the senses leaves nothing behind. The pleasure lasts as long as the contact continues of the objects with the senses. The Burdwan translator, not suspecting that the word used is 'adhana,' gives a ridiculus version.—T.

$ What is said here is this: a man has spouses and children, or wealth, &c.: there was no sorrow when these were not: with his union with these his sorrow commences. Hence, when these things disappear, an intelligent man should not indulge in any sorrow. Bonds or attachments are always productive of grief. When bonds are severed or destroyed, there ought to be no grief.—T.

stomach with the aid of patience. One should protect one's hands and feet with the aid of the eye. One's eyes and ears and the other senses should be protected by the mind. One's mind and speech should be ruled with the aid of wisdom.[28] Casting off love and affection for persons that are known as well as for those that are unknown, one should conduct oneself with humility. Such a person is said to be possessed of wisdom, and such a one surely finds happiness.[29] That man who is pleased with his own Soul,* who is devoted to Yoga, who depends upon nothing out of self, who is without cupidity, and who conducts himself without the assistance of anything but his self, succeeds in attaining to felicity.—' "[30]

SECTION CCCXXXII.

" 'Nārada said,—When the vicissitudes of happiness and sorrow appear or disappear, the transitions are incapable of being prevented by either wisdom or policy or exertion.[1] Without allowing oneself to fall away from one's true nature, one should strive one's best for protecting one's own Self. He who betakes himself to such care and exertion, has never to languish. Regarding Self as something dear, one should always seek to rescue oneself from decrepitude, death, and disease.[2] Mental and physical diseases afflict the body, like keen-pointed shafts shot from the bow by a strong bowman.[3] The body of a person that is tortured by thirst, that is agitated by agony, that is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.†[4] Days and nights are ceaselessly running, bearing away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever turning back.‡[5] The ceaseless succes-

* *I. e.*, whose pleasures do not depend upon external objects such as spouses and children, &c.—T.

† 'Vidhitsābhih' is 'pipāsābhih.' It comes from 'dhe' meaning 'drinking.'—T.

‡ Vyāsa lived in northern India and was evidently unacquainted with the tides that appear in the Bengal rivers.—T.

sion of the lighted and the dark fortnights is wasting all mortal creatures without stopping for even a moment in this work.[6] Rising and setting day after day, the Sun, who is himself undecaying, is continually cooking the joys and sorrows of all men.[7] The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him.[8] If the fruits of man's acts were not dependent on other circumstances, then one would obtain whatever object one would desire.[9] Even men of restrained senses, of cleverness, and of intelligence, if destitute of acts, never succeed in earning any fruits.*[10] Others, though destitute of intelligence and unendued with accomplishments of any kind, and who are really the lowest of men, are seen, even when they do not long after success, to be crowned with the fruition of all their desires.†[11] Some one else, who is always ready to do acts of injury to all creatures, and who is engaged in deceiving all the world, is seen to wallow in happiness.[12] Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach.‡[13] Do thou ascribe it as one of the faults of man! The vital seed, originating in one's nature from sight of one person, goes to another person.[14] When imparted to the womb, it sometimes produces an embryo and sometimes fails. When sexual congress fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.§[15] As regards some men who are desirous of

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* The object of this Verse is to show the utility and necessity of acts. Without acting, no one, however clever, can earn any fruit. Both the Vernacular translators give ridiculous versions of this plain aphorism.—T.

† 'Açi' is used in the sense of 'ākānkshā.'—T.

‡ 'Nāprāpyamadhigachchhati' is 'na āprāyam &c.'—T.

§ I do not quite understand in what the fault lies that is referred to here. Perhaps the sense is this. In Hindu physiology, the vital seed is said to be generated by the sight of a desirable woman. When sexual congress takes place with one whose sight has not originated the vital seed but with another, it fails to be productive. Whoever ndulges in such intersourse is to blame.—T.

having offspring and who, for the fruition of their object, strive heartily (by worshipping diverse deities), they fail to procreate an embryo in the womb.[16] Some person again, who fears the birth of an embryo as one fears a snake of virulent poison, finds a long-lived son born unto him and who seems to be his own self come back to the stages through which he has passed.[17] Many persons with ardent longing for offspring and cheerless on that account, after sacrificing to many deities and undergoing severe austerities, at last beget children, duly borne for ten long months (in the wombs of their spouses), that prove to be veritable wretches of their race.[18] Others, who have been obtained through virtue of such blessed rites and observances, at once obtain wealth and grain and diverse other sources of enjoyment earned and stored by their sires.[19] In an act of congress, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity afflicting the mother.[20] Very soon after the suspension of the vital breaths, other physical forms possess that embodied creature whose gross body has been destroyed but whose acts have all been performed with that gross body made of flesh and phlegm.*[21] Upon the dissolution of the body, another body, which is as much destructible as the one that is destroyed, is kept ready for the burnt and destroyed creature (to migrate into) even as one boat goes to another for transferring to itself the passengers of the other.†[22] In

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* 'Paraçarirāni' has 'prāpnuvanti' understood after it. 'Cchinnavijam' means 'whose seed has been broken,' that is, the creature whose gross body has met with destruction. The gross body is called the 'vijam' or seed of (heaven and hell). The sense of the Verse is that every one, after death, attains to a new body. A creature can never exist without the bonds of body being attached to him. Of course, the case is otherwise with persons who succeed in achieving their Emancipation by the destruction of all acts. The Burdwan translator, following the Commentator faithfully, renders this Verse correctly. K. P. Singha skips over it entirely.—T.

† This is not a difficult Verse. Then, again, the Commentator explains it carefully. K. P. Singha gives a ridiculous version. The Burdwan translator is correct. 'Nirddagdham' and 'vinaçyantam'

consequence of an act of congress, a drop of the vital seed, that is inanimate, is cast into the womb. I ask thee, through whose or what care is the embryo kept alive?[23] That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo resides, but it is not digested there.[24] In the womb, amid urine and fæces, one's sojourn is regulated by Nature. In the matter of residence therein or escape therefrom, the born creature is not a free agent. In fact, in these respects, he is perfectly helpless.[25] Some embroyos fall from the womb (in an undeveloped state). Some come out alive (and continue to live). While as regards some, they meet with destruction in the womb, after being quickened with life, in consequence of some other bodies being ready for them (through the nature of their acts).*[26] That man who, in an act of sexual congress, injects the vital fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of congress.[27] When the allotted period of a person's life is at its close, the five primal elements of his body attain to the seventh and the ninth stages and then cease to be. The person, however, undergoes no change.†[28] Without doubt, when persons are afflicted by diseases as little animals assailed by hunters,

imply the dying or dead Jiva' 'Paradeham chalāchalam āhitām *bhavati*' means 'another body, as much subject to destruction, is kept ready".—T.

* I expand this Verse a little for bringing out its meaning. What is said here is that some come out of the womb alive; some die there before being quickened with life: and some die there after being quickened with life, the reason being that their acts of past lives bring for them other bodies even at that stage.—T.

† This Verse is certainly a *crux*. The Commentator, I think, displays considerable ingenuity in explaining it. The order of the words is 'Gatāyushah tasya sahajātasya pancha saptamim navamim daçām prāpnuvanti; tatah na bhavanti; sa na.' The ten stages of a person's life are (1) residence within the womb, (2) birth, (3) infancy, up to 5 years, (4) childhood, up to 12 years, (5) *Pauganda*, up to 16 years, (6) youth, up to 48 years, (7) old age, (8) decrepitude, (9) suspension of breath, (10) destruction of body.—T.

they then lose the power of rising up and moving about.[29] If when men are afflicted by diseases, they wish to spend even vast wealth, physicians with their best efforts fail to alleviate their pain.[30] Even physicians, that are well-skilled and well-up in their scriptures and well-equipt with excellent medicines, are themselves afflicted by disease like animals assailed by hunters.[31] Even if men drink many astringents and diverse kinds of medicated *ghee,* they are seen to be broken by decrepitude like trees by strong elephants.[32] When animals and birds and beasts of prey and poor men are afflicted by ailments, who treats them with medicines? Indeed, these are not seen to be ill.[33] Like larger animals assailing smaller ones, ailments are seen to afflict even terrible kings of fierce energy and invincible prowess.[34] All men, reft of the power of even uttering cries indicative of pain, and overwhelmed by error and grief, are seen to be borne away along the fierce current into which they have been thrown.[35] Embodied creatures, even when seeking to conquer nature, are unable to conquer it with the aid of wealth, of sovereign power, or of the austerest penances.*[36] If all attempts men make were crowned with success, then men would never die, would never be subject to decrepitude, would never come upon anything disagreeable, and lastly would be crowned with fruition in respect of all their wishes.[37] All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with their wish.†[38] Even men that are perfectly heedful, that are honest, and brave and endued

* 'Niyuktāh' means employed. I take it to imply 'employed in the task of conquering Nature'. It may also mean, 'set to their usual, tasks by the influence of past acts'. Nature here means, of course the grand laws to which human existence is subject, *viz.*, the law of birth, of death, of disease and decrepitude, &c.—T.

† 'Uparyupari' implies gradual superiority. If one becomes wealthy, one desires to be a councillor; if a councillor, one wishes to the prime minister; and so on. The sense of the Verse is that man's desire to rise is unsatiable.—T.

with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants.*[39] Some men are seen whose calamities disappear before even these are marked or noticed by them. Others there are who are seen to possess no wealth but who are free from misery of every kind.[40] A great disparity is observable in respect of the fruits that wait upon conjunctions of acts. Some are seen to bear vehicles on their shoulders, while some are seen to ride on those vehicles.[41] All men are desirous of affluence and prosperity. A few only have cars (and elephants and steeds) dragged (or walking) in their processions. Some there are that fail to have a single spouse when their first-wedded ones are dead; while others have hundreds of spouses to call their own.[42] Misery and happiness are the two things that exist side by side. Men have either misery or habpiness. Behold, this is a subject of wonder! Do not, however, suffer thyself to be stupefied by error at such a sight![43] Cast off both Righteousness and sin! Cast off also truth and falsehood! Having cast off both truth and falsehood, do thou then cast off that with whose aid thou shalt cast off the former![44] O best of Rishis, I have now told thee that which is a great mystery! With the aid of such instructions, the deities (who were all human beings) succeeded in leaving the Earth for becoming the denizens of heaven![45]—'

" 'Hearing these words of Nārada, Cuka, endued with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions be received, but could not arrive at any certainty of conclusion.[46] He understood that one suffers great misery in consequence of the accession of children and spouses; that one has to undergo great labour for the acquisition of science and Vedic lore. He, therefore, asked himself, saying,—What is that situation which is eternal and which is free from misery of every kind but in which there is great prosperity?[47]—

* The reading I prefer is 'açathāh' and not 'çathāh'. If the latter reading be kept, it would mean, men of both descriptions are seen to pay court to the wicked.—T.

Reflecting for a moment upon the course ordained for him to run through, Cuka, who was well acquainted with the beginning and the end of all duties, resolved to attain to the highest end that is fraught with the greatest felicity.[43] He questioned himself, saying,—How shall I, tearing all attachments and becoming perfectly free, attain to that excellent end? How, indeed, shall I attain to that excellent situation whence there is no return into the ocean of diverse kinds of birth![49] I desire to obtain that condition of existence whence there is no return! Casting off all kinds of attachments, arrived at certainty by reflection with the aid of the mind, I shall attain to that end![50] I shall attain to that situation in which thy Soul will have tranquillity, and when I shall be able to dwell for eternity without being subject to decrepitude or change.[51] It is, however, certain that that high end cannot be attained without the aid of Yoga. One that has attained to the state of perfect knowledge and enlightenment never receives an accession of low attachments through acts.*[52] I shall, therefore, have recourse to Yoga, and casting off this body which is my present residence, I shall transform myself into a wind and enter that mass of effulgence which is represented by the sin.†[53] When Jiva enters that mass of effulgence, he no longer suffers like Shoma who, with the gods, upon the exhaustion of merit, falls down on the Earth and having once more acquired sufficient merit returns to heaven.‡[54] The

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* 'Avavandhah' is low attachments, implying those that appertain to the body. In fact, the acquisition of the body itself is such an attachment. What is said here is that that Jiva who has become enlightened becomes freed from the obligation of rebirth or contact with body once more.—T.

† The mass of effulgence constituting the Sun is nothing else than Brahma. Brahma is pure effulgence. 'Savitri-mandala-madhyavartir-Nārāyanah' does not mean a deity with a physical form in the midst of the solar effulgence but incorporeal and universal Brahma. That effulgence is adored in the Gāyatri.—T.

‡ The Commentator takes 'Shomah' to mean 'Shomagath Jivah'. He does not explain the rest of the Verse. The grammatical construction presents no difficulty. If, 'Shomah' be taken in the sense in

Moon is always seen to wane and once more wax. Seeing this waninig and waxing that go on repeatedly, I do not wish to have a form of existence in which there are such changes.[55] The Sun warms all the worlds by means of his fierce rays. His disc never undergoes any diminution. Remaining unchanged, he drinks energy from all things. Hence, I desire to go into the Sun of blazing effulgence.*[56] There I shall live, invincible by all, and in my inner soul freed from all fear, having cast off this body of mine in the solar region.[57] With the great Rishis I shall enter the unbearable energy of the Sun. I declare unto all creatures, unto these trees, these elephants, these mountains, the Earth herself, the several points of the compass, the welkin,[58] the deities, the Dānavas, the Gandharvas, the Piçāchas, the Uragas, and the Rākshasas, that I shall, verily, enter all creatures in the world.†[59] Let all the gods with the Rishis behold the prowess of my Yoga today!—Having said these words, Cuka, informed Nārada of world-wide celebrity of his intention.[60] Obtaining Nārada's permission, Cuka then proceeded to where his sire was. Arrived at his presence, the great Muni, *viz.*, the high-souled and Island-born Krishna, Cuka walked round him and addressed him the usual enquiries.[61] Hearing of Cuka's intention, the high-souled Rishi became highly pleased. Addressing him, the great Rishi said,—O son, O dear son, do thou stay here today so that I may behold thee for some time for gratifying

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which the Commentator explains it, the meaning would be this. He who enters the solar effulgence has not to undergo any change, unlike 'Shomah' and the deities who have to undergo changes, for they fall down upon the exhaustion of their merits and re-ascend when they once more acquire merit. Both the vernacular translators have made a mess of the Verse. The fact is, there are two paths, 'archirādi-mārgah' and 'dhumādi-mārgah'. They who go by the former reach Brahma and have never to return. While they who go by the latter way, enjoy felicity for some time and then come back.—T.

* Here, the words Sun and Moon are indicative of the two different paths mentioned in the note immediately before.—T.

† What Cuka says here is that he would attain to universal Brahma and thus identify himself with all things.—T.

my eyes![62]—Cuka, however, was indifferent to that request Freed from affection and all doubt, he began to think only of Emancipation, and set his heart on the journey.[63] Leaving his sire, that foremost of Rishis then proceeded to the spacious breast of Kailāsa which was inhabited by crowds of ascetics crowned with success.' "[64]

Section CCCXXXIII.

"Bhishma said,—'Having ascended the summit of the mountain, O Bhārata, the son of Vyāsa sat down upon a level spot free from blades of grass and retired from the haunts of other creatures.[1] Agreeably to the direction of the scriptures and to the ordinances laid down, that ascetic, conversant with the gradual order of the successive processes of Yoga, held his soul first in one place and then in another, commencing from his feet and proceeding through all the limbs.[2] Then when the Sun had not risen long, Cuka sat, with his face turned Eastwards, and hands and feet drawn in, in an humble attitude.[3] In that spot where the intelligent son of Vyāsa sat prepared to address himself to Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or terror-inspiring.[4] He then beheld his own Soul freed from all attachments. Beholding that highest of all things, he laughed in joy.*[5] He once more set himself to Yoga for attaining to the path of Emancipation. Becoming the great master of Yoga, he transcended the element of space.[6] He then circumambulated the celestial Rishi Nārada, and represented unto that foremost of Rishis the fact of his having addressed himself to the highest Yoga.[7]

" 'Cuka said,—I have succeeded in beholding the path (of Emancipation). I have addrest myself to it. Blessed be thou, O thou of wealth of penances! I shall, through thy grace, O thou of great splendour, attain to an end that is highly desirable!'—[8]

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* 'Jahāsa hāsam' is an instance in Sanskirt of the cognate government of neuter verbs.—T.

"Bhishma said,—'Having received the permission of Nārada, Cuka the son of the Island-born Vyāsa saluted the celestial Rishi and once more set himself to Yoga and entered the element of space.[9] Ascending then from the breast of the Kailāsa mountain, he soared into the sky. Capable of traversing through the welkin, the blessed Cuka of fixed conclusion, then identified himself with the element of Wind.[10] As that foremost of regenerate ones, possessed of effulgence like that of Garuda, was traversing through the skies with the speed of the wind or thought, all creatures cast their eyes upon him.[11] Endued with the splendour of fire or the Sun, Cuka then regarded the three worlds in their entirety as one homogeneous Brahma, and proceeded along that path of great length.[12] Indeed, all creatures, mobile and immobile, cast their eyes upon him as he proceeded with concentrated attention, and a tranquil and fearless soul.[13] All creatures, agreeably to the ordinance and according to their power, worshipped him with reverence. The denizens of heaven rained showers of celestial flowers upon him.[14] Beholding him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally amazed.[15] And they asked themselves,—Who is this one that has attained to success by his penances? With gaze withdrawn from his own body but turned upwards, he is filling us all with pleasure by his glances![16]—Of highly righteous soul and celebrated throughout the three worlds, Cuka proceeded in silence, his face turned towards the East and gaze directed towards the Sun. As he proceeded, he seemed to fill the entire welkin with an all-pervading noise.[17] Beholding him coming in that way, all the tribes of the Apsaras, struck with awe, O king, became filled with amazement.[18] Headed by Panchachudā and others, they looked at Cuka with eyes expanded by wonder. And they asked one another, saying,—What deity is this one that has attained to such a high end? Without doubt, he comes hither, freed from all attachments and emancipated from all desire![19] —Cuka then proceeded to the Malaya mountains where

Urvaçi and Purvachitti used to always dwell.[20] Both of them, beholding the energy of the son of the great regenerate Rishi, became filled with wonder. And they said,—Wonderful is this concentration of attention (to Yoga) of a regenerate youth who was accustomed to the recitation and study of the Vedas! Soon will he traverse the entire welkin like the Moon. It was by dutiful service and humble mininstrations towards his sire that he acquired this excellent understanding.[21-22] He is firmly attached to his sire, possessed of austere penances, and is very much loved by his sire. Alas, why has he been dismissed by his inattentive father to proceed (thus) along a way whence there is no return?[23]—Hearing these words of Urvaçi, and attending to their import, Cuka, that foremost of all persons conversant with duties, cast his eyes on all sides,[24] and once more beheld the entire welkin, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers.[25] All the deities also, of both sexes, joining their hands, paid reverence to the son of the Island-born Rishi and gazed at him with wonder and respect.[26] That foremost of all righteous men, Cuka, addressing all of them, said these words,—If my sire follow me and repeatedly call after me by my name,[27] do all of you together return him an answer for me. Moved by the affection all of you bear for me, do you accomplish this request of mine![28]—Hearing these words of Cuka, all the points of the compass, all the forests, all the seas, all the rivers, and all the mountains, answered him from every side, saying,[29]—We accept thy command, O regenerate one! It shall be as thou sayest! It is in this way that we answer the words spoken by the Rishi!—' "[30]

SECTION CCCXXXIV.

"Bhishma said,—'Having spoken in this way (unto all things), the regenerate Rishi of austere penances, *viz.*, Cuka, stayed on his success, casting off the four kinds of faults.[1] Casting off also the eight kinds of Tamas, he dis-

missed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Sattwa. All this seemed exceedingly wonderful.[2] He then dwelt in that eternal station that is destitute of attributes, freed from every indication, that is, in *Brahma*, blazing like a smokeless fire.[3] Meteors began to shoot. The points of the compass seemed to be ablaze. The Earth trembled. All these phenomena seemed exceedingly wonderful.[4] The trees began to cast off their branches and the mountains their summits. Loud-reports (as of thunder) were heard that seemed to rive the Himavat mountains.[5] The Sun seemed at that moment to be shorn of splendour. Fire refused to blaze forth. The lakes and rivers and seas were all agitated.[6] Vāsava poured showers of rain of excellent taste and fragrance. A pure breeze began to blow, bearing excellent perfumes.[7] Cuka, as he proceeded through the welkin, beheld two beautiful summits, one belonging to Himavat and another to Meru. These were in close contact with each other. One of them was made of gold and was, therefore, yellow; the other was white, being made of silver.[8] Each of them, O Bhārata, was a hundred Yojanas in height and of the same measure in breadth. Indeed, as Cuka journeyed towards the north, he saw those two beautiful summits.[9] With a fearless heart he dashed against those two summits that were united with each other. Unable to bear the force, the summits were suddenly rent in twain.[10] The sight they thereupon presented, O monarch, was exceedingly wonderful to behold. Cuka pierced through those summits,[11] for they were unable to stop his onward course. At this a loud noise arose in heaven, made by the denizens thereof.[12] The Gandharvas and the Rishis also and others that dwelt in that mountain uttered loud cheers at the sight of the mountain being rent in twain and Cuka passing through it. Indeed, O Bhārata, a loud noise was heard everywhere at that moment, consisting of the words—Excellent, Excellent!'[13]—He was adored by the Gandharvas and the Rishis, by crowds of Yakhas and Rākshasas, and by all tribes of the Vidyādharas.[14] The entire firmament be-

came strewn with celestial flowers showered from heaven at that moment when Cuka thus pierced through that impenetrable barrier, O monarch![15] The righteous-souled Cuka then beheld from a high region the celestial stream Mandākini of great beauty, running below through a region adorned by many flowering groves and woods.[16] In these waters many beautiful Apsarās were sporting. Beholding Cuka who was bodiless, those unclad aerial beings felt no shame.[17] Learning that Cuka had undertaken his great journey, his sire Vyāsa, filled with affection, followed him behind along the same aerial path.[18] Meanwhile Cuka, proceeding through that region of the firmament that is above the region of the wind, displayed his Yoga-prowess and identified himself with Brahma.*[19] Adopting the subtile path of high Yoga, Vyāsa of austere penances, reached within the twinkling of the eye that spot whence Cuka first undertook his journey.[20] Proceeding along the same way, Vyāsa beheld the mountain summit rent in twain and through which Cuka has passed. Encountering the Island-born ascetic, the Rishis began to represent to him the achievements of his son.[21] Vyāsa, however, began to indulge in lamentations, loudly calling upon his son by name and causing the three worlds to resound with the noise he made.[22] Meanwhile, the righteous-souled Cuka, who had entered all things, had become the soul of all things, and had acquired omnipresence, answered his sire by uttering the monosyllable *Bho* in the form of an echo.[23] At this, the entire universe of mobile and immobile creatures, uttering the monosyllable *Bho*, echoed the answer of Cuka.[24] From that time to this, when sounds are uttered in mountain-caves or on mountain-breasts, the latter, as if in answer to Cuka, still echo them (with the monosyllable *Bho*).[25] Having cast off all the attributes of sound, &c., and showing his Yoga-prowess in the manner of his disappearance, Cuka in this way attained to the highest station.[26] Beholding that glory and puissance of his son

* The Rishis knew that the height of the atmosphere is not interminable.—T.

of immeasurable energy, Vyāsa sat down on the breast of the mountain and began to think of his son with grief.[27] The Apsarās who were sporting on the banks of the celestial stream Mandākini, seeing the Rishi seated there, became all agitated with shame and lost heart.[28] Some of them, to hide their nudity, plunged into the stream, and some entered the groves hard by, and some quickly took up their clothes, at beholding the Rishi.[29] (None of them had betrayed any signs of agitation at sight of his son). The Rishi, beholding these movements, understood that his son had been emancipated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame.[30] As Vyāsa was seated there, the auspicious god Civa, armed with Pināka, surrounded on all sides by many deities and Gandharvas and adored by all the great Rishis, came thither.[31] Consoling the Island-born Rishi who was burning with grief on accout of his son, Mahādeva said these words unto him,[32]—Thou hadst formerly solicited from me a son possessed of the energy of Fire, Earth, of Water, of Wind, and of Space![33] Procreated by thy penances, the son that was born unto thee was of that very kind. Proceeding from my grace, he was pure and full of Brahma-energy.[34] He has attained to the highest end,—an end that is, which none can win that has not completely subjugated his senses, nor by even any of the deities. Why then, O regenerate Rishi, dost thou grieve for that son?[35] As long as the hills will last, as long as the ocean will last, so long will the fame of thy son endure undiminished![36] Through my grace, O great Rishi, thou shalt behold in this world a shadowy form resembling thy son, moving by the side and never deserting thee for a single moment![37]—Thus favoured by the illustrious Rudra himself, O Bhārata, the Rishi beheld a shadow of his son by his side. He returned from that place, filled with joy at this.[38] I have now told thee, O chief of Bhārata's race, everything regarding the birth and life of Cuka about which thou hadst asked me.[39] The celestial Rishi Nārada and the great Yogin Vyāsa had repeatedly told all this to me in days of yore when the subject was suggested in course of conversation.[40] That

person devoted to tranquillity who hears this sacred history directly connected with the topic of Emancipation is certain to attain to the highest end.' "*[41]

Section CCCXXXV.

"Yudhishthira said,—'If a man be a house-holder or Brahmachārin, a forest-recluse or a mendicant, and if he desire to achieve success, what deity should he adore?[1] Whence can he certainly acquire heaven and whence that which is of the highest benefit (*viz.*, Emancipation)? According to what ordinances should he perform the *homa* in honor of the gods and the *Pitris*?[2] What is the end to which one goes when one becomes emancipated? What is the essence of Emancipation? What should one do so that one, having attained to heaven, would not have to fall down thence?[3] Who is the deity of the deities? And who is the *Pitri* of the *Pitris*? Who is he that is superior to him who is the deity of the deities and the *Pitri* of the *Pitris*? Tell me all this, O Grandsire!'[4]

"Bhishma said,—O thou that art well acquainted with the art of questioning, this question that thou hast asked me, O sinless one, is one that touches a deep mystery. One cannot answer it with the aid of the science of argumentation even if one were to strive for a hundred years.[5] Without the grace of Nārāyana, O king, or an accession of high knowledge, this question of thine is incapable of being answered. Connected though this topic be with a deep mystery, I shall yet, O slayer of foes, expound it to thee!†[6]

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* In this Section, Bhishma recites to Yudhishthira the fact of Cuka's departure from this world, and Vyāsa's grief at the occurrence. He speaks of the fact as one that had been related to him in bygone times by both Nārada and Vyāsa himself. It is evident from this that the Cuka who recited the Crimad-Bhāgavat to Parikshit the grandson of Yudhishthira, could not possibly be the Cuka who was Vyāsa's son. Orthoxy would be staggered at this, for the prevailing impression is that it was Vyāsa's son Cuka who recited the Bhāgavata to Parikshit.—T.

† What Bhishma says here is that without faith this subject is incapable of being understood.—T.

In this connection is cited the old history of the discourse between Nārada and the Rishi Nārāyana.[7] I heard it from my sire that in the Krita age, O monarch, during the epoch of the Self-born Manu, the eternal Nārāyana, the Soul of the universe, took birth as the son of Dharma in a quadruple form, *viz.*, as Nara, Nārāyana, Hari, and the Self-create Krishna.*[8-9] Amongst them all, Nārāyana and Nara underwent the severest austerities by repairing to the Himālyan retreat known by the name of Vadari, and riding on their golden cars.[10] Each of those cars was furnished with eight wheels, and made up of the five primal elements, and exceedingly beautiful.† Those original regents of the world who had taken birth as the sons of Dharma, became exceedingly emaciated in person in consequence of the austerities they underwent. Indeed, for those austerities and for their energy, the very deities were unable to look at them.[11] Only that deity unto whom they were kind could behold them.[12] Without doubt, with his heart devoted to them, and impelled by a longing desire to behold them, Nārada dropped down on Gandhamādana from a summit of the high mountains of Meru and wandered over all the world.[13] Possessed of great speed, he at last repaired to that spot whereon was situate the retreat of Vadari. Impelled by curiosity he entered that retreat at the hour of Nara's and Nārāyana's performing their daily rites.[14] He said unto himself,—This is truly the retreat of that Being in whom are established all the worlds including the deities, the Asuras, the Gandharvas, the Kinnaras, and the great snakes![15] There was only one form of this great Being before. That form took birth in four shapes for the expansion of the race

* This is a triplet. The last word of the third line, *viz.*, 'Swayambhuvah' refers to 'Krishnah,' but it has no especial meaning. It s an adjective used more for the sake of measure than for anything else.—T.

† The golden cars referred to here are the fleshy bodies of the two deities. The body is called the car because like the car, it is propelled by some force other than the Soul which owns it for a time, the Soul being inactive. It is regarded as golden because every one becomes attached to it as something very valuable. The eight wheels are Avidyā and the rest.—T.

of Dharma which have been reared by that deity.[16] How wonderful it is that Dharma has thus been honored by these four great deities, *viz.*, Nara, Nārāyana, Krishna, and Hari ![17] In this spot Krishna and Hari dwelt formerly. The other two, however, *viz.*, Nara and Nārāyana, are now dwelling here engaged in penances for the object of enhancing their merit.[18] These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform ? They are the sires of all creatures, and the illustrious deities of all beings. Endued with high intelligence, what is that deity whom these two worship ? Who are those Pitris whom these two Pitris of all beings adore ?[19]—Thinking of this in his mind, and filled with devotion towards Nārāyana, Nārada suddenly appeared before those two gods.[20] After those two deities had finished their adorations to *their* deities and the *Rishis*, they looked at the celestial Rishi arrived at their retreat. The latter was honored with those eternal rites that are ordained in the scriptures.[21] Beholding that extraordinary conduct of the two original deities in themselves worshipping other deities and Pitris, the illustrious Rishi Nārada took his seat there, well pleased with the honors he had received.[22] With a cheerful soul he cast his eyes then on Nārāyana, and bowing unto Mahādeva he said these words.[23]

" 'Nārada said,—In the Vedas and the Purānas, in the Angas and the subsidiary Angas, thou art sung with reverence ! Thou art unborn and eternal ! Thou art the Creator ! Thou art the mother of the universe ! Thou art the embodiment of Immortality and thou art the foremost of all things. The Past and the Future, indeed, the entire universe has been established on thee ![24] The four modes of life, O lord, having the domestic for their first, ceaselessly sacrifice to thee that art of diverse forms.[25] Thou art the father and the mother and the eternal preceptor of the universe. We know not who is that deity or that Pitri unto whom thou art sacrificing today ![26]—

" 'The holy one said,—This topic is one about which nothing should be said. It is an ancient mystery. Thy devotion to me is very great. Hence, O regenerate one,

I shall discourse to thee on it agreeably to the truth.[27] That which is minute, which is inconceivable, unmanifest, immobile, durable, destitute of all connection with the senses and the objects of the senses, that which is dissociated from the (five) elements,[28]—that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrajna. Transcending the three attributes of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures.[29] From Him hath followed the unmanifest, O foremost of regenerate ones, possessed of the three attributes of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Prakriti and dwell in all manifest forms.[30] Know that She is the source whence we two have sprung. That all-pervading Soul, which is made up of all existent and non-existent things, is adored by us. Even He is what we worship in all those rites that we perform in honor of the deities and the Pitris.[31] There is no higher deity or Pitri than He, O regenerate one! He should be known as our Soul. It is Him that we worship.[32] This course of duties followed by men has, O regenerate one, been promulgated by Him. It is His ordinance that we should duly perform all the rites laid down in respect of the deities and the Pitris.[33] Brahman, Sthānu, Manu, Daksha, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu,[34] Vaçishtha, Parameshthi, Vivaswat, Shoma, he that has been called Karddama, Krodha, Avāk, and Krita,[35]—these one and twenty persons, called Prajāpatis, were first born. All of them obeyed the eternal law of the Supreme God.[36] Observing all the rites, in detail, that were ordained in honor of the deities and the Pitris, all those foremost of regenerate persons acquired all those objects which they sought.[37] The incorporeal denizens of Heaven itself bow to that Supreme deity and through His grace they attain to those fruits and that end which He ordains for them.[38] This is the settled conclusion of the scriptures that those persons that are freed from these seven and ten attributes, (*viz.*, the five senses of knowledge, the five senses of action, the five vital breaths, and mind and

understanding), that have cast off all acts, and that are divested of the five and ten elements which constitute the gross body, are said to be Emancipate.[39] That which the Emancipate attain to as their ultimate end is called by the name of Kshetrajna. He is regarded (in the scriptures) as both possessed of and freed from all the attributes.[40] He can be apprehended by Knowledge alone. We two have sprung from Him. Knowing him in that way, we adore that eternal Soul of all things.[41] The Vedas and all the modes of life, though characterised by divergences of opinion, all worship Him with devotion. It is He who, speedily moved to grace, confers on them high ends fraught with felicity.[42] Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, attain to ends that are much higher, for they succeed in entering Him and becoming merged in his Self.[43] I have now, O Nārada, discoursed to thee on what is a high mystery, moved by the love I bear to thee for thy devotion to me. Indeed, in consequence of that devotion which thou professest towards me, thou hast succeeded in listening to this my discourse !—' "[44]

SECTION CCCXXXVI.

"Bhishma said,—'Addressed by Nārāyana, that foremost of beings, in these words, Nārada, the foremost of men, then said these words unto Nārāyana for the good of the world.[1]

" 'Nārada said,—Let that object be accomplished for which thou, O Self-born Being, hast taken birth in four forms in the house of Dharma ! I shall now repair (to the White Island) for beholding thy original nature.[2] I always worship my seniors. I have never divulged the secrets of others. O lord of the universe, I have studied the Vedas with care. I have undergone astere penances. I have never spoken an untruth.[3] As ordained in the scriptures, I have always protected the four that should be protected.*

* *I. e.* the hands, the feet, the stomach, and the organ of pleasure. The hands are said to be protected when they are restrained from the

I always behave equally towards friends and foes. Wholly and conclusively devoted to Him, that first of deities, *viz.*, the Supreme Soul, I incessantly adore Him.[4] Having cleansed my soul by these acts of special merit, why shall I not succeed in obtaining a sight of that Infinite Lord of the universe?—Hearing these words of Parameshthi's son, Nārāyana, that protector of the scriptures, said unto him, saying,[5]—Go, O Nārada!—Before dismissing him, however, the great deity worshipped the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Nārada also gave due honors to the ancient Rishi Nārāyana. After such honors had been mutually given and received, the son of Parameshthi departed from that spot.[6] Endued with high Yoga-puissance, Nārada suddenly soared into the firmament and reached the summit of the mountains of Meru. Proceeding to a retired spot on that summit, the great ascetic took rest for a short while.[7] He then cast his eyes towards the north western direction and behold an exceedingly wonderful sight. Towards the north, in the ocean of Milk, there is a large island named the White Island.[8] The learned say that its distance from the mountains of Meru is greater than two and thirty thousand Yojanas. The denizens of that realm have no senses. They live without taking food of any kind. Their eyes are winkless. They always emit excellent perfumes.[9] Their complexions are white. They are cleansed from every sin. They blast the eyes of those sinners that look at them. Their bones and bodies are as hard as thunder. They regard honor and dishonor in the same light. They all look as if they are of celestial origin. All of them are endued, besides, with auspicious marks and great strength.[10] Their heads seem to be like umbrellas. Their voices are

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commission of all improper acts; the feet are said to be duly protected when they are restrained from touching all improper places. The stomach is said to be protected when one never takes any kind of improper food, and when one abstains from all evil acts for appeasing one's hunger. And lastly, one is said to restrain the organ of pleasure when one abstains from all acts of improper congress.—T.

deep like that of the clouds. Each of them have four Mushkas.* The soles of their feet were marked by hundreds of lines. They had sixty teeth all of which were white (and large), and eight smaller ones. They had many tongues. With those tongues they seemed to lick the very Sun whose face is turned towards every direction.[11] Indeed, they seemed to be capable of devouring that great deity from whom hath sprung the entire universe, the Vedas, the duties, and the Munis wedded to the attribute of tranquillity.'[12]

"Yudhishthira said,—'O grandsire, thou hast said that those beings have no senses, that they do not eat anything for supporting their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end to which they attain?[13] O chief of Bharata's race, are the indications of those men that become emancipate the same as those by which the denizens of the White Island are distinguished?[14] Do thou dispel my doubts! The curiosity I feel is very great. Thou art the repositary of all histories and discourses. As regards ourselves, we entirely depend on thee for knowledge and instruction!'[15]

"Bhishma continued,—'This narrative, O monarch, which I have heard from my sire, is extensive. I shall now recite it to thee. Indeed, it is regarded as the essence of all narratives.[16] There was, in times past, a king on Earth of the name of Uparichara. He was known to be the friend of Indra the chief of the celestials. He was devoted to Nārāyana called also by the name of Hari.[17] He was observant of all the duties laid down in the scriptures. Ever devoted to his sire, he was always heedful and ready for action. He won the sovereignty of the world in consequence of a boon he had obtained from Nārāyana.[18] Following the *Sattwata* ritual that had been declared in days of yore by Surya himself, king Uparichara used to worship the God of

* The word 'Mushka' as ordinarily understood, implies the scrotum or testes. The Commentator Nilakantha supposes that it may stand for the shoulder-knot. He believes that the phrase implies that the people of this Island had each four arms.—T.

gods (Nārāyana), and after his worship was over, to adore (with what remained) the Grandsires of the universe.*[19] After worshipping the Grandsires (Pitris), he worshipped the Brāhmanas. He then divided the offerings among those that were dependent on him. With what remained after serving those, the king satisfied his own hunger. Devoted to truth, the monarch abstained from doing any injury to any creature.[20] With his whole soul, the king was devoted to that God of gods, *viz.*, Janārddana, who is without beginning and middle and end, who is the Creator of the universe, and who is without deterioration of any kind.[21] Beholding the devotion to Nārāyana of that slayer of foes, the divine chief of the celestials himself shared with him his own seat and bed.[22] His kingdom and wealth and spouses and animals were all regarded by him as obtained from Nārāyana. He, therefore, offered all his possessions to that great deity.†[23] Adopting the *Sattwata* ritual, king Uparichara, with concentrated soul, used to discharge all his sacrificial acts and observances, both optional and obligatory.[24] In the palace of that illustrious king, many foremost Brāhmanas, well conversant with the *Pancharātra* ritual, used to eat before all others the food offered to the god Nārāyana.[25] As long as that slayer of foes continued to rule his kingdom righteously, no untruth ever escaped his lips and no evil thought ever entered his mind.[26] With his limbs he never committed even the slightest sin. The seven celebrated Rishis, *viz.*, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vaçishtha of great energy, who came to be known by the name of Chitra-çikhandins, uniting together on the breast of that foremost of mountains, *viz.*, Meru, promulgated an excellent treatise on duties and observances that was con-

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* The 'Sâttwata' ritual is explained by the Commentator to mean the 'Pancha-râtra' ritual. 'Tachccheshena' implies 'with what remained after Vishnu's worship was over.'—T.

† *I. e.*, dedicated his possessions to the service of Nārāyana, and held them as the great God's custodian. In other words, he never regarded his wealth as his own, but was always ready to devote it to all good and pious purposes.—T.

sistent with the four Vedas. The contents of that treatise were uttered by seven mouths, and constituted the best compendium of human duties and observances. Known, as already stated, by the name of Chitra-çikhandins, those seven Rishis constitute the seven (Prakriti-) elements (of Mahat, Ahankāra, &c.), and the Self-born Manu, who is the eighth in the enumeration, constituted original Prakriti. These eight uphold the universe, and it was these eight that promulgated the treatise adverted to.[27-30] With their senses and minds under complete control, and ever devoted to Yoga, these eight ascetics, with concentrated souls, are fully conversant with the Past, the Present, and the Future, and are devoted to the religion of Truth.[31]—This is good,—This is Brahma,—This is highly beneficial,—reflecting in their minds in this way, those Rishis created the worlds, and the science of morality and duty that governs those worlds.[32] In that treatise the authors discoursed on Religion and Wealth and Pleasure, and subsequently on Emancipation also. They also laid down in it the various restrictions and limitations intended for the Earth as also for Heaven.[33] They composed that treatise after having worshipped with penances the puissant and illustrious Nārāyana called also Hari, for a thousand celestial years, in company with many other Rishis.[34] Gratified with their penances and worship, Nārāyana commanded the goddess of speech, viz., Saraswati, to enter into the persons of those Rishis. The goddess, for the good of the worlds, did what she was ordered.[35] In consequence of the entrance of the goddess of speech into their persons, those Rishis, well conversant with penances, succeeded in composing that foremost of treatises in respect of vocables, import, and reason.*[36] Having composed that treatise sanctified with the syllable *Om*, the Rishis first of all read it to Nārāyana who heard them from kindness.[37] The illustrious and incorporeal Nārāyana became highly pleased with what he heard. That foremost

* *I. e.*, the treatise those Rishis composed was the foremost of its kind in respect of choice and harmony of vocables, of import or sense, and of reasons with which every assertion was fortified.—T.

of all Beings then addressed those Rishis in an incorporeal voice and said,[38]—Excellent is this treatise that ye have composed consisting of a hundred thousand verses. The duties and observances of all the worlds will flow from this your work![39] In complete accordance with the four Vedas, viz., the Yajushes, the Richs, the Sāmans, and the Atharvans of Angiras, this treatise of yours will be an authority in all the worlds in respect of both Pravritti and Nivritti.*[40] Agreeably to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my Wrath, and yourselves, ye Brāhmanas, as representing the Prakriti-elements (of Mahat, Ahankāra, &c.).[41] Surya, and Chandramas, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures,[42] and utterers of Brahma (or the Vedas), all live and act in their respective spheres and are all respected as authorities. Even this treatise that ye have composed shall be regarded by all persons in the same light, viz., as a work of the highest authority. This is my command. Guided by this treatise, the Self-born Manu himself will declare to the world its course of duties and observances.[43-44] When Uçanas and Vrihaspati will arise, they also will promulgate their respective treatises on morality and religion, guided by and quoting from this your treatise!†[45] After the publication of his treatise by the Self-born Manu and of that by Uçanas, and after the publication of the treatise also by Vrihaspati,[46] this science composed by you will be acquired by king Vasu (otherwise

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* There are two religions, *viz.*, that of Pravritti, implying acts and observances, and that of Nivritti, implying a complete abstention from all acts and observances. The last is also called the religion of Emancipation.—T.

† Whether any work on morality and religion was ever actually composed by the seven Rishis or not, no such work, it is certain, is in existence now. Besides this mention of the work in the Mahābhārata, no reference to it has been made anywhere else. As to 'Cukra-niti', it is extant. Vrihaspati's 'niti-çāstram' is defunct. It is probable, however, that before 'Cukra-niti', there was an anterior work, brief if not exhaustive, on the same subjects.—T.

known by the name of Uparichara). Indeed, ye foremost of regenerate ones, that king will acquire this knowledge of this work from Vrihaspati.[47] That King, filled with all good thoughts, will become deeply devoted to me. Guided by this treatise, he will accomplish all his religious acts and observances.[48] Verily, this treatise composed by you will be the foremost of all treatises on morality and religion. Possessed of excellence, this treatise is fraught with instructions for acquiring both Wealth and Religious merit, and is full of mysteries.[49] In consequence of the promulgation of this treatise of yours, ye will be progenitors of an extensive race ! King Uparichara also will become endued with greatness and prosperity.[50] Upon the death, however, of that king, this eternal treatise will disappear from the world. I tell you all this !'[51]—Having said these words unto all those Rishis, the invisible Nārāyana left them and proceeded to some place that was not known to them.[52] Then those sires of the world, those Rishis that bestowed their thoughts on the ends pursued by the world, duly promulgated that treatise which is the eternal origin of all duties and observances.[53] Subsequently, when Vrihaspati was born in Angiras's race in the first or the Krita age, those seven Rishis charged him with the task of promulgating their treatise which was consistent with the Upanishads and the several branches of the Vedas.[54] They themselves who were upholders of the universe and the first promulgators of duties and religious observances, then proceeded to the place they chose, resolved to devote themselves to penances.' "[55]

SECTION CCCXXXVII.

"Bhishma said,—'Then, upon the expiration of the great Kalpa, when the celestial Purohita Vrihaspati was born in the race of Angiras, all the deities became very happy.[1] The words *Vrihat*, *Brahma*, and *Mahat* all bear the same sense.* The celestial Purohita, O king, came to be called

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* 'Paryyāyā' literally means a list. The fact is, in all Sanskrit

Vrihaspati because he was endued with all these attributes.[2] King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the foremost of his disciples. Admitted as such, he began to study at the feet of his preceptor that science which was composed by the seven Rishis who were (otherwise) known by the name of Chitraçikhandins.[3] With soul cleansed from all evil by sacrifices and other religious rites, he ruled the Earth like Indra ruling the Heaven.[4] The illustrious king performed a great Horse-sacrifice in which his preceptor Vrihaspati became the *Hotri.*[5] The sons of Prajāpati (Brahman) themselves, viz., Ekata, Dwita, and Trita, became the *Sadasyas* in that sacrifice,*[6] There were others also who became Sadasyas in that sacrifice, viz., Dhanusha, Raivya, Arvāvasu, Parāvasu, the Rishi Medhātithi, the great Rishi Tāndya,[7] the blessed Rishi Cānti, he called Vedaçiras, the foremost of Rishis, *viz.*, Kapila, who was the father of Cālihotra,[8] the first Kalpa, Tittiri the elder brother of Vaiçampāyana, Kanwa, and Devahotra, forming in all sixteen.[9] In that great sacrifice, O monarch, all the requisite articles were collected. No animals were slain in it. The king had ordained it so.[10] He was full of compassion. Of pure and liberal mind, he had cast off all desire, and was well-conversant with all rites. The requisites of that sacrifice all consisted of the productions of the wilderness.[11] The ancient God of gods (*viz.*, Hari), became highly gratified with the king on account of that sacrifice. Incapable of being seen by any one else, the great God showed himself to his worshipper.[12] Accepting by taking its scent, the share offered to him he himself took up

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lexicons, words expressive of the same meanings occur together. These lists are known by the name of 'Paryyāya'. A more definite idea of the meaning of this word may be had by the English reader when he remembers that in a lexicon like Rogett's *Thesaurus*, groups are given of words expresive of the same signification. Such groups are called 'Paryyāyas'.—T.

* The *Hotri* has to pour libations on the sacrificial fire, reciting *mantras* the while. 'Sadasyas' are persons that watch the sacrifice, *i. e.*, take care that the ordinances of the scriptures are duly complied with, They are, what is called, 'Vidhi-darçinas'.—T.

the *Purodāça*.* The great God took up the offerings without being seen by any one.[13] At this, Vrihaspati became angry. Taking up the ladle he hurled it with violence at the sky, and began to shed tears in wrath.[14] Addressing king Uparichara he said,—Here, I place this as Nārāyana's share of the sacrificial offerings! Without doubt, he shall take it before my eyes![15]—'

"Yudhishthira said,—'In the great sacrifice of Uparichara, all the deities appeared in their respective forms for taking their shares of the sacrificial offerings and were seen by all. Why is it that the puissant Hari only acted otherwise by invisibly taking his share?[16]'

"Bhishma continued,—'When Vrihaspati gave way to wrath, the great king Vasu and all his Sadasyas sought to pacifiy the great Rishi.[17] With cool heads, all of them addressed Vrihaspati, saying,—It behooveth thee not to give way to anger! In this Krita age, this anger to which thou hast given way should not be the characteristic of any one![18] The great deity for whom the share of the sacrificial offerings was designed by thee, is himself free from anger! He is incapable of being seen either by ourselves or by thee, O Vrihaspati![19] Only he can see Him to whom He becomes gracious!—Then the Rishis Ekata, Dwita, and Trita, who were well conversant with the science of morality and duties compiled by the seven Rishis, addressed that conclave and began the following narration.[20]—We are the sons of Brhman, begotten by a fiat of his will (and not in the ordinary way). Once on a time we repaired to the north for obtaining what is for our highest good.[21] Having undergone penances for thousands of years and acquired great ascetic merit, we again stood on only one foot like fixed stakes of wood.[22] The country where we underwent these austerest of penances, lies to the north of the mountains of Meru and on the shores of the ocean of milk.[23] The object we had in mind was how to behold the divine Nārāyana in his own form. Upon the

* Clarified butter offered in sacrifices, with cakes of powdered barley steeped in it.—T.

completion of our penances and after we had performed the final ablutions, an incorporeal voice was heard by us, O puissant Vrihaspati, at once deep as that of the clouds and exceedingly sweet and filling the heart with joy.[24] The voice said,—Ye Brāhmanas, well have ye performed these penances with cheerful souls! Devoted unto Nārāyana, ye seek to know how ye may succeed in beholding that god of great puissance![25] On the northern shores of the ocean of milk there is an island of great splendour called by the name of White Island. The men that inhabit that island have complexions as white as the rays of the Moon and that are devoted to Nārayana.[26] Worshippers of that foremost of all Beings, they are devoted to Him with their whole souls. They all enter that eternal and illustrious deity of a thousand rays.*[27] They are divested of senses. They do not subsist on any kind of food. Their eyes are winkless. Their bodies always emit a fragrance. Indeed, the denizens of White Island believe and worship only One God. Go thither, ye ascetics, for there I have revealed myself![28]—All of us, hearing these incorporeal words, proceeded by the way indicated to the country described.[29] Eagerly desirous of beholding Him and our hearts full of Him, we arrived at last at that large island called White Island. Arrived there, we could see nothing. Indeed, our vision was blinded by the energy of the great deity and accordingly we could not see Him.†[30] At this, the idea, due to the grace of the great

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* Professor Weber supposes that in this narrative of the three Rishis Ekata, Dwita, and Trita, the poet is giving a description of either Italy or some island in the Mediterranean, and of a Christian worship that certain Hindu pilgrims might have witnessed. Indeed, a writer in the *Calcutta Review* has gone so far as to say that from what follows, the conjecture would not be a bold one that the whole passage refers to the impression made on certain Hindu pilgrims upon witnessing the celebration of the Eucharist according to the ordinances of the Roman Catholic Church. The Hon'ble K. T. Telang supposes that the whole passage is based on the poet's imagination. 'Ekāntabhāvopagatāh' is taken by some to mean "worshippers of the divine Unity". I do not think that such a rendering would be correct.—T.

† The Bombay reading is 'tadāpratihato-abhavat'. This seems to

God Himself, arose in our minds that one that had not undergone sufficient penances could not speedily behold Nārāyana.[31] Under the influence of this idea we once more set ourselves to the practice of some severe austerities, suited to the time and place, for a hundred years. Upon the completion of our vows, we beheld a number of men of auspicious features.[32] All of them were white and looked like the Moon (in color) and possessed every mark of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some to the East. They were engaged in silently thinking on Brahma.*[33] The Yapa performed by those high-souled persons was a *mental* yapa (and did not consist of the actual recitation of any *mantras* in words). In consequence of their hearts having been entirely set upon Him, Hari became highly pleased with them.[34] The effulgence that was emitted by each of those men resembled, O foremost of ascetics, the splendours which Surya assumes when the time comes for the dissolution of the universe.[35] Indeed, we thought that that Island was the home of all Energy. All the inhabitants were perfectly equal in energy. There was no superiority or inferiority there among them.†[36] We then suddenly beheld once more a light arise that seemed to be the concentrated effulgence of a thousand Suns, O Vrihaspati.[37] The inhabitants, assembling together, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word *Namas* (we bow thee !).[38] We then heard a very loud noise uttered by all of them to-

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be better than the Bengal reading 'tato-apratihata &c.'. If the Bengal reading be adhered to, 'apratihatāh' should be taken in the sense of 'nāsti pratihato-yasmāt'. The meaning, of course, would remain the same.—T.

* 'Yapa' means the silent recitation of certain sacred *mantras* or of the name of some deity. In the case of the inhabitants of White Island, the silent recitation was no recitation of *mantras* or words, but was a meditation on incorporeal Brahma. The next Verse makes this clear.—T.

† This would seem to show that it was the Roman Republic which the pilgrims saw.—T.

gether. It seemed that those men were employed in offering a sacrifice to the great God.[39] As regards ourselves, we were suddenly deprived of our senses by his Energy. Deprived of vision and strength and all the senses, we could not see or feel anything.*[40] We only heard a loud volume of sound uttered by the assembled inhabitants. It said,—Victory to thee, O thou of eyes like lotus-petals! Salutations to thee, O Creator of the universe![41] Salutations to thee, O Hrishikeça, O foremost of Beings, O thou that art the First-born! —Even this was the sound we heard, uttered distinctly and agreeably to the rules of orthoepy.†[42] Meanwhile, a breeze, fragrant and pure, blew, bearing perfumes of celestial flowers, and of certain herbs and plants that were of use on the occasion.[43] Those men, endued with great devotion, possessed of hearts full of reverence, conversant with the ordinances laid down in the *Pancharātra*, were then worshipping the great deity with mind, word, and deed.‡[44] Without doubt, Hari appeared in that place whence the sound we heard arose. As regards ourselves, stupefied by His illusion, we could not see Him.[45] After the breeze had ceased and the sacrifice had been over, our hearts became agitated with anxiety, O foremost one of Angiras's race![46] As we stood among those thousands of men all of whom were of pure descent, no one honored us with a glance or nod.[47] Those

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* Professor Weber thinks that this has reference to the absence of idols or images. The pilgrims saw no deities there such as they had in their own temples.—T.

† Professor Weber wrongly renders the words 'Purvaja' and 'çikshākshara-samanwitah'. The first word does not, as he renders it, imply, 'eldest son of God', but simply 'first-born'. It is seen in almost every hymn in the Mahābhārata to the Supreme Deity. It is synonymous with 'Adipurusha'. Then 'çikshā &c.' does not, as he thinks, mean 'accompanied by *teaching*', but it is the science of Orthoepy and is one of the Angas (limbs) of the Vedas. The Vedas were always chaunted melodiously; the science of Orthoepy was cultivated by the Rishis with great care.—T.

‡ The 'Pancha-kāla', or 'Pancha-rātra', or 'Sāttwata vidhi', means certain ordinances laid down by Nārada and other Rishis in respect of the worship of Nārāyana.—T.

ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahma-frame of mind, showed no kind of feeling for us.*[48] We had been exceedingly tired. Our penances had emaciated us. At that time, an incorporeal Being addressed us from the sky and said unto us these words.[49]—These white men, who are divested of all outer senses, are competent to behold (Nārāyana). Only those foremost of regenerate persons whom these white men honored with their glances, become competent to behold the great God.†[50-51] Go hence, ye Munis, to the place whence ye have come! That great Deity is incapable of being ever seen by one that is destitute of devotion![52] Incapable of being seen in consequence of his dazzling effulgence, that illustrious Deity can be beheld by only those persons that in course of long ages succeed in devoting themselves wholly and solely to Him. Ye foremost of regenerate ones, ye have a great duty to perform![53] After the expiration of this the Krita age, when the Tretā age comes in course of the Vivaswat cycle, a great calamity will overtake the worlds. Ye Munis, ye shall then have to become the allies of the deities (for dispelling that calamity)![54]—Having heard these wonderful words that were sweet as nectar, we soon got back to the place we desired, through the grace of that great Deity.[55] When with the aid of even such austere penances and of offerings devoutly given in sacrifices, we failed to have a sight of the great Deity, how, indeed, can you expect to behold Him so easily?[56] Nārāyana is a Great Being. He is the Creator of the universe. He is adored in sacrifices with offerings of clarified butter and other food dedicated with the aid of Vedic *mantras*. He has no beginning and no end. He is Unmanifest. Both the deities and the Dānavas worship Him![57]—Induced by these words spoken by Ekata and approved by his companions, *viz.*, Dwita and Trita,

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* The sense is this: as all of them were practising that frame of mind which resembles Brahma, they regarded us not, *i. e.*, neither honored nor dishonored us.—T.

† Both the vernacular translators have erred in rendering this simple Verse.—T.

and solicited also by the other Sadasyas, the high-minded Vrihaspati brought that sacrifice to a completion after duly offering the accustomed adorations to the deities.[58] King Uparichara also, having completed his great sacrifice, began to rule his subjects righteously. At last, casting off his body, he ascended to heaven. After sometime, through the curse of the Brāhmanas, he fell down from those regions of felicity and sank deep into the bowels of the Earth.[59] King Vasu, O tiger among monarchs, was always devoted to the true religion. Although sunk deep into the bowels of the Earth, his devotion to virtue did not abate.[60] Ever devoted to Nārāyana, and ever reciting sacred *mantras* having Nārāyana for their deity, he once more ascended to heaven through Nārāyana's grace.[61] Ascending from the bowels of the Earth, king Vasu, in consequence of the very highest end that he attained, proceeded to a spot that is even higher than the region of Brahman himself.*' "[62]

SECTION CCCXXXVIII.

"Yudhishthira said,—'When the great king Vasu was so wholly devoted to Nārāyana, for what reason then did he fall down from heaven and why again had he to sink beneath the surface of the Earth ?'[1]

"Bhishma said,—'In this connection is cited an old narrative, O Bhārata, of a discourse between the Rishis and the gods.[2] The gods, once on a time, addressing many foremost of Brāhmanas, said unto them that sacrifices should be performed by offering up *Ajas* as victims. By the word *Aja* should be understood the goat and no other animal.[3]

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* The construction seems to be this: 'Parāngatimanuprāpta iti Bahmanah samanantaram naishthikam sthānam &c.,' It does not mean, as K. P. Singha puts it, that he proceeded to Brahman's region, nor, as the Burdwan translator puts it, that having gone to Brahman's region he attained to the highest end. The sense, on the other hand, is that as his was the very highest end. he, therefore, ascended to a spot that is higher than Brahman's region. The simple meaning is that king Uparichara attained to identification with Brahma.—T.

"'The *Rishis* said,—The Vedic *Çruti* declares that in sacrifices the offerings should consist of (vegetable) seeds. Seeds are called *Ajas*. It behooveth you not to slay goats.[4] Ye deities, that cannot be the religion of good and righteous people in which the slaughter of animals is laid down. This, again, is the Krita age. How can animals be slaughtered in this epoch of righteousness ?[5]—'

"Bhishma continued,—'While this discourse was going on between the Rishis and the deities, that foremost of kings, *viz.*, Vasu, was seen to come that way. Endued with great prosperity, the king was coming through the welkin, accompanied by his troops and vehicles and animals.[6] Beholding king Vasu coming to that spot through the skies, the Brāhmanas addressing the deities, said,—This one will remove our doubts ![7] He performs sacrifices. He is liberal in making gifts. He always seeks the good of all creatures. How, indeed, will the great Vasu speak otherwise ![8]—Having thus spoken unto each other, the deities and the Rishis quickly approached king Vasu and questioned him, saying,—O king, with what should one perform sacrifices ?[9] Should one sacrifice with the goat or with herbs and plants ? Do thou dispel this doubt of ours ! We constitute thee our judge in this matter.[10]—Thus addressed by them, Vasu joined his hands in humility and said unto them,—Tell me truly, ye foremost of Brāhmanas, what opinion is entertained by which of you in this matter ?[11]—

"'The *Rishis* said,—The opinion entertained by us, O king, is that sacrifices should be performed with grain ! The deities, however, maintain that sacrifices should be performed with animals. Do thou judge between us and tell us which of these opinions is correct ![12]—'

"Bhishma continued,—'Learning what the opinion was that was entertained by the deities, Vasu, moved by partiality for them, said that sacrifices should be performed with animals.[13] At this answer, all the Rishis, endued with the splendour of the Sun, became very angry. Addressing Vasu who was seated on his car and who had (wrongly) taken up the side of the deities, they said unto him,[14]—Since thou

hast (wrongly) taken up the side of the deities, do thou fall down from heaven! From this day, O monarch, thou shalt lose the power of journeying through the sky! Through our curse, thou shalt sink deep below the surface of the Earth![15] —After the Rishis had said these words, king Uparichara immediately fell down, O monarch, and went down a hole in the Earth. At the command, however, of Nārāyana, Vasu's memory did not leave him.[16] To the good fortune of Vasu, the deities, pained at the curse denounced on him by the Brāhmanas, began to think anxiously as to how that curse might be neutralised.[17] They said,—This high-souled king hath been cursed for our sake. We, denizens of heaven, should unite together for doing what is good to him in return for that which he has done to us![18]—Having quickly settled this in their minds with the aid of reflection, the deities proceeded to the spot where king Uparichara was. Arrived at his presence, they addressed him, saying,[19]—Thou art devoted to the great God of the Brāhmanas (*viz.*, Nārāyana)! That great Lord of both the deities and the Asuras, gratified with thee, will rescue thee from the curse that has been denounced upon thee![20] It is proper, however, that the high-souled Brāhmanas should be honored. Verily, O best of kings, their penances should fructify.*[21] Indeed, thou hast already fallen down from the sky on the Earth! We desire, however, O best of kings, to show thee a favor in one respect![22] As long as thou, O sinless one, shalt dwell in this hole, so long shalt thou receive (due sustenance, through our boon)![23] Those streaks of clarified butter which Brāhmanas with concentrated minds pour in sacrifices in accompaniment with sacred *mantras*, and which are called by the name of *Vasudhārā*, shall be thine, through our care for thee! Indeed, weakness or distress shall not touch thee!†[24] While dwelling, O king

* *I. e.*, when they have cursed thee, their curse should fructify. Thou shouldst not do anything that may have the effect of nullifying that curse.—T.

† To this day, in many religious rites, these streaks of *ghee* are poured with *mantras* recited the while. They are called *Vasudhārā* and are poured along the surface of a wall. First, a waving line of red

of kings, in the hole of the Earth, neither hunger nor thirst shall afflict thee for thou shalt drink those streaks of clarified butter called *Vasudhārā*. Thy energy also shall continue unabated. In consequence also of this our boon that we grant thee, the God of gods, *viz.*, Nārāyana, will be gratified with thee, and He will bear thee hence to the region of Brahman![25]—Having granted these boons unto the king, the denizens of heaven, as also all those Rishis possessed of wealth of penances, returned each to his respective place.[26] Then Vasu, O Bhārata, began to adore the Creator of the universe and to recite in silence those sacred *mantras* that had come out of Nārāyana's mouth in days of yore.*[27] Although dwelling in a pit of the Earth, the king still worshipped Hari, the Lord of all the deities, in the well-known five sacrifices that are performed five times every day, O slayer of foes![28] In consequence of these adorations of his, Nārāyana, otherwise called Hari, became highly pleased with him who thus showed himself to be entirely devoted to Him, who wholly relied upon Him as his sole refuge, and who had completely subjugated his senses.[29] The illustrious Vishnu, that giver of boons, then addressed Garuda of great speed, that foremost of birds, who waited upon Him as his servant, and said these desirable words:[30]—O foremost of birds, O thou that art highly blessed, listen to what I say! There is a great king of the name of Vasu who is of righteous soul and rigid vows! Through the wrath of the Brāhmanas, he has fallen into a pit of the Earth.[31] The Brāhmanas have been sufficiently honored (for their curse has fructified). Do thou go to that king now![32] At my command, O Garuda, go to that foremost of kings, *viz.*, Uparichara, who is now dwelling in a hole of the Earth and incapable of any longer sailing through the sky, and bring him up

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is drawn horizantally on the wall. Then seven spots are made under that line. Then with the sacrificial ladle, Ghee is poured from each of the spots in such a way that a thick streak is poured along the wall. The length of those streaks is generally 3 to 4 feet and their breadth about half an inch.—T.

* The *mantras* recited by Vasu were Vedic mantras.—T.

without delay into the welkin![33] Hearing these words of Vishnu, Garuda, spreading his wings and rushing with the speed of the wind, entered that hole in the Earth in which king Vasu was living.[34] Suddenly taking the king up, the son of Vinatā soared into the sky and there released the king from his beaks.[35] At that moment, king Uparichara once more acquired his celestial form and re-entered the region of Brahman.[36] It was in this way, O son of Kunti, that that great king first fell down through the curse of the Brāhmanas for a fault of speech, and once more ascended to heaven at the command of the great God (Vishnu).[37] Only the puissant Lord Hari, that foremost of all Beings, was devoutly worshipped by him. It was for this devout worship that the king succeeded very soon in escaping from the curse denounced upon him by the Brāhmanas and in regaining the felicitous regions of Brahman.'[38]

"Bhishma continued,—'I have thus told thee everything respecting the origin of the spiritual sons of Brahman. Listen to me with undivided attention, for I shall now narrate to thee how the celestial Rishi Nārada had proceeded in days of yore to White Island.'"[39]

Section CCCXXXIX.

"Bhishma said,—'Arrived at the spacious realm called White Island, the illustrious Rishi beheld those same white men possessed of lunar splendour (of whom I have already spoken to thee).[1] Worshipped by them, the Rishi worshipped them in return by bending his head and reverencing them in his mind.* Desirous of beholding Nārāyana, he began to reside there, attentively engaged in the silent recitation of *mantras* sacred to him, and observant the while of vows of the most difficult kind.[2] With concentrated mind, the regenerate Rishi, with arms upraised, stood in Yoga, and then

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* The Burdwan translator, as also K. P. Singha, both err in translating the first line of this Verse. It does *not* mean that Nārada worshipped them with a bend of his head and that they in return worshipped him mentally.—T.

sang the following hymn unto the Lord of the universe, Him, *viz.*, who is at once the soul of attributes and divested of all attributes.[3]

"'Nārada said,—Salutations to thee, O God of gods, O thou that art freed from all acts! Thou art he who is divested of all attributes, who is the Witness of all the worlds, who is called Kshetrajna, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Cesha), who is Space,* who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth,† who is the first of gods (Nārāyana), who is the giver of wealth (or of the fruits of acts), who is identified with Daksha and other Lords of the Creation, who is the Açwattha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech,‡ who is the Lord of the universe (or Indra), who is the all-pervading Soul, who is the Sun, who is the breath called Prāna, who is the Lord of the waters (*viz.*, Varuna), who is identifiable with the Emperor or the King, who is identifiable with the Regents of the several points of the compass, who is the refuge of the universe when it is dissolved in the final destruction,$ who is Undisplayed (unrevealed), who is the giver of the Vedas unto Brahman, who is identifiable with the sacrifices and Vedic studies achieved by Brāhmanas with the aid of their bodies, who is identifiable with the four principal orders of the deities, who is every one of those four

* In the sense of His being unmodified, even as space is an entity that cannot be modified in any way.—T.

† *I. e.*, as the Commentator expands, who is displayed without any modification, all else being modifications of Thyself.—T.

‡ *I. e.*, from whom speech has flowed, or who is Vrihaspati the celestial priest, so famous for his learning and intelligence.—T.

$ *I. e.* the original home of the universe. The idea is that when the universal dissolution comes, all things take refuge in thee. I follow the Commentator in all the interpretations he gives.—T.

orders, who is possessed of effulgence, who is possessed of great effulgence, who is he unto whom the seven largest offerings in sacrifices are presented with the Gāyatri and other sacred *mantras*, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the deities called Tushita, who is that other order callen Mahā-Tushita, who is the universal grinder (Death), who is desire and all diseases that have been created for aiding the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from the influence of desire and passions, who is Infinite as exhibited in species and forms, who is he that is chastised, who is he that is the chastiser, who is all the lesser sacrifices (like Agnihotra and others), who is all the larger sacrifices (like those called Brahma, &c.), who is all the Ritwijas, who is the origin of all sacrifices (*viz*, the Vedas), who is fire, who is the very heart of all sacrifices (*viz.*, the *mantras* and hymns uttered in them), who is he that is hymned in sacrifices, who takes those shares of the sacrificial offerings that are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five sections or divisions of time (*viz.*, day, night, month, seasons, and year), who is incapable of being understood except by those scriptures that are called *Pancharātra*, who never shrinks from anything, who is unvanquished, who is only Mind (without a physical frame), who is known only by name, who is the Lord of Brahman himself, who has completed all the vows and observances mentioned in the Vedas,* who is the swan (bearer of the triple stick), who is the great swan (bearer of the single stick), who is the foremost of swans (divested of stick), who is the foremost of all sacrifices, who is Sānkhya-yoga, who is the embodiment of the Sānkhya philosophy, who dwells in all Jivas, who lives in every heart, who resides in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus (the image of the egg whence the universe has sprung), who is the Lord of the universe,

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* *I. e.*, who has performed the 'avabhrita' or final bath upon the completion of all vows and observances and sacrifices.—T.

and whose troops go everywhere for protecting his worshippers! Thou takest birth as all creatures! Thou art the origin of the universe (of all creatures)! Thy mouth is fire! Thou art that fire which courses through the waters of the ocean, issuing out all the while from an Equine head! Thou art the sanctified butter that is poured into the sacrificial fire! Thou art the car-driver (fire or heat that impels the body and causes it to live and grow)! Thou art *Vashat!* Thou art the syllable Om! Thou art Penances! Thou art Mind! Thou art Chandramas! Thou sanctifiest the sacrificial butter! Thou art the Sun! Thou art the Elephants that are stationed in the four cardinal points of the compass! Thou illuminest the cardinal points of the compass. Thou illuminest the subsidiary points also! Thou art the Equine head! Thou art the first three mantras of the Rig Veda! Thou art the protector of the several orders of men (*viz.*, Brāhmanas, Kshatriyas, Vaiçyas, and Cudras)! Thou art the five fires (beginning with Gārhapatya)! Thou art He who has thrice ignited the sacrificial fire called *Nāchi!** Thou art the refuge of the six limbs (*viz.*, the Vedas).† Thou art the foremost of those Brāhmanas that are employed in singing the Sāmans in sacrifices and other religious rites. Thou art Prāgjyotish, and thou art he who sings the first Sāman!‡ Thou art the observer of those vows that depend upon the Vedas and that are observed by singers of Sāmans. Thou art the embodiment of the Upanishad called by the name of Atharvaçiras. Thou art he who is the topic of the five foremost of scriptures (*viz.*, those that appertain to the worship of Surya, of Cakti, of Ganeça, of Civa, and of Vishnu)! Thou art called the preceptor that subsists only on the froth of water. Thou art a Vālikhilya.$

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* *I. e.*, thou hast performed sacrifices.—T.

† The Vedas have six limbs or divisions.—T.

‡ Prāgjyotish is the name of a particular Sāman. The Rich beginning with 'Murddhānam &c.', when sung, comes to be called by the name of 'jeshtha Sāman'. What is said here, therefore, is that thou art both the foremost of Sāmans and he that sings that Sāman.—T.

$ In the Bombay text, the reading for 'Vaināgarbha' is 'Vaikhānasa' which means a class or sect of ascetics.—T.

Thou art the embodiment of him who has not fallen away from Yoga. Thou art the embodiment of correctness of judgment or reasoning. Thou art the beginning of the Yugas, thou art the middle of the Yugas and thou art their end! Thou art Ākhandala (Indra). Thou art the two Rishis Prāchina-garbha and Kauçika! Thou art Purusthuta, thou art Puruhuta, thou art the artificer of the universe. Thou hast the universe for thy form. Thy motions are infinite. Thy bodies are infinite! Thou art without end and without beginning, and without middle. Thy middle is unmanifest. Thy end is unmanifest. Thou hast vows for thy abode. Thou residest in the ocean. Thy hast thy home in Fame, in Penances, in Self-restraint, in Prosperity, in Knowledge, in grand Achievements, and in Everything belonging to the universe! Thou art Vāsudeva. Thou art the grantor of every wish. Thou art the Ape that bore Rāma on his shoulders. Thou art the great Horse-sacrifice. Thou takest thy share of offerings made in great sacrifices!* Thou art the grantor of boons, of happiness, of wealth. Thou art devoted to Hari! Thou art Restraint of the senses. Thou art vows and observances. Thou art mortifications, thou art severe mortifications, thou art very severe mortifications.† Thou art he who observes vows and religious and other pious rites. Thou art freed from all errors. Thou art a Brahmachārin. Thou tookest birth in the womb of Priçni. Thou art he from whom have flowed all Vedic rites and acts. Thou art unborn. Thou pervadest all things. Thy eyes are on all things. Thou must not be apprehended by the senses. Thou art not subject to deterioration. Thou art possessed of great puissance. Thy body is inconceivably vast. Thou art holy, thou art very holy. Thou art golden. Thou art vast. Thou art beyond the ken of logic or argument. Thou art unknow-

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* The Commentator explains that by 'Mahāyajna'—great sacrifice—is meant 'Yoga'. The Jiva-Soul is like the libation poured in that sacrifice, for by Yoga the Jiva-Soul is annihilated and merged into the Supreme Soul.—T.

† In treatises on the *Smriti*, the indications of these three kinds or degrees of mortifications are given.—T.

able. Thou art the foremost of Causes. Thou art the Creator of all creatures and thou art their destroyer. Thou art the possessor of vast powers of illusion. Thou art called Chittraçikhandin. Thou art the giver of boons. Thou art the taker of thy share of the sacrificial offerings. Thou hast obtained the merit of all sacrifices. Thou art he who has been freed from all doubts. Thou art omnipresent. Thou art of the form of a Brāhmana. Thou art fond of Brāhmanas. Thou hast the universe for thy form. Thy form is very vast. Thou art the greatest friend. Thou art kind to all thy worshippers. Thou art the great deity of the Brāhmanas. I am thy devoted disciple. I am desirous of beholding thee. Salutations to thee that art of the form of Emancipation !—' "[4]

SECTION CCCXL.

"Bhishma said,—'Thus hymned with names that were not known to others, the Divine Nārāyana having the universe for his form showed himself to the ascetic Nārada.[1] His form was somewhat purer than the moon and differed from the moon in some respects. He somewhat resembled a blazing fire in complexion. The puissant Lord was somewhat of the form of Vishti.*[2] He resembled in some respects the feathers of the parrot, and in some a mass of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold.[3] His complexion somewhat resembled the coral when first formed, and was somewhat white. In some respects that complexion resembled the hue of gold and in some that of the *lapis lazulus*.[4] In some respects it resembled the hue of the blue *lapis lazulus* and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls.[5] Bearing these diverse kinds of hues on his person, the eternal Deity appeared before Nārada. He had a thousand

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* By this word is meant a particular conjunction of heavenly bodies. This conjunction is represented as having a peculiar form.—T.

eyes and was possessed of great beauty. He had a hundred heads and a hundred feet.[6] He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable *Om* and then the *Gāyatri* following *Om.*[7] With mind under complete control, the great Deity, called by the names of Hari and Nārāyana, by his other mouths, multudinous in number, uttered many *mantras* from the four Vedas which are known by the name of *Aranyaka.*[8] The Lord of all the deities, the great God who is adored in sacrifices, held in his hands a sacrificial altar, a *Kamandalu*, a few white gems, a pair of shoes, a bundle of *Kuça* blades, a deer-skin, a tooth-stick, and a little blazing fire.*[9] With a cheerful soul, that foremost of regenerate persons, viz., Nārada, restraining speech, bowed unto the great God and adored Him.[10] Unto him whose head was still bent low in veneration, the first of all the deities, who is free from deterioration, said the following words.[11]

" 'The Holy one said,—The great Rishis, Ekata, Dwita, and Trita, came to this realm from desire of obtaining a sight of me.[12] They, however, were unable to have the fruition of their wishes. Nor can any one have a sight of me save those persons that are devoted to me with their whole hearts. As regards thee, thou art verily the foremost of all persons devoted to me with all their souls.[13] These are my bodies, the best ones that I assume. These were born, O regenerate one, in the house of Dharma. Do thou worship them always, and do thou perform those rites that are laid down in the ordinances with respect to that worship.[14] O Brāhmana, do thou ask of me the boons thou desirest! I am gratified with thee today, and I appear unto thee now in my universal form as freed from decay and deterioration!—[15]

* The word 'Upānaha' used here in the dual number, has puzzled many persons. It is difficult to conceive why the great God should appear with a pair of shoes in one of his hands. Probably, the 'Upānaha', in ancient times, was a wooden sandal, and what the poet means to say is that Nārāyana appeared with all the requisites of a Brahmachārin on his person.—T.

"'Nārada said,—Since, O holy one, I have today succeeded in obtaining a sight of thee, I regard that I have won without any delay the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have gone through![16] This, indeed, is the highest boon thou hast granted me for thou hast shown thyself to me today, O Eternal Lord! Thou, O holy one, hast the universe for thy eye! Thou art the Lion. Thy form is identifiable with everything! Possessed of puissance, thou, O Lord, art vast and infinite!—[17]'

"Bhishma continued,—'Having thus shown Himself unto Nārada the son of Parameshthi, the great God addressed that ascetic and said,—Go hence, O Nārada, and do not delay![18] These worshippers of mine, possessed of lunar complexions, are divested of all senses and do not subsist upon any kind of food. They are, again, all Emancipate! With minds wholly concentrated upon me, people should think of me. Such worshippers will never meet with any impediments.[19] These men are all crowned with ascetic success and are highly blessed. In ancient times they became entirely devoted to me. They have been freed from the attributes of Rajas and Tamas. Without doubt, they are competent to enter me and become merged into my Self.[20] He that cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and that is beyond the ken of the sense of taste,[21] He whom the three attributes of Swattwa, Rajas, and Tamas do not touch, who pervades all things and is the one Witness of the universe, and who is described as the Soul of the entire universe,[22] He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all attributes, who is indivisible and entire,[23] He who transcends the twice twelve topics of enquiry and is regarded the Twentyfifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone,[24] He into whom the foremost of regenerate persons enter and become emancipate, He is the eternal Supreme Soul and is known by the name of Vāsudeva.[25] Behold, O Nārada, the greatness and

puissance of that God! He is never touched by acts good or bad.[26] Swattwa, Rajas, and Tamas, are said to be the three (original) attributes. These dwell and act in the bodies of all creatures.[27] The Jiva-soul, called Kshetrajna, enjoys and endures the action of these three attributes. He, however, transcends them and they cannot touch Him. Freed from these attributes, He is again their enjoyer and endurer. Having created them Himself, He is above them all.[28] O celestial Rishi, the Earth, which is the refuge of the universe, disappears* (when the hour for universal dissolution comes) into water. Water disappears into Light, and Light into Wind.[29] Wind disappears into Space, and Space into Mind. Mind is a great creature, and it disappears into Unmanifest Prakriti.[30] Unmanifest Prakriti, O Brāhmana, disappears into inactive Purusha. There is nothing higher than Purusha which is Eternal.[31] There is nothing among mobile and immobile things in the universe that is Immutable, except Vāsudeva, the eternal Purusha.[32] Endued with great puissance, Vāsudeva is the Soul of all creatures. Earth, Wind, Space, Water, and Light forming the fifth,[33] are primal elements of great puissance. Mingling together they form what is called the body. Possessed of subtile prowess and invisible to all eyes, O Brāhmana, the puissant Vāsudeva then enters that combination of the five primal elements called body. Such entrance is called his birth, and taking birth He causes the body to move about and act.[34] Without a combination of the five primal elements, no body can ever be formed.[35] Without, again, the entrance of Jiva into the body, the mind dwelling within it cannot cause it to move and act. He that enters the body is possessed of great puissance and is called Jiva. He is known also by other names, *viz.*, Cesha and Sankarshana.[36] He that takes his rise, from that Sankasarshana, by his own acts, Sanatkumāra, and in whom all creatures merge when the universal dissolution comes, is the Mind of all creatures and is called by the name of Praddyumna.[37] From Him (*i. e.*, Pradyumna), arises He

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* *I. e.*, merges into.—T.

who is the Creator, and who is both Cause and Effect. From this last, everything, *viz.*, the mobile and immobile universe, takes its rise. This one is called Aniruddha. He is otherwise called Içāna, and He is manifest in all acts.*[38] That illustrious one, *viz.*, Vāsudeva, who is called Kshetrajna, and who is freed from attributes, should, O king of kings, be known as the puissant Sankarshana, when He takes birth as Jiva.†[39] From Sankarshana arises Praddyumna who is called 'He that is born as Mind'. From Praddyumna is He who is Aniruddha. He is Consciousness, He is Içwara (Supreme Lord).[40] It is from me that the entire mobile and immobile universe springs. It is from me, O Nārada, that the indestructible and the destructible, the existent and the non-existent, flow.[41] They that are devoted to me enter into me and become emancipate. I am known as Purusha. Without acts, I am the Twenty-fifth.[42] Transcending attributes, I am entire and indivisible. I am above all pairs of attributes and freed from all attachments. This, O Nārada, thou wilt fail to understand. Thou beholdest me as endued with a form. In a moment, if the wish arises, I can dissolve this form. I am the Supreme Lord and the Preceptor of the universe.[43] That which thou beholdest of me, O Nārada, is only an illusion of mine. I now seem to be endued with the attributes of all created things. Thou art not competent to know me.[44] I have disclosed to thee duly my quadruple form. I am, O Nārada, the doer, I am Cause, and I am Effect.[45] I am the sum total of all living creatures. All living creatures have their refuge in me. Let not the thought be thine that thou hast seen the Jiva-soul.[46] I pervade all

* This cosmogony is agreeable to the Vaishnava scriptures. Above all, without beginning is Vāsudeva. From Vāsudeva is Sankarshana. From Sankarshana is Praddyumna. From Praddyumna is Aniruddha. Some persons find in this quadruple creation the distinct trace of the Christian Trinity. It is very difficult, however, to say which doctrine, the Hindu or the Christian, is the original and which is derived from which.—T.

† The reader is requested to mark the address 'king of kings'. This is evidently a slip of the pen. The whole speech is that of Nārāyana and Nārada is the listener.—T.

things, O Brāhmana, and am the inner Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed.[47] Those highly blessed men who, having won ascetic success, become wholly devoted to me, become freed from the attributes of both Rajas and Tamas and succeed, on that account, in entering me, O great ascetic.[48] He called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the aid of the *Nirukta*, who is otherwise called Brahman, who is an eternal deity, is employed in attending to many of my concerns.[49] The deity Rudra, born of my wrath, sprang from my forehead. Behold, the eleven Rudras are swelling (with might) on the right side of my body.[50] The twelve Ādityas are on the left side of my body. Behold, the eight Vasus, those foremost of deities, are in my front,[51] and see, Nāsatya and Dasra, those two celestial physicians, are in my rear. Behold also in my body all the Prajāpatis and behold the seven Rishis also.[52] Behold also the Vedas, and all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of diverse kinds.[53] Behold also in me the eight attributes indicative of puissance, *viz.*, those particularly called the attributes of Lordship, dwelling all together in my body in their united and embodied form. Behold also Cree and Lakshmi, and Kirti, and the Earth with her hump.[54] Behold the goddess Saraswati, that mother of the Vedas, dwelling in me! Behold, O Nārada, Dhruva, that foremost of luminaries ranging the firmament.[55] Behold also all the Oceans, those receptacles of water, and lakes, and rivers. Behold also, O best of men, the four foremost ones amongst the Pitris in their embodied forms. Behold also, dwelling in me, the three attributes (of Sattwa, Rajas, and Tamas) which are formless.[56] The acts done in honor of the Pitris are superior (in point of merit) to those done in honor of the deities. I am the *Pitri* of both the deities and the Pitris, and am existing from the beginning (that is, from a time when they were not).[57] Becoming the Equine-head I rove through the Western and the Northern ocean and drink

sacrificial libations duly poured with *mantras* and solid sacrificial food offered with reverence and devotion.[58] In days of yore I created Brahman who himself adored me in sacrifices. Gratified with him on that account I granted him many excellent boons.[59] I said unto him that in the beginning of the Kalpa he would be born unto me as my son, and the sovereignty of all the worlds would vest on him, coupled with diverse names being bestowed on diverse objects in consequence of the starting of Ahankāra into existence.*[60] I also told him that the limits and boundaries he would assign (for the observance of creatures) none would ever violate and, further, that he would be the giver of boons unto persons that would (in sacrifices and by proper acts) solicit him for them.[61] I further assured him that he would be an object of adoration with all the deities and Asuras, all the Rishis and Pitris, and the diverse creatures forming the creation.[62] I also gave him to understand that I would always manifest myself for accomplishing the business of the deities and that for that matter I would suffer myself to be commanded by him even as a son by his sire.†[63] Granting these and other highly agreeable boons unto Brahman of immeasurable energy in consequence of my being gratified with him

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* The Commentator is silent. The sense seems to be that as Brahman is to be the son of Nārāyana in the beginning of a Kalpa when there is no other existent object mobile or immobile, the same Brahman is to be vested with dominion over all things which he would himself create through *Ahankāra*. Of course, as long as Brahman is without 'Ahankāra' so long there can be no Creation, *i. e.*, no objects mobile and immobile, to be known by different names.—T.

† 'Nityadā' is 'always.' Some persons believe that Nārāyana has to manifest himself always for achieving the business of the deities. This Earth is not the only world where such manifestations are needed. As to the object of the manifestations, considerable difference of opinion prevails. In the Gitā, the great deity himself explains that that object is to rescue the good and destroy the wicked. Others hold that this is only a secondary object, the primary one being to gladden the hearts of the devout by affording them opportunities of worshipping him and applauding his acts, and to indulge in new joys by serving his own worshippers.—T.

I (once more) adopted the course dictated by Nivritti.[64] The highest Nivritti is identical with the annihilation of all duties and acts. Hence, by adopting Nivritti one should conduct oneself in complete felicity.[65] Learned preceptors, with settled convictions deduced from the truths of the Sānkhya philosophy, have spoken of me as Kapila endued with the puissance of Knowledge, dwelling within the effulgence of Surya, and concentrated in Yoga.*[66] In the Chcchandas (Vedas) I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga scriptures, O Brāhmana, I have been spoken of as one who takes a delight in Yoga.[67] I am eternal. Assuming a form that is manifest, I dwell, at present, in the heavens. At the end of a thousand Yugas I shall once more withdraw the universe into myself.[68] Having withdrawn all creatures, mobile and immobile, into myself, I shall exist all alone with Knowledge only for my companion.[69] After the lapse of ages I shall again create the universe, with the aid of that knowledge. That which is my fourth form creates the indestructible Cesha.[70] That Cesha is called by the name of Sankarshana. Sankarshana creates Praddyumna. From Praddyumna I take birth myself as Aniruddha. I create (myself) repeatedly.[71] From Aniruddha springs Brahman. The latter takes birth from Aniruddha's navel. From Brahman spring all creatures mobile and immobile.[72] Know that Creation springs in this way repeatedly at the beginning of every Kalpa. Creation and destruction succeed each other even as sunrise and sunset in this world.[73] Then, again, as Time, endued with immeasurable energy, forcibly brings back the Sun after his disappearance, after the same manner I shall, assuming the form of a boar and putting forth my strength, bring back the Earth with her belt of seas to her own position for the good of all creatures when she becomes submerged in water. I shall then slay the son of Diti, named Hiranyāksha, filled with pride of

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* This is a reference to the well known description of Nārāyana as 'Savitri-mandala-madtyavartih &c.,' It is not the visible Sun whose disc is meant, but that pure fountain of effulgence which is inconceivable for its dazzling brightness that is implied.—T.

strength.*[74-75] Assuming the form then of a Man-lion, I shall, for benefiting the deities, slay Hiranyakaçipu, the son of Diti, who will be a great destroyer of sacrifices.[76] Unto Virochana (the son of Prahlāda) will be born a mighty son of the name of Vali. That great Asura will be unslayable of the whole universe consisting of deities, Asuras, and Rākshasas. He will hurl Cakra from the sovereignty of the universe.[77] When after routing the Lord of Cachi, that Asura will take unto himself the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kaçyapa, as the twelfth Āditya.[78] I shall (taking the sovereignty of the three worlds from Vali) restore it to Indra of immeasurable splendour, and replace the deities, O Nārada, in their respective stations.[79] As regards Vali, that foremost of Dānavas, who is to be unslayable by all the deities, I shall cause him to dwell in the nether regions.[80] In the Tretā age I shall take birth as Rāma in the race of Bhrigu, and exterminate the Kshatriyas who will become proud of their strength and possessions.[81] Towards the close of Tretā and the beginning of Dwāpara, I shall take birth as Rāma the son of Daçaratha in Ikshāku's royal line.[82] At that time, the two Rishis, *viz.*, the two sons of Prajāpati, called by the names of Ekata and Dwita, will in consequence of the injury done by them unto their brother Trita, have to take birth as apes, losing the beauty of the human form.[83] Those apes that shall take birth in the race of Ekata and Dwita, shall become endued with great strength and mighty energy and will equal Cakra himself in prowess. All those apes, O regenerate one, will become my allies for accomplishing the business of the deities.[84] I shall then slay the terrible lord of the Rākshasas, that wretch of Pulastya's race, *viz.*, the fierce Rāvana, that thorn of all the worlds, together with all his children and followers.[85] At the close of the period joining the Dwāpara and the Kali ages, I shall again appear in the world taking birth in the

* The tense used in the original is future. What is meant, however, is that the great deity does these acts at the beginning of every Kalpa when he recreates the Earth. All cycles or Kalpas are similar in respect of the incidents that occur in them.—T.

city of Mathurā for the purpose of slaying Kansa.[86] There, after slaying innumerable Dānavas that will be as thorns in the side of the deities, I shall take up my residence in Kuçasthali at the city of Dwārakā.[87] While residing in that city I shall slay the Asura Naraka the son of the Earth,—him, that is, who will do an injury to Aditi, as also some other Dānavas of the names of Muru and Pitha.[88] Slaying also another foremost of Dānavas, *viz.*, the lord of Prāgjyotisha, I shall transplant that delightful city furnished with diverse kinds of wealth into Dwārakā.[89] I shall then subjugate the two gods worshipped of all the deities, *viz.*, Maheçwara and Mahāsena, who will become fond of the Dānava Vāna and do him diverse good offices and who will exert themselves vigorously for that worshipper of theirs.*[90] Vanquishing next the son of the Dānava Vali, *viz.*, Vāna, who will be endued with a thousand arms, I shall next destroy all the inhabitants of the Dānava city called Saubha.†[91] I shall next, O foremost of Brāhmanas, compass the death of Kāla-yavana, a Dānava who will be endued with great might in consequence of his being equipt with the energy of Gargya.‡[92] A proud Asura will appear as a king at Girivraja, of the name of Jarāsandha,

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* Maheçwara is Mahādeva or Civa. Mahāsena is Kārtikeya, the generalissimo of the celestial forces.—T.

† Vāna, the son of Vali, was a devout worshipper of Mahādeva. Vāna's daughter Ushā fell in love with Krishna's grandson Aniruddha. Aniruddha was imprisoned by Vāna. It was to rescue Aniruddha that Krishna fought with Vāna, after having vanquished both Mahādeva and Kārtikeya. The thousand and one arms of Vāna, less two, were lopped off by Krishna. The episode of the loves of Aniruddha and Ushā is a very beautiful one.—T.

‡ Saubha was the name of a flying city of the Dānavas. Krishna felled this city into the ocean, having killed all its Dānava inhabitants. As to Kāla-yavana, his death was brought about by Krishna under the following circumstances. Pursued by the Dānava, Krishna took refuge in a mountain-cave in which a king of the Satya Yuga was lying asleep. Entering the cave, Krishna stood at the head of the sleeping king. The Dānava, entering the cave after Krishna, found the sleeping king and awaked him. As soon as the king looked at the Dānava, the latter was consumed into ashes, for the gods had given a boon to the king that he who would awake him would be consumed by a glance of his.—T.

who will quarrel with all the other kings of the world. His death will be compassed by me through some one else guided by my intelligence.[93] I shall next slay Çiçupāla in the sacrifice of king Yudhishthira the son of Dharma,[94] into which sacrifice all the kings of the world will bring tribute. In some of these feats, only Arjuna, the son of Vāsava, will become my assistant.[95] I shall establish Yudhishthira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Nārāyana and Nara,[96] when, endued with puissance, we two, exerting our strength, shall consume a large number of Kshatriyas, for doing good to the world. Having lightened the burthen of the Earth according to our pleasure, I shall merge all the principal Sāttwatas, as also Dwārakā, my favourite city, into my own self, recollecting my all-embracing Knowledge.[97-98] Endued with four forms, I shall, in this way, achieve many feats of great prowess, and attain at last to those regions of felicity created by me and honored by all the Brāhmanas.[99] Appearing in the forms of a swan, a tortoise, a fish, O foremost of regenerate ones, I shall then display myself as a boar, then as a man-lion, then as a dwarf, then as Rāma of Bhrigu's race, then as Rāma the son of Daçaratha, then as Krishna the scion of the Sāttwata race, and lastly as Kalki.[100] When the auditions in the Vedas disappeared from the world, I brought them back. The Vedas with the auditions in them, were re-created by me in the Krita age.[101] They have once more disappeared or may only be partially heard here and there in the Purānas. Many of my best appearances also in the world have become facts of the past.[102] Having achieved the good of the worlds in those forms in which I appeared, they have re-entered into my own Nature. Brahman (the Creator) himself never obtained a sight of me in this form of mine[103] which thou, O Nārada, hast seen today in consequence of thy entire devotion to me. I have now said unto thee everything, O Brāhmana,—unto thee that art devoted to me wholly. I have disclosed to thee my ancient appearances and future ones also, O best of men, together with all their mysteries ![104]—'

"Bishma continued,—'The holy and illustrious deity, of

universal and immutable form, having said these words unto Nārada, disappeared there and then.[105] Nārada also, endued with great energy, having obtained the high favor that he had solicited, then proceeded with great speed to the retreat called Vadari, for beholding Nara and Nārāyana.[106] This great Upanishat, perfectly consistent with the four Vedas, in harmony with Sānkhya-yoga, and called by him by the name of the Pancharātra scriptures,[107] and recited by Nārāyana himself with his own mouth, was repeated by Nārada in the presence of many hearers in the abode of Brahman (his sire) in exactly the same way in which Nārāyana (while that great god had showed himself unto him) had recited it and in which he had heard it from his own lips![108]

"Yudhishthira said,—'Was not Brahman, the Creator of all things, acquainted with this wonderful narrative of the glory of Nārāyana endued with intelligence that he heard it from the lips of Nārada?[109] Is the illustrious Grandsire of all the worlds any way different from or inferior to the great Nārāyana? How then is it that he was unacquainted with the puissance of Nārāyana of immeasurable energy?'[110]

"Bhishma continued,—'Hundreds and thousands of great-Kalpas, hundreds and thousands of Creations and Dissolutions, O king of kings, have been over and become incidents of the past.*[111] In the beginning of every Creation, Brahman, endued with great puissance and who creates all things, is remembered (by Nārāyana). Brahman knows well, O king, that Nārāyana, that foremost of all gods is very

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* The idea of Eternity without any conceivable beginning and conceivable end was so thoroughly realised by the Hindu sages that the chiefdom of Heaven itself was to them the concern of a moment. Nothing less than unchangeable felicity for all time was the object they pursued. All other things and states being mutable, and only Brahma being immutable, what they sought was an identification with Brahma. Such identification with the Supreme Soul was the Emancipation they sought. No other religion has ever been able to preach such a high ideal. The Hindu's concern is with Eternity. He regards his existence here as having the duration of but the millionth part of a moment. How to present re-birth and attain to an identification with the Supreme Soul is the object of his pursuit.—T.

much superior to him.[112] He knows that Nārāyana is the Supreme Soul, that He is the Supreme Lord, that He is the Creator of Brahman himself. It was only unto that conclave of Rishis crowned with ascetic success that came to the abode of Brahman, that Nārada recited his narrative which is a very ancient one and which is perfectly consistent with the Vedas. The deity Surya, having heard that narrative from those Rishis crowned with ascetic success,* repeated it to the six and sixty thousands of Rishis, O king, of cleansed souls, that follow in his train.[113-15] And Surya, the deity that imparts heat unto all the worlds, repeated that narrative unto those Beings also, of cleansed souls, that have been created (by Brahman) for always journeying in the van of Surya.†[116] The high-souled Rishis that follow in Surya's train, O son, repeated that excellent narrative unto the deities assembled on the breast of Meru.[117] That best of ascetics, *viz.*, the regenerate Asita, then, having heard the narrative from the deities, repeated it unto the Pitris, O king of kings.[118] I heard it from my sire Çāntanu, O son, who recited it to me formerly. Myself having heard it from my sire, I have repeated it to thee, O Bhārata.[119] Deities and Munis, they who have heard this excellent old narrative which is a *Purāna*, all adore the Supreme Soul.[120] This narrative, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by thee to any

* K. P. Singha has completely misunderstood the sense of Verse 113. Bhishma does not certainly mean that Brahman was unacquainted with the narrative. What Bhishma says is that it was not to Brahman, but to the Siddhas assembled in Brahman's abode, that Nārada recited his narrative.—T.

† K. P. Singha misunderstands Verses 115 and 116 completely. The fact is, Surya recited the narrative unto those that precede and those that follow him in his journey through the firmament. K. P. Singha confounds the two classes of persons together. The Burdwan translator, as usual, makes nonsense of Verse 116. The correct reading (as given in the Bombay text) is 'lokān', the grammatical construction being 'lokān tapatah suryasya &c', The Burdwan translator makes Surya repeat the narrative "to the worlds created and placed before Surya".—T.

one that is not a worshipper of Vāsudeva.[121] This narrative, O king, is really the essence of the hundreds of other narratives that thou hast heard from me.[122] In days of yore, O monarch, the deities and the Asuras, uniting together, churned the Ocean and raised the Amrita. After the same manner, the Brāhmanas, uniting together in days of yore, churned all the scriptures and raised this narrative which resembles nectar.[123] He who frequently reads this narrative, and he who frequently listens to it, with concentrated attention, in a retired spot, and filled with devotion,[124] succeeds in becoming a denizen, possessed of lunar complexion, of the spacious island known by the name of White Island. Without doubt, such a man succeeds in entering into Nārāyana of a thousand rays.[125] A sick person, by listening to this narrative from the beginning, becomes freed from his illness. The man that simply desires to read or listen to this narrative obtains the fruition of all his wishes. The devoted worshipper, by reading or listening to it, attains to the high end that is reserved for devoted worshippers.[126] Thou also, O monarch, shouldst alwayst adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence with the entire universe.[127] Let the illustrious and Eternal God of the Brāhmanas, *viz.*, Janārddana of high intelligence, be gratified with thee, O Yudhishthira of mighty arms!' "[128]

Vaiçampāyana continued,—"Having listened to this best of narratives, O Janamejaya, king Yudhishthira the just and all his brothers became devoted to Nārāyana.[129] And all of them, O Bhārata, betaking themselves to the practice of silently meditating upon Nārāyana (from that day), uttered these words for His glorification, *viz.*, 'Victory to that holy and illustrious Being!'[130] He, again, who is our best of preceptors, *viz.*, the Island-born Krishna, devoted to penances, sung, uttering the word *Nārāyana*, that high *mantra* which is worthy of being recited in silence.[131] Sojourning through the welkin to the Ocean of milk, which is always the abode of nectar, and worshipping the great God there, he came back to his own hermitage.[132]

"Bhishma continued,—'I have now repeated to thee the narrative that was recited by Nārada (unto the conclave of Rishis assembled in the abode of Brahman). That narrative has descended from person to person from very ancient times. I heard it from my sire who formerly repeated it to me.' "[133]

Suta continued,—I have now told you all that Vaiçampāyana recited to Janamejaya. Having listened to Vaiçampāyana's narration, king Janamejaya properly discharged all his duties according to the ordinances laid down in the scriptures.[134] Ye have all undergone very severe penances and observed many high and excellent vows. Residing in this sacred forest that is known by the name of Naimisha, ye are foremost of all persons conversant with the Vedas.[135] Ye foremost of regenerate ones, ye all have come to this great sacrifice of Caunaka. Do ye all adore and worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter into the fire with the aid of *mantras* and dedicating the same unto Nārāyana. As regards myself, I heard this excellent narrative that has descended from generation to generation, from my sire who recited it to me in former times.[136]

SECTION CCCXLI.

Caunaka said,—How is that illustrious god, *viz.*, the puissant Nārāyana, who is fully conversant with the Vedas and their branches, at once the doer and the enjoyer of sacrifices?[1] Endued with forgiveness, he has adopted, again, the religion of Nivritti (abstention). Indeed, it is that holy and puissant one who has himself ordained the duties of Nivritti.[2] Why then has he made many of the deities the takers of shares in sacrifices which, of course, are all due to the religion of Pravritti? Why has he again created some with a contrary disposition, for they follow the ordinances of the religion of abstention?[3] Do thou, O Suta, dispel this doubt of ours. This doubt seems to be eternal and is connected with a great mystery. Thou hast heard all discourses

on Nārāyana, discourses that are consistent with the (other) scriptures.*[4]

Sauti said,—O excellent Caunaka, I shall recite to thee what Vaiçampāyana, the disciple of the intelligent Vyāsa, said when questioned on these very topics by king Janamejaya.[5] Having heard the discourse on the glory of Nārāyana who is the Soul of all embodied creatures, Janamejaya, endued with great intelligence and wisdom, questioned Vaiçampāyana on these very subjects.[6]

Janamejaya said,—"The whole world of Being, with Brahman, the deities, the Asuras and human beings, are seen to be deeply attached to acts which have been said to be productive of prosperity.[7] Emancipation has, O regenerate one, been said by thee to be the highest felicity and to consist of the cessation of existence. They who, being divested of both merit and demerit, become emancipate, succeed, we hear, in entering the great God of a thousand rays.[8] It seems to be O Brāhmana, that the eternal religion of Emancipation is exceedingly difficult of observance. Turning away from it, all the deities have become enjoyers of the libations of clarified butter poured with *mantras* on sacrificial fires and other offerings presented to them by the same or similar means.[9] Then, again, Brahman, and Rudra, the puissant Cakra the slayer of Vala, Surya, the Lord of the stars (*viz.*, Chandramas), the Wind-god, the deity of fire, the deity of the Waters, Infinite Space (as a living Being), the Universe too (as a conscious agent), and the rest of the denizens of heaven,—these, it seems, are ignorant of the way of securing an annihilation of conscious existenee that is brought about by one's own efforts.†[10-11] Hence, perhaps, they have not betaken themselves

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* The drift of Caunaka's queries seems to be this: the religion of Pravritti is opposed to that of Nivritti. How is it that both have been created by the same Nārāyana? How is it that he has made some with dispositions to follow the one, and others with dispositions to follow the other?—T.

† 'Atmanah parinirmitam pralayam' means that destruction or cessation of existence which is brought about by one's own exertion. What the king says here is,—If the religion of Nivritti be so superior in consequence of its superior end, why is it that the deities who are

to the path that is certain, indestructible, and immutable. Hence, perhaps, turning away from that path, they have adopted the religion of Pravritti which leads to conscious existence that is measured by time.[12] This, indeed, is one great fault that attaches to those that are wedded to acts, for all their rewards are terminable. This doubt, O regenerate one, is planted in my heart like a dagger! Tear it out by reciting to me some discourses of old on this topic. Great is my curiosity to listen to thee.[13] For what reason, O regenerate one, have the deities been said to be takers of their respective shares of sacrificial offerings presented to them with the aid of *mantras* in sacrifices of diverse kinds? Why again are the denizens of heaven adored in sacrifices?[14] And, O best of regenerate persons, to whom do they, that take their shares of offerings in sacrifices performed to their honor, themselves make offerings when they perform great sacrifices?"[15]

Vaiçampāyana said,—"The question thou hast asked me, O ruler of men, relates to a deep mystery. No man can speedily answer it that has not undergone penances, and that is not acquainted with the Purānas.[16] I shall, however, answer thee by reciting to thee what my preceptor the Island-born Krishna, otherwise called Vyāsa, the great Rishi who has distributed the Vedas, had said unto us on a former occasion when questioned by us.[17] Sumanta, and Jaimini, and Paila of firm vows, and myself numbering the fourth, and Cuka forming the fifth, were disciples of the illustrious Vyāsa.[18] We, numbering five in all, endued with self-restraint and purity of observances, had completely subjugated wrath and controlled our senses. Our preceptor used to teach us the Vedas having the Mahābhārata for their fifth.[19] Once on a time, on the breast of that foremost of mountains, *viz.*, the delightful Meru, inhabited by Siddhas and Chāranas while we

all superior to us did not pursue it? Were they ignorant of the method by which Emancipation is attainable? Are they yet ignorant of the means by which to win cessation of existence? K. P. Singha renders the Verse correctly. The Burdwan translator misunderstands it although he repeats the exact words of the second foot of the second line.—T.

were engaged in studying the Vedas, this very doubt arose in our minds[20] that has been expressed by thee today. We, therefore, questioned our preceptor about it. I heard the enswer that our preceptor made. I shall now recite that answer to thee, O Bhārata ![21] Hearing the words that were addressed to him by his disciples, that dispeller of all kinds of darkness represented by ignorance, *viz.*, the blessed Vyāsa the son of Parāçara, said these words :[22]—I have undergone very severe, in fact, the austerest of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future.[23] In consequence of those penances of mine and of the restraint under which I kept my senses, while I dwelt on the shores of the ocean of milk, Nārāyana became gratified with me. As the result of the great God's gratification, this omniscience with respect to the Past, the Present, and the Future, that was desired by me, arose in my mind.[24] Listen now to me as I discourse to you, in due order, on this great doubt that has disturbed your minds. I have, with the eye of knowledge, beheld all that occurred in the beginning of the Kalpa.[25] He whom both the Sānkhyas and those conversant with Yoga call by the name of the Supreme Soul, comes to be regarded as the foremost Purusha in consequence of his own acts. From Him springs forth Prakriti that is called the unmanifest or Pradhāna by the learned.[26] From the puissant Unmanifest sprang, for the creation of all the worlds, he that is called Aniruddha. That Aniruddha is known among all creatures by the name of the Great Soul.[27] It is that Aniruddha who, becoming manifest, created the Grandsire Brahman. Aniruddha is known by another name, *viz.*, consciousness, and is endued with every kind of energy.[28] Earth, Wind, Space, Water, and Light numbering the fifth,—these are the five Great Creatures that have sprung from Consciousness.[29] Having created the Great Creatures (five in number) he then created their attributes.* Combining the Great Creatures, he

*That is, the attributes of vision to Light, taste to Water, sound to space, touch to Wind, and scent to Earth.—T.

then created diverse embodied Beings. Listen to me as I recount them to you.[30] Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the high-souled Vaçishtha, and the Self-born Manu,—these should be known as the eight Prakriti elements. Upon these depend all the worlds.[31] Then the Grandsire of all the worlds, *viz.*, Brahman, created, for the success of all creatures, the Vedas with all their branches as also the Sacrifices with their limbs. From these eight Prakriti-elements have sprung this vast universe.[32] Then sprang Rudra from the principle of wrath. Starting into life, he created ten others that were like him. These eleven Rudras are called by name of Vikāra-Purushas.[33] The Rudras, the (eight) Prakritis, and the several celestial Rishis, having started into life, approached Brahman with the object of upholding the universe and its operations.[34] Addressing the Grandsire, they said,—We have been created, O holy one, by thee, O thou of great puissance. Tell us, O Grandsire, which of us should be vested with what jurisdiction![35] What jurisdictions have been created by thee for supervising what particular affairs? Which of us should, endued with what kind of consciousness, shall take charge of which of these?[36] Do thou ordain also unto each of us the measure of strength that we are to have for discharging the duties of our respective jurisdictions.'—Thus addressed by them, the great god replied unto them in the following way.[37]

"'Brahman said,—You have done well, ye deities, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has engaged your attention.[38] How should the three worlds be upheld and kept agoing? How should your strength and mine to be utilized towards that end?[39] Let all of us, leaving this place, repair to that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our good.[40]—After this, those deities and Rishis, with Brahman, proceeded to the northern shores of the ocean of milk, desirous of doing good to the three worlds.[41] Arrived there, they began to practise those austere penances that are declared by Brahman in the Vedas. Those

austerest of penances are known by the name of Mahāniyama (the foremost of vows and observances).[42] They stood there with mind fixed, immovable as posts of wood, and with eyes upturned and arms raised upwards.[43] For a thousand celestial years they were engaged in those severe penances. At the conclusion of that period they heard these sweet words in harmony with the Vedas and their branches.[44]

"'The blessed and holy one said,—Ye deities and Rishis possessed of wealth of asceticism, with Brahman in your company, honoring you all with welcome, I say unto you these words![45] I know what is in your hearts! Verily, the thoughts that engage you are for the good of the three worlds. I shall increase your energy and strength, investing the same with Pravritti (predilection for acts).[46] Ye gods, well have you undergone these penances from desire of adoring me! Ye foremost of Beings, enjoy now the excellent fruits of those austerities which ye have gone through![47] This Brahman is the Lord of all the worlds. Endued with puissance, he is the Grandsire of all creatures. Ye also are foremost of deities. Do ye all, with concentrated minds, perform sacrifices for my glory.[48] In those sacrifices which you will perform, do ye always give me a portion of the sacrificial offerings. I shall then, ye lords of creation, assign to each of you your respective jurisdictions and ordain what will be for your good![49]—'"

Vaiçampāyana continued,—"Hearing these words of that God of gods, all those deities and great Rishis and Brahman became filled with such delight that the hair on their bodies stood on its end.[50] They forthwith made arrangements for a sacrifice in honor of Vishnu according to the ordinances laid down in the Vedas. In that sacrifice, Brahman himself dedicated a portion of the offerings to Vishnu.[51] The deities and the celestial Rishis also, after the manner of Brahman, dedicated similar portions each unto the great God. The portions, thus offered with great reverence unto Vishnu, were, in respect of both the measure and the quality of the articles used, according to the ordinances laid down for the Krita age.[52] The deities and the Rishis and Brahman, in

that sacrifice, adored the great God as one endued with the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Tamas, vast, pervading all things, the Supreme Lord of all, the giver of boons, and possessed of puissance.[53] Thus adored by them, the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said unto them:[54]—'The offerings dedicated by you in this sacrifice have all reached me. I am gratified with all of you. I shall bestow rewards on you that will, however, be fraught with ends whence there will be return.*[55] This shall be your distinctive feature, ye gods, from this day, in consequence of my grace and kindness for you. Performing sacrifices in every Yuga, with large presents, ye will become enjoyers of fruits born of Pravritti.[56] Ye gods, those men also that will perform sacrifices according to the ordinances of the Vedas, will give into all of you shares of their sacrificial offerings.[57] In the Veda-sutras I make him the receiver (in such sacrifices) of a share similar to that which he has himself offered one in this sacrifice.[58] Created to look after those affairs that appertain to your respective jurisdictions, do ye uphold the worlds according to the measures of your strength as dependent on the shares you receive in those sacrifices.[59] Indeed, drawing strength from those rites and observances that will be current in the several worlds, taking their rise from the fruits of Pravritti, do ye continue to uphold the affairs of those worlds.†[60] Strengthened by the sacrifices that will be performed by men, ye will strengthen me. These are the thoughts that I entertain for you all.[61] It is for this purpose that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the deities will be

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* 'Avritti lakshanam' means that the reward to be bestowed shall not be Emancipation whence there is no return, but such reward (as the felicity of heaven) whence there will be a return for each of the receivers.—T.

† 'Taking their rise from the fruits of Pravritti' implies 'having their origion in their desire for such fruits as appertain to the religion of Pravritti or acts.'—T.

gratified.[62] Ye foremost of deities, till the end of this Kalpa, I have ordained your creation, making your constitutions depend upon the consequence of the religion of Pravritti. Ye foremost of Beings, do ye then, as regards your respective urisdictions, engage yourselves in seeking the good of the three words.[63] Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vaçishtha,—these seven Rishis have been created by a fiat of the will.[64] These will become the foremost of all persons conversant with the Vedas. In fact, they will become the preceptors of the Vedas. They will be wedded to the religion of Pravritti for they have been intended to devote themselves to the act of procreating offspring.[65] This is the eternal path that I disclose of creatures engaged in acts and observances. The puissant Lord who is charged with the creation of all the worlds is called Aniruddha.[66] Sana, Sanatsujāta, Sanaka, Sanandana, Sanatkumāra, Kapila, and Sanātana numbering the seventh,[67]—these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself (without being dependant on study or exertion). These seven are wedded to the religion of Nivritti.[68] They are the foremost of all persons conversant with Yoga. They are possessed also of deep knowledge of the Sānkhya philosophy. They are preceptors of the scriptures on duty and it is they that introduce the duties of the religion of Nivritti and cause them to flow in the worlds.[69] From Unmanifest (Prakriti) has flowed Consciousness and the three great attributes (of Sattwa, Rajas, and Tamas). Transcending Prakriti is he called Kshetrajna.[70] That Kshetrajna is myself. The path of those that are wedded to acts is fraught with return. One cannot, by that path, reach the spot whence there is no return. Different creatures have been created with different ends. Some are intended for the path of Pravritti and some for that of Nivritti. According to the path that a creature follows is the reward that he enjoys. This Brahman is the master of all the worlds. Endued with puissance it is he that creates the universe.*[71-72]

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* What is stated here is that creatures following the path of Pravritti cannot hope to reach the spot whence there is no return. It is

He is your mother and father, and he is your grandfather. At my command, he will be the giver of boons unto all creatures.[73] His son Rudra, who has sprung from his brow at his command, will, endued with puissance, uphold all created beings.[74] Go ye to your respective jurisdictions, and seek, according to the ordinances, the good of the worlds! Let all the scriptural acts flow in all the worlds. Let there be no delay in this.[75] Ye foremost of celestials, do ye ordain the acts of all creatures and the ends that they are to attain therefor. Do ye appoint also the limits of the periods for which all creatures are to live.[76] This present epoch that has been set to run is the foremost of all epochs and should be known by the name of Krita. In this Yuga living creatures should not be slain in the sacrifices that may be performed. It should be as I ordain and let it not be otherwise.[77] In this age, ye celestials, Righteousness will flourish in its entirety.* After this age will come the epoch called Tretā. The Vedas, in that Yuga, will lose one quarter. Only three of them will exist.[78] In the sacrifices that will be performed in that age, animals, after dedication with the aid of sacred *mantras*, will be slain. As regards Righteousness again, it will lose one quarter; only three quarters thereof will flourish.[79] On the expiration of the Tretā will come the mixed Yuga known by the name of Dwāpara. In that Yuga, Righteousness will lose two quarters and only two quarters thereof will flourish.[80] Upon the expiration of Dwāpara the Yuga that will set in will be called Tish, and it will come with Kali walking in the van. Righteousness will lose full three quarters. Only a quarter thereof will exist in all places!—'[81]

"'When the great God said these words, the deities and

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by the path of Nivritti that that spot it capable of being reached. The path of Pravritti is always fraught with return. One may become, by walking along that path, the very chief of the celestials, but that status is not eternal. Since the beginning (if a beginning can be conceived), millions and millions of Indras have arisen and fallen down.—T.

* Literally, 'with their four quarters entire'.—T.

the celestial Rishis addressed him and said,—If only a fourth part of Righteousness is to exist in that age in every place, tell us, O holy one, whither shall we then go and what shall we do?—[82]

"'The blessed and holy one said,—Ye foremost of celestials, ye should, in that age, repair to such places where the Vedas and sacrifices and Penances and Truth and self-restraint, accompanied by duties fraught with compassion for all creatures, will still continue to flourish. Sin will never be able to touch you at all!—'[83]

"Vyāsa continued,—'Thus commanded by the great God, the deities with all the Rishis bowed their heads unto him and then proceeded to the places they desired.[84] After the denizens of heaven had left that place, only Brahman remained there, desirous of beholding the great Deity then residing in the form of Aniruddha.[85] The foremost of deities then showed himself to Brahman, having assumed a form that had a vast equine head. Bearing a Kamandalu and the triple stick, he appeared before Brahman, reciting the while the Vedas with all their branches.[86] Beholding the great Deity of immeasurable energy in that form crowned with an equine head, the puissant Brahman, the Creator of all the worlds, moved by the desire of doing good to his Creation,[87] worshipped that boon-giving Lord with a bend of his head, and stood before him with hands joined in reverence. The great Deity embraced Brahman and then told him these words.[88]

"'The holy one said,—Do thou, O Brahman, duly think of the courses of acts which creatures are to follow. Thou art the great ordainer of all created Beings. Thou art the Master and the Lord of the universe. Placing this burthen on thee I shall soon be free from anxiety.[89] At such times, however, when it will be difficult for thee to accomplish the purposes of the deities, I shall then appear in incarnate forms due to my own apprehension of the gravity of the emergencies![90]—Having said these words, that grand form with the equine head disappeared then and there. Having received his command, Brahman too proceeded quickly to his own region.[91] It is for this, O blessed one, that the

eternal Deity, with the lotus in his navel, became the acceptor of the first share offered in sacrifices and hence it is that He came to be called as the eternal upholder of all Sacrifices.[92] He himself adopted the religion of Nivritti, the end after which those creatures strive that are desirous of indestructible fruits. He ordained at the same time the religion of Pravritti for others, with the view of giving variety to the universe.[93] He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is their one object of meditation. He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the Yuga, He goes to sleep, and awakening at the commencement of another Yuga, He once more creates the universe.[94] Do you all bow unto that illustrious one who is possessed of high soul and who transcends the three attributes, who is Unborn, whose form is the universe, and who is the abode or refuge of all the denizens of heaven.[95] Do you bow unto Him who is the Supreme Lord of all creatures, who is the Lord of the Rudras, who is the Lord of the Ādityas, and of the Vasus as well.[96] Do you bow unto Him who is the Lord of the Açwins, and the Lord of the Maruts, who is the Lord of all the Sacrifices ordained in the Vedas, and the Lord of the Vedāngas.[97] Bow unto Him who always resides in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow unto Him who is Peace and Tranquillity, and who imparts the religion of Moksha unto all creatures.[98] Bow unto Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also.[99] Bow unto Him who is called Kaparddin, who is the Great Boar, who is the Unicorn, and who is possessed of great intelligence; who is the Sun, who assumed the well-known form with the equine head; and who is always displayed in a fourfold form.[100] Bow unto Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, pervadeth all things.[101] He is the Supreme Lord who can be known with the aid of

the eye of Knowledge alone. It was thus that, aided by the eye of Knowledge, I beheld in days of yore that foremost of deities.[102] Asked by you, I have told you everything in detail, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you hymn His praises in Vedic words and adore and worship Him also according to due rites!' "[103]

Vaiçampāyana continued,—"It was thus that the arranger of the Vedas, endued with great intelligence, discoursed to us, questioned by us on that occasion. His son, the highly righteous Çuka, and all his disciples (*viz.*, ourselves) listened to him while he delivered that discourse.[104] Our preceptor, with ourselves, O king, then adored the great Deity with Richs extracted from the four Vedas.[105] I have thus told thee everything about what thou hadst asked me. It was thus, O king, that our Island-born preceptor discoursed to us.[106] He who, having uttered the words—'I bow unto the holy Lord,'—frequently listens, with concentrated attention, to this discourse or reads or recites it to others,[107] becomes endued with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness; if bound, freed from his bonds. The man who cherishes desires obtains (by this) the fruition of all his desires, and easily attains to a long life also.[108] A Brāhmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaiçya, by doing it, makes considerable profits, and a Çudra attains to great felicity.[109] A sonless man obtains a son. A maiden obtains a desirable husband. A woman that has conceived brings forth a son.[110] A barren woman conceives and attains to wealth of sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without impediments of any kind along his way. In fact, one attains to whatever objects one cherishes, if one reads or recites this narrative.[111] Hearing these words of the great Rishi, fraught with certainty of conclusion, and embodying a recital of the attributes of that high-souled one who is the foremost of all beings, hearing this narrative of the great conclave of Rishis and other

denizens of heaven,—men who are devoted to the Supreme Deity derive great happiness."[112]

SECTION CCCXLII.

Janamejaya said,—"O holy one, it behooveth thee to tell me the significations of those diverse names uttering which the great Rishi Vyāsa with his disciples hymned the praises of the illustrious slayer of Madhu. I am desirous of hearing those names of Hari, that Supreme Lord of all creatures. Indeed, by listening to those names, I shall be sanctified and cleansed even like the bright autumnal moon !"[1-2]

Vaiçampāyana said,—"Listen, O king, to what the significations are of the diverse names, due to attributes and acts, of Hari as the puissant Hari himself of cheerful soul explained them to Phālguna.[3] That slayer of hostile heroes, *viz.*, Phālguna, had at one time asked Keçava, enquiring after the imports of the some of the names by which the high-souled Keçava is adored.[4]

"Arjuna said,—'O holy one, O Supreme ordainer of the Past and the Future, O Creator of all Beings, O immutable one, O Refuge of all the worlds, O Lord of the universe, O dispeller of the fears of all persons,[5] I desire to hear from thee in detail, O Keçava, the significations of all those names of thine, O God, which have been mentioned by the great Rishis in the Vedas and the Purānas in consequence of diverse acts of thine ! None else than thee, O Lord, is competent to explain the significations of those names.'[6-7]

"The holy one said,—'In the Rigveda, in the Yajurveda, in the Atharvans and the Sāmans, in the Purānas and the Upanishads, as also in the treatises on astrology, O Arjuna,[8] in the Sānkhya scriptures, in the Yoga scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis.[9] Some of those names are derivable from my attributes and some of them relate to my acts. Do thou hear, with concentrated attention, O sinless one, what the import is of each of those names (in particular) that have reference to my acts, [10]I sc recite

them to you. It is said that in days of yore you were half my body. Salutations unto Him of great glory, Him, *viz.*, that is the Supreme Soul of all embodied creatures'*[11] Salutations unto Nārāyana, unto Him that is identifiable with the universe, unto Him that transcends the three (primal) attributes (of Sattwa, Rajas, and Tamas), unto Him that is, again, the Soul of those attributes. From His grace hath arisen Brahman and from His wrath hath arisen Rudra.[12] He is the source whence have sprung all mobile and immobile creatures. O foremost of all persons endued with Sattwa, the attribute of Sattwa consists of the eight and ten qualities.† That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in upholding the universe.[13] That Nature is identical with the fruit of all acts (in the form of the diverse regions of felicity to which creatures attain through their acts). She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her flows all the modifications of both Creation and Destruction.[14] (She is identical with my Prakriti or Nature). Divested of sex, She or He is the penances that people undergo. He is both the sacrifice that is performed and the sacrificer that performs the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe.[15] When Brahmana's night wore off, through the grace of that Being of immeasurable energy, a lotus made its appearance first, O thou of eyes like lotus petals.[16] Within that lotus was born Brahman, springing from Aniruddha's grace. Towards the evening of Brahman's day, Aniruddha became filled with wrath, and as a consequence of this, there sprang from his forehead a son called Rudra vested with the power of destroying everything (when the hour for destruc-

* This salutation of Krishna unto the Supreme Soul is very characteristic. He salutes himself by saluting the Supreme Soul.—T.

† Sattwa is the attribute of righteousness. It is said to consist of eight and ten qualities. The Commentator mentions them all.—T.

tion comes). These two, *viz.*, Brahman and Rudra, are the foremost of all the deities, having sprung respectively from the Cheerfulness and the Wrath (of Aniruddha).[17-18] Acting according to Aniruddha's directions, these two deities Create and Destroy. Although capable of granting boons unto all creatures, they are, however, in the matter of the concerns to which they attend, (*viz.*, Creation and Destruction), merely instruments in the hands of Aniruddha. (It is Aniruddha that does everything, making Brahman and Rudra the visible agents in respect of the universe).[19] Rudra is otherwise called Kaparddin. He has matted locks on his head, and sometimes displays a head that is bald. He loves to dwell in the midst of crematoriums which constitute his home. He is an observer of the austerest vows. He is a Yogin of mighty puissance and energy.[20] He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pāndu, Rudra should be known to have always Nārāyana for his Soul.[21] If that deity of deities, *viz.*, Maheçwara, be worshipped, then, O Pārtha, is the puissant Nārāyana also worshipped.[22] I am the Soul, O son of Pāndu, of all the worlds, of all the universe. Rudra, again, is my Soul. It is for this that I always adore him.[23] If I do not adore the auspicious and boon-giving Içāna, nobody would then adore my own self.[24] The ordinances I set are followed by all the worlds. Those ordinances should always be adored, and it is, therefore, that I adore them.[25] He who knows Rudra knows myself, and he who knows myself knows Rudra. He who follows Rudra follows me. Rudra is Nārāyana. Both are one; and one is displayed in two different forms.[26] Rudra and Nārāyana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is competent to grant me a boon, O son of Pāndu.[27] Having settled this in my mind, I adored in days of yore the ancient and puissant Rudra, for obtaining the boon of a son. In adoring Rudra thus, I adored my own self.[28] Vishnu never bows his head unto any deity except his own self. It is for this reason that I adore Rudra, (Rudra being, as I have already told thee, my own self).[29] All the deities, including Brahman

and Indra and the deities and the great Rishis, adore Nārāyana, that foremost of deities, otherwise called by the name of Hari.[30] Vishnu is the foremost of all Beings past, present, or future, and as such should always be adored and worshipped with reverence.[31] Do thou bow thy head unto Vishnu. Do thou bow thy head unto Him who gives protection to all. Do thou bow, O son of Kunti, unto that great boon-giving deity, that foremost of deities, who eats the offerings made unto him in sacrifices.[32] I have heard that there are four kinds of worshippers. Among them all, they that are devoted to me wholly and do not adore any other deity, are the foremost. I am the end they seek, and though engaged in acts, they never seek the fruits thereof.[33] The three remaining classes of my worshippers are those that are desirous of the fruits of their acts. They attain to regions of great felicity, but then they have to fall down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, that are fully awakened (and, as such, that know that all happiness is terminable except what is attainable by persons that become identified with me) obtain what is foremost (and invaluable).*[34] Those that are awakened and whose conduct displays such enlightenment, may be engaged in adoring Brahman or Mahādeva or the other deities that occur in heaven, but they succeed at least in attaining to myself.[35] I have thus told thee, O Pārtha, what the destinctions are between my worshippers.[36] Thyself, O son of Kunti, and myself are known as Nara and Nārāyana. Both of us have assumed human bodies only for the purpose of lightening the burthen of the Earth.[37] I know the different kinds of Yoga that rest on the Soul. I know who I am and whence I am, O Bhārata. I know the religion of Nivritti, and all that contributes to the prosperity of creatures.[38] Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nāra, for they sprang from Him called Nara. And since the waters, in former times, were my

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* *I. e.*, Emancipation or complete identification with the Supreme Soul.—T.

refuge, I am, therefore, called by the name of Nārāyana.[39] Assuming the form of the Sun I cover the universe with my rays. And because I am the home of all creatures, therefore, am I called by the name of Vāsudeva.[40] I am the end of all creatures and their sire, O Bhārata. I pervade the entire firmament and the Earth, O Pārtha, and my splendour transcends every other splendour.[41] I am He, O Bhārata, whom all creatures wish to attain to at the end. And because I overwhelm all the universe, I have come to be called by the name of Vishnu.[42] Desirous of attaining to success through restraint of their senses, people seek to attain to me who am heaven and Earth and the firmament between the two. For this am I called by the name of Dāmodara.[43] The word Priçni includes food, the Vedas, water, and nectar. These four are always in my stomach. Hence am I called by the name of Priçnigarbha.[44] The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwita, the distressed Trita invoked me, saying,—O Priçnigarbha, do thou rescue the fallen Trita![45]—That foremost of Rishis, *viz.*, Trita, the spiritual) son of Brahman, having called on me thus, was rescued from the pit.[46] The rays that emanate from the Sun who gives heat to the world, from the blazing fire, and from the Moon, constitute my hair. Hence do foremost of learned Brāhmanas call me by the name of Keçava.[47] The high-souled Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that high-souled one's wife.[48] Unto that foremost of Rishis that had repaired thither from desire of congress, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed of the five primal elements, said,[49]—O giver of boons, I have already entered into this womb. It behooveth thee not to assail my mother!—Hearing these words of the unborn child, Vrihaspati became filled with wrath and denounced a curse on him, saying,[50]—Since thou obstructest me in this way when I have come hither from desire of the pleasures of congress, therefore shalt thou, through my curse, be visited by blind-

ness, without doubt![51]—Through this curse of that foremost of Rishis, the child of Utathya was born blind and blind he remained for a long time. It was for this reason that that Rishi, in days of yore, came to be known by the name of Dirghatamas.[52] He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down he repeatedly called upon me by the name of Keçava.[53] Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then came to be called by the name of Gotama. This name of mine, therefore, O Arjuna, is productive of boons unto them that utter it[54] among all the deities and the high-souled Rishis. The deity of fire and Shoma, blending together, become transfused into one and the same substance. It is for this reason that the entire universe of mobile and immobile creatures is said to be pervaded by those two deities.*[55] In the Purānas, Agni and Shoma are spoken of as possessing natures that had one and the same result. The deities also are said to have Agni for their mouth. It is in consequence of these two beings endued with natures leading to the same result that they are said to be deserving of each other and upholders of the universe.' "[56]

SECTION CCCXLIII.

"Arjuna said,—'How did Agni and Shoma, in days of yore, attain to uniformity in respect of their original nature?

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* The object of this Verse, the Commentator says, is to explain the meaning of the word 'Hrishikeça'. Agni is the digestive fire, and Shoma is food. Uniting together, Agni and Shoma, therefore, uphold the universe. In the form of digestive fire and food, Agni and Shoma are two gladdeners of the universe. They are called on this account 'Hrishi' (in the dual number). And since they are, as it were, the 'keça' or hair of Nārāyana, therefore is he called 'Hirishikeça' All these etymologies are very fanciful. Elsewhere the word 'Hrishikeça' is explained as the 'Içа' or lord of 'Hrishika' or the senses.—T.

This doubt has arisen in my mind. Do thou dispel it, O slayer of Madhu!'[1]

"The highly and holy one said,—'I shall recite to thee, O son of Pāndu, an ancient story of incidents arising from my own energy. Do thou listen to it with rapt attention![2] When four thousand Yugas according to the measure of the celestials elapse, the dissolution of the universe comes. The Manifest disappear into the Unmanifest. All creatures, mobile and immobile, meet with destruction.[3] Light, Earth, Wind, all disappear. Darkness spreads over the universe which becomes one infinite expanse of water.[4] When that infinite waste of water only exists like Brahma without a second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest.[5] When such is the condition of the universe, the foremost of Beings, *viz.*, the eternal and immutable Hari springs from Tamas, that combination of the attributes (of omnipotence and the rest) belonging to Nārāyana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with compassion, that is endued with the form of existence which the rays of the gem called Chintāmani have, that causes diverse kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and deterioration and mortality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end.[6] There is authority for this assertion.[7] The Cruti declares,—Day was not. Night was not. Aught was not, Naught was not. In the beginning there was only Tamas.*[7] She was of the form of the universe, and she is the night of Nārāyana of universal form. Even this is the meaning of the word Tamas.[8] From that Purusha (called Hari) thus born of Tamas and having Brahma for his parent,

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* 'Sat' is existent or aught. 'Asat' is naught or non-existent. Very generally, these two words are used to imply Effects and Causes, the former being gross or manifest, and the latter, subtile or unmanifest. 'Tamas' here does *not* mean one of the three primal attributes but primeval darkness. Comp. Manu, 'āsitidam tamobhutam &c.'—T.

started into existence the Being called Brahman. Brahman, desiring to create creatures, caused Agni and Shoma to spring from his own eyes. Afterwards when creatures came to be created, the created persons came out in their due order as Brāhmanas and Kshatriyas. He who started into life as Shoma was none else that Brahma; and they that were born as Brāhmanas were all Shoma in reality. He who started into Being as Agni was none else than Kshatra. The Brāhmanas became endued with greater energy than the Kshatras. If you ask the reason why, the answer is that this superiority of the Brāhmanas to the Kshatriyas is an attribute that is manifest to the whole world. It occurred as follows. The Brāhmanas represent the eldest creation as regards men. None were created before that were superior to the Brāhmanas. He who offers food into the mouth of a Brāhmana is regarded as pouring libations into a blazing fire (for gratifying the deities). I say that having ordained things in this way, the creation was accomplished of creatures by Brahman. Having established all created Beings in their respective positions, he upholds the three worlds. There occurs a declaration to the same effect in the *Mantras* of the Crutis.[9]—Thou, O Agni, art the Hotri in sacrifices, and the benefactor of the universe. Thou art the benefactor of the deities, of men, and of all the worlds![10]—There is (other) authority also for this.—Thou art, O Agni, the Hotri of the universe and of sacrifices. Thou art the source through which the deities and men do good to the universe![11]—Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahmā of the sacrifice.[12] No libations can be poured into the sacrificial fire without uttering *mantras*; there can be no penances without a person to perform them; the worship of the deities and men and the Rishis is accomplished by the libations poured with *mantras*. Hence, O Agni, thou hast been regarded as the Hotri in sacrifices.* Thou art, again, all the other *mantras* that have

* I do not know whether I have understood correctly the last part of this sentence. I think what is stated is that by honoring Hari and Mantras, one honors the deities and men and the Rishis. By men, I think, dead men or the Pitris are referred to.—T.

been declared in respect of the Homa rites of men. For the Brāhmanas the duty is ordained of officiating for others in the sacrifices they perform. The two other orders, *viz.*, Kshatras and Vaiçyas, that are included within the regenerate or twice-born class, have not the same duty prescribed for them. Hence, Brāhmanas are like Agni, who uphold sacrifices. The sacrifices (which the Brāhmanas perform) strengthen the deities. Strengthened in this way, the deities fructify the Earth (and thereby support all living creatures). But the result that may be achieved by the foremost of sacrifices may as well be accomplished through the mouth of the Brāhmanas.[13] That learned person who offers food into the mouth of a Brāhmana is said to pour libations into the sacred fire for gratifying the deities.[14] In this way the Brāhmanas have come to be regarded as Agni. They that are possessed of learning adore Agni. Agni is, again, Vishnu. Entering all creatures, he upholds their life-breaths.[15] In this connection there is a Verse sung by Sanatkumāra. Brahman, in creating the universe, first created the Brāhmanas. The Brāhmanas become immortal by studying the Vedas, and repair to heaven through the aid of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brāhmanas uphold both the Earth and the heaven like slings of strings upholding bovine nectar.*[16] There is no duty higher than Truth. There is no superior more worthy of reverence than the mother. There is none more efficient than the Brāhmana for conferring felicity both here and hereafter.[17] The inhabitants of those realms where Brāhmanas have no certain means of support (from lands or other kinds property assigned to them) become very miserable. There the oxen do not carry the people or draw the plough, nor do vehicles of any kind bear them. There milk kept in jars is never churned for yielding butter. On the other hand, the residents become divested of prosperity of every kind, and betake themselves to the ways of robbers (instead of being able

* The reading 'vāgamritam' is an error. The correct reading is 'gavāmritam.'—T.

to enjoy the blessings of peace).*[18] In the Vedas, the Purānas, the histories, and other authoritative writings, it is said that the Brāhmanas, who are the souls of all creatures, who are the creators of all things, and who are identifiable with all existent objects, sprang from the mouth of Nārāyana. Indeed, it is said that the Brāhmanas first came out of that great boon-giving god's mouth when he had restrained his speech as a penance. The Brāhmanas are distinguished above the deities and Asuras, since they were created by myself in my indescribable form as Brahma as I have created the deities and the Asuras and the great Rishis and placed them in their respective situations and have to punish them occasionally. In consequence of his licentious assault on Ahalyā, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kauçika, Indra lost also, his own testicles which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram. When in the sacrifice of king Sarjjāti, the great Rishi Chyavana became desirous of making the twin Açwins sharers of the sacrificial offerings, Indra objected. Upon Chyavana insisting, Indra sought to hurl his thunderbolt at him. The Rishi paralysed Indra's arms. Incensed at the destruction of his sacrifice by Rudra, the great Rishi Daksha once more set himself to the practice of severe austerities and attaining to high puissance caused something like a third eye to appear on the forehead of Rudra.† When Rudra addrest himself for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, *viz.*, Uçanas, provoked beyond endurance, tore a matted lock from his own head and hurled it

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* In former times kings and chiefs always used to assign rent-free lands to learned Brāhmanas for their support. Those countries where Brāhmanas had not such lands assigned to them, were, as it were, under a ban. What is said in this Verse is that in such countries the blessings of peace are wanting. The inhabitants are not borne on vehicles drawn by oxen or steeds.—T.

† In consequence of this third eye on Rudra's forehead, he came to be called by the name of 'Virupāksha' or the 'ugly or fierce-eyed'.—T.

at Rudra. From that mattled lock of Uçanas sprang many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a byegone period, *viz.*, that connected with the Self-born Manu,* it is said that Nārāyana had seized Rudra by the throat and hence did Rudra's throat become blue. On the occasion of churning the Ocean for raising the *amrita*, Vrihaspati of Angiras's race sat on the shores of the Ocean for performing the rite of *Puruscharana.* When he took up a little water for the purpose of the initial *āchamana*, the water seemed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying,—Since thou continuest to be so dirty regardless of the fact of my having come to thee for touching thee, since thou hast not become clear and transparent, therefore from this day thou shalt be tainted with fishes and sharks and tortoises and other aquatic animals!—From that time, the waters of the ocean have become populous with diverse kinds of sea-animals and monsters. Viçwarupa, the son of Tashtri, formerly became the Purohita of the deities. He was, on his mother's side, connected with the Asuras, for his mother was the daughter of an Asura. While publicly offering unto the deities their shares of sacrificial offerings, he privately offered shares thereof unto the Asuras. The Asuras, with their chief Hiranyakaçipu at their head, then repaired to their sister, the mother of Viçwarupa, and solicited a boon from her, saying,—Thy son Viçwarupa by Tashtri, otherwise called Triçiras, is now the Purohita of the deities. While he gives unto the deities their shares of sacrificial offerings publicly, he gives us our shares of the same privately. In consequence of this, the deities are being aggrandised, and we are being weakened. It behoveth thee, therefore, to prevail upon him that he may take up our cause!—Thus addressed by them, the mother of Viçwarupa repaired to her son who was

* A Manwantarah consists of about 72 'Chaturyugas', *i. e.*, 288 yugas, according to the measurement of the celestials. The present is called the Vaivaswat Manwantarah, *i. e.*, the period connected with Manu the son of Vivaswat. At each Manwantarah a new Manu appears. The Self-born Manu was a different person.—T.

then staying in the Nandana woods (of Indra) and said unto him,—How is it, O son, that thou art engaged in aggrandising the cause of thy foes and weakening that of thy maternal uncles? It behooveth thee not to act in this way!—Viçwarupa, thus solicited by his mother, thought that he should not disobey her words, and as the consequence of that reflection he went over to the side of Hiranyakaçipu, after having paid proper respects to his mother. King Hiranyakaçipu, upon the arrival of Triçiras, dissmised his old Hotri, *viz.*, Vaçishtha the son of Brahman, and appointed Triçiras to that office. Incensed at this, Vaçishtha cursed Hiranyakaçipu, saying,—Since thou dismissest me and appointest another person as thy Hotri, this sacrifice of thine shall not be completed, and some Being the like of whom has not existed before will slay thee!—In consequence of this curse, Hiranyakaçipu was slain by Vishnu in the form of a man-lion. Viçwarupa, having adopted the side of his maternal relations, employed himself in severe austerities for aggrandising them. Impelled by the desire of causing him to swerve from his vows, Indra despatched to him many beautiful Apsarās. Beholding those celestial nymphs of transcendent beauty, the heart of Viçwarupa became agitated. Within a very short time he became exceedingly attached to them. Understanding that he had become attached to them, the celestial nymphs said unto him one day,—We shall not tarry here any longer. In fact, we shall return to that place whence we came!—Unto them that said so, the son of Tashtri replied,—Where will you go? Stay with me. I shall do you good!—Hearing him say so, the Apsarās rejoined,—We are celestial nymphs called Apsarās. We chose in days of old the illustrious and boon-giving Indra of great puissance!—Viçwarupa then said unto them,—This very day I shall so ordain that all the deities with Indra at their head shall cease to be!—Saying this, Triçiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brāhmanas addicted to Sacrifices poured on their sacred fires with due rites. With a second mouth he began

to eat all the food (that was offered in Sacrifices). With his third mouth he began to drink up the energy of all the deities with Indra at their head. Beholding him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the deities then, with Indra in their company, proceeded to the Grandsire Brahman. Arrived at his presence, they addressed him and said,—All the Soma that is duly offered in the sacrifices performed everywhere is being drink by Viçwarupa. We no longer obtain our shares. The Asuras are being aggrandised, while we are being weakened! It behooveth thee, therefore, to ordain what is for our good!—After the deities ceased, the Grandsire replied,—The great Rishi Dadhichi of Bhrigu's race is now engaged in performing severe austerities. Go, ye deities, unto him and solicit a boon from him. Do ye so arrange that he may cast off his body! With his bones let a new weapon be created called the Thunder-bolt!—Thus instructed by the Grandsire, the deities proceeded to that place where the holy Rishi Dadhichi was engaged in his austerities. The deities with Indra at their head addressed the sage, saying,—O holy one, your austerities, we hope, are being well performed and uninterrupted!—Unto them the sage Dadhichi said,—Welcome to all of you! Tell me what I should do for you! I shall certainly do what you will say!—They then told him,—It behoveth thee to cast off thy body for benefiting all the worlds!—Thus solicited, the sage Dadhichi, who was a great Yogin and who regarded happiness and misery in the same light, without being at all cheerless, concentrated his Soul by his Yoga power and cast off his body. When his Soul left its temporary tenement of clay, Dhātri, taking his bones, created an irresistible weapon called the Thunder-bolt. With the Thunder-bolt thus created of the bones of a Brāhmana, which was impenetrable by other weapons and irresistible and pervaded by the energy of Vishnu, Indra struck Viçwarupa the son of Tashtri. Having slain the son of Tashtri thus, Indra severed the head from the body. From the lifeless body, however, of Viçwarupa, when it was pressed, the energy that was still residing in it gave birth to a mighty

Asura of the name of Vritra. Vritra became the foe of Indra, but Indra slew him also with the Thunder-bolt. In consequence of the sin being thus doubled of Brāhmanicide, Indra became inspired with a great fear and as the consequence thereof he had to abandon the sovereignty of heaven. He entered a cool lotus-stalk that grew in the Mānasa lake. In consequence of the Yoga attribute of Animā, he became very minute and entered the fibres of that lotus stalk.* When the lord of the three worlds, the husband of Cachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became lordless. The attributes of Rajas and Tamas assailed the deities. The Mantras uttered by the great Rishis lost all efficacy. Rākshasas appeared everywhere. The Vedas were about to disappear. The inhabitants of all the worlds, destitute of a king, lost their strength and began to fall an easy prey to Rākshasas and other evil Beings. Then the deities and the Rishis, uniting together, made Nahusha, the son of Ayush, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of blazing effulgence, which had the virtue of despoiling every creature of energy. Thus equipt Nahusha continued to rule heaven. The three worlds were restored to their normal condition. The inhabitants of the universe once more became happy and cheerful. Nahusha then said,—Everything that Indra used to enjoy is before me. Only, his spouse Cachi is not by!—Having said this, Nahusha proceeded to where Cachi was and, addressing her, said,—O blessed lady, I have become the lord of the deities! Do thou accept me!—Unto him Cachi replied, saying,—Thou art, by nature, wedded to righteousness of behaviour. Thou belongest, again, to the race of Shoma. It behooveth thee not to assail another person's wife!—Nahusha, thus addressed by her, said,—The position of Indra is now being occupied by me. I deserve to enjoy the dominions and all the precious

* By practising Yoga one acquires certain superhuman powers. These are called 'Yogaiçwaryya'. They include Animā, by which one can become very minute; Laghimā, by which one can become very gross; &c.—T.

possessions of Indra. In desiring to enjoy thee there can be no sin. Thou wert Indra's and, therefore, should be mine!—Cachi then said unto him,—I am observing a vow that has not yet been completed. After performing the final ablutions I shall come to thee within a few days!—Extracting this promise from Indra's spouse, Nahusha left her presence. Meanwhile Cachi, afflicted with pain and grief, anxious to find her lord and assailed by her fear of Nahusha, proceeded to Vrihaspati (the chief priest of the celestials). At the first sight Vrihaspati understood her to be penetrated by anxiety. He immediately had recourse to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,—Equipt with penances and the merit that will be thine in consequence of this vow that thou art observing, do thou invoke the boon-giving goddess Upaçruti! Invoked by thee, she will appear and show thee where thy husband is dwelling!—While in the observance of that very austere vow, she invoked with the aid of proper Mantras the boon-giving goddess Upaçruti. Invoked by Caçhi, the goddess presented herself before her and said,—I am here at thy bidding! Invoked by thee I have come! What cherished wish of thine shall I accomplish?—Bowing unto her with a bend of the head, Cachi said,—O blessed lady, it behooveth thee to show me where my husband is! Thou art Truth! Thou art Ritā!—Thus addressed, the goddess Upaçruti took her to the lake Mānasa. Arrived there, she pointed out to Cachi her lord Indra residing within the fibres of a lotus-stalk. Beholding his spouse pale and emaciated, Indra became exceedingly anxious. And the lord of heaven said unto himself,—Alas, great is the sorrow that has overtaken me! I have fallen off from the position that is mine! This my spouse, afflicted with grief on my account, finds out my lost self and comes to me here!—Having reflected in this strain, Indra addressed his dear spouse and said,—In what condition art thou now?—She answered him,—Nahusha invites me to make me his wife. I have obtained a respite from him, having fixed the

time when I am to go to him !—Unto her Indra then said,—Go and say unto Nahusha that he should come to thee on a vehicle never used before, *viz.*, one unto which some Rishis should be harnessed, and ariving at thine in that state he should wed thee ! Indra has many kinds of vehicles that are all beautiful and charming. All these have borne thee. Nahusha, however, should come on such a vehicle that Indra himself had not possessed ! Thus counselled by her lord, Cachi left that spot with a joyous heart. Indra also once more entered the fibres of that lotus stalk. Beholding the Queen of Indra come back to heaven, Nahusha addressed her, saying,—The time thou hadst fixed is over !—Unto him Cachi said what Indra had directed her to say. Harnessing a number of great Rishis unto the vehicle he rode, Nahusha set out from his place for coming to where Cachi was living. The foremost of Rishis, *viz.*, Agastya, born within a jar, of the vital seed of Maitrāvaruna, beheld those foremost of Rishis insulted by Nahusha in that way. Him Nahusha struck with his foot. Unto him, Agastya said,—Wretch, as thou hast betaken thyself to a highly improper act, do thou fall down on the Earth ! Be transformed into a snake and do thou continue to live in that form as long as the Earth and her hills continue !—As soon as these words were uttered by the great Rishi, Nahusha fell down from that vehicle. The three worlds once more became masterless. The deities and the Rishis then united together and proceeded to where Vishnu was and appealed to him for bringing about the restoration of Indra. Approaching him, they said,—O holy one, it behooveth thee to rescue Indra who is overwhelmed by the sin of Brāhmanicide !—The boon-giving Vishnu replied unto them, saying,—Let Cakra perform a Horse-sacrifice in honor of Vishnu. He will then be restored to his former position !—The deities and the Rishis began to search for Indra, but when they could not find him they went to Cachi and said unto her,—O blessed lady, go unto Indra and bring him here !—Requested by them, Cachi once more proceeded to the lake Mānasa. Indra, rising from the lake, came to Vrihaspati. The celestial priest Vrihaspati then made arrangements for a great Horse-sacri-

fice, substituting a black antelope for a good steed every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very steed (which was saved from slaughter) Vrihaspati led him to his own place. The lord of heaven was then adored with hymns by all the deities and the Rishis. He continued to rule in heaven, cleansed of the sin of Brāhmanicide which was divided into four portions and ordained to reside in woman, fire, trees, and kine. It was thus that Indra, strengthened by the energy of a Brāhmana, succeeded in slaying his foe (and when, as the result of that act of his, he had been overpowered by sin, it was the energy of another Brāhmana that rescued him). It was thus that Indra once more regained his position.

"'In days of yore, while the great Rishi Bharadwāja was saying his prayers by the side of the celestial Gangā, one of the three feet of Vishnu, when he assumed his three-footed form, reached that spot.* Beholding that strange sight, Bharadwāja assailed Vishnu with a handful of water, upon which Vishnu's bosom received a mark (called Sreevatsa).† Cursed by that foremost of Rishis, *viz.*, Bhrigu, Agni was obliged to become a devourer of all things.[57] Once on a time, Aditi, the mother of the deities, cooked some food for her sons. She thought that, eating that food and strengthened by it, the deities would succeed in slaying the Asuras. After the food had been cooked, Vudha (the presiding deity of the luminary known by that name), having completed the observance of an austere vow, presented himself before Aditi and said unto her,—Give me alms!—Aditi, though thus solicited for good, gave him none, thinking that no one should

* The river Gangā has three currents. One flows through heaven; one is visible on the Earth, and a third flows through the nether regions. Persons of the regenerate classes, when saying their morning, midday, or evening prayers, have to touch water often. What is meant, therefore, by 'Bharadwāja touching the water' is that Bharadwāja was saying his prayers. Vishnu assumed his three-footed form for beguiling Vali of the sovereignty of the universe. With one foot he covered the Earth, with another he covered the firmament. There was no space left for placing his third foot upon.—T.

† The 'Sreevatsa' is a beautiful whirl on Vishnu's bosom.—T.

eat of the food she had cooked before her sons, the deities, had first taken it. Incensed at the conduct of Aditi who thus refused to give him alms, Vudha, who was Brahma's self through the austere vow he had completed, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is for that reason that Vivaswat, the deity who is adored in Crāddhas, coming out of the womb of Aditi, came to be called by the name of Mārtanda.[68] The Prajāpati Daksha became the father of sixty daughters. Amongst them, three and ten were bestowed by him upon Kaçyapa; ten upon Dharma; ten upon Manu; and seven and twenty upon Shoma. Although all the seven and twenty that were called Nakshatras and bestowed upon Shoma were equal in respect of beauty and accomplishments, yet Shoma became more attached to one, *viz.*, Rohini, than the rest. The rest of his spouses, filled with jealousy, leaving him, repaired to their sire and informed him of this conduct of their husband, saying,—O holy one, although all of us are equal in point of beauty, yet our husband Shoma is exclusively attached to our sister Rohini!—Incensed at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying, that thenceforth the disease phthisis should assail his son-in-law and dwell in him. Through this curse of Daksha, phthisis assailed the puissant Shoma and entered into his body. Assailed by phthisis in this way, Shoma came to Daksha. The latter addressed him, saying,—I have cursed thee because of thy unequal behaviour towards thy wives. The Rishi then said unto Shoma,—Thou art being reduced by the disease phthisis that has assailed thee. There is a sacred water called Hiranyasarah in the Western ocean. Repairing to that sacred water, do thou bathe there!—Counselled by the Rishi, Shoma proceeded thither. Arrived at Hiranyasarah, Shoma bathed in that sacred water. Performing his oblations, he cleansed himself from his sin. And because that sacred water was illumined (ābhāsita) by Shoma, there-

fore was it from that day called by the name of *Prabhāsa.* In consequence, however, of the curse denounced upon him in days of old by Daksha, Shoma, to this day, begins to wane from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to wax till the night of full moon. The brightness also of the lunar disc from that time received a stain, for the body of Shoma, since then, has come to present certain dark spots. In fact, the splendid disc of the moon has, from that day, come to exhibit the mark of a hare.[59] Once on a time, a Rishi of the name of Sthulaçiras was engaged in practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities, a pure breeze, charged with all kinds of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was undergoing, and living as he did upon air alone to the exclusion of every kind of food, he became highly gratified in consequence of that delicious breeze which blew around him. While he was thus gratified with the delicious breeze that fanned him, the trees around him, (moved by jealousy), put forth their flowers for making a display and extorting his praise. Displeased at this conduct of the trees because it was dictated by jealousy, the Rishi cursed them, saying,—Henceforth, ye shall not be able to put forth your flowers at all times![60]—In days of yore, for doing good to the world, Nārāyana took birth as the great Rishi Vadavāmukha. While engaged in practising severe austerities on the breast of Meru, he summoned the Ocean to his presence. The Ocean, however, disobeyed his summons. Incensed at this, the Rishi, with the heat of his body, solidified the waters of the Ocean and caused them to become as saltish in taste as the human sweat. The Rishi further said,—Thy waters shall henceforth cease to be drinkable. Only when the Equine-head, roving within thee, will drink thy waters, they will be as sweet as honey!—It is for this curse that the waters of the Ocean to this day are saltish to the taste and are drunk by no one else than the Equine-head.*[61] The

* The Hindu scriptures mention that there is an Equine-head of

daughter, named Umā, of the Himavat mountains, was desired by Rudra in marriage. (After Himavat had promised the hand of Umā to Mahādeva, the great Rishi Bhrigu, approaching Himavat, addressed him, saying,—Give this daughter of thine unto me in marriage!—Himavat replied unto him, saying,—Rudra is the bridegroom already selected by me for my daughter!—Angry at this reply, Bhrigu said,—Since thou refusest my suit for the hand of thy daughter and insultest me thus, thou shalt no longer abound with jewels and gems!—To this day, in consequence of the Rishi's words, the mountains of Himavat have not any jewels and gems. Even such is the glory of the Brāhmanas.[62] It is through the favor of the Brāhmanas that the Kshatriyas are able to possess the eternal and undeteriorating Earth as their wife and enjoy her. The power of the Brāhmanas, again, is made up of Agni and Shoma. The universe is upheld by that power and, therefore, is upheld by Agni and Shoma united together.[63] It is said that Surya and Chandramas are the eyes of Nārāyana. The rays of Surya constitute my eyes. Each of them, *viz.*, the Sun and the Moon, invigorate and warm the universe respectively.[64] And because of the Sun and the Moon thus warming and invigorating the universe, they have come to be regarded as the *Harsha* (joy) of the universe. It is in consequence of these acts of Agni and Shoma that uphold the universe that I have come to be called by the name of Hrishikeça, O son of Pāndu! Indeed, I am the boon-giving Içāna the Creator of the universe.*[65]

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vast proportions which roves through the seas. Blazing fires constantly issue from its mouth and these drink up the sea-water. It always makes a roaring noise. It is called Vadavā-mukha. The fire issuing from it is called Vadavānala. The waters of the Ocean are like clarified butter. The Equine-head drinks them up as the sacrificial fire drinks the libations of clarified butter poured upon it. The origin of the Vadavā fire is sometimes ascribed to the wrath of Urva, a Rishi of the race of Jamadagni. Hence it is sometimes called Aurvya-fire.—T.

* The etymology of the word 'Hrishikeça' is thus explained. Agni and Shoma are called by the name of 'Hrishi' in the dual number. He is called 'Hrishikeça' who has those two for his keça or hair. Elsewhere, the word is explained as the 'Içā' or lord of 'Hrishika'.—T.

Through virtue of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the (principal) share of the offerings made in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I am called by the name of Hari.[66] I am the substantial abode of all creatures and am regarded by persons conversant with the scriptures to be identical with Truth or Nectar. I am, for this reason, called by learned Brāhmanas by the name of Ritadhāma (abode of Truth or Nectar).[67] When in days of yore the Earth became submerged in the waters and lost to the view, I found her out and raised her from the depths of the Ocean. For this reason the deities adored me by the name of Govinda.[68] Cipivishta is a name. The word Cipi indicates a person that has no hair on his body. He who pervades all things in the form of Cipi is known by the name of *Çipivishta.*[69] The Rishi Yāshka, with tranquil soul, in many a sacrifice invoked me by the name Cipivishta. It is for this reason that I came to bear this secret name.[70] Yāshka of great intelligence, having adored me by the name of Cipivishta, succeeded in restoring the Niruktas which had disappeared from the surface of the Earth and sunk into the nether regions.[71] I was never born. I never take birth. Nor shall I ever be born. I am the Kshetrajna of all creatures. Hence am I called by the name of Aja (unborn).*[72] I have never uttered anything base or anything that is obscene. The divine Saraswati who is Truth's self, who is the daughter of Brahman and is otherwise called by the name of Ritā, represents my speech and always dwells in my tongue.[73] The existent and the non-existent have been merged by me in my Soul. The Rishis dwelling in Pushkara which is regarded as the abode of Brahman called me by the name of Truth.[74] I have never swerved from the attribute of Sattwa, and know that the attribute of Sattwa has flowed from me. In this birth also of mine, O Dhananjaya, my ancient attribute of Sattwa has

* I am the Soul of all creatures, and, therefore, unborn, the Soul being Eternal, Unbeginning and Unending. Hence am I called the Unborn.—T.

not left me so that in even this life, establishing myself on Sattwa, I set myself to acts without ever wishing for their fruits. Cleansed of all sins as I am through the attribute of Sattwa which is my nature, I can be beheld by the aid of that knowledge only which arises from adoption of the attribute of Sattwa. I am reckoned also among those that are wedded to that attribute. For these reasons am I known by the name of Sāttwata.*[75-76] I till the Earth, assuming the form of a large plough-share of black iron. And because my complexion is black, therefore am I called by the name of Krishna.[77] I have united the Earth with Water, Space with Mind, and Wind with Light. Therefore am I called Vaikuntha.†[78] The cessation of separate conscious existence by identification with Supreme Brahma is the highest attribute or condition for a living agent to attain. And since I have never swerved from that attribute or condition, I am, therefore, called by the name of Achyuta.‡[79] The Earth and the Firmament are known to extend in all directions. And because I uphold them both, therefore am I called by the name of Adhokshaja.[80] Persons conversant with the Vedas and employed in interpreting the words used in those scriptures adore me in sacrifices by calling upon me by the same name.[81] In days of yore, the great Rishis, while engaged in

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* The race in which Krishna took birth was known by the name of Sāttwata. All these etymologies are, of course, exceedingly fanciful. Not that the etymologies do not correspond with the rules of Sanskrit Grammar, but then they are not accepted by lexicographers. The fact is that each root in Sanskrit has a variety of meanings.—T.

† This Verse refers to 'Panchikarana'. The fact is, Earth, Water, Light, Wind, and Space are the five primal elements. Each of these is divided into five portions and the portions so arrived at are then united or mingled together for forming the different substances of the universe, the proportions in which they are mingled being unequal.—T.

‡ 'Achyuta' has been variously rendered into English. Its true sense is here explained. 'Unswerving' is the meaning. He who never swerves (from his highest nature or Brahma) is Achyuta. Hence, ordinarily, immutable or undeteriorating is the rendering that I have adopted.—T.

practising severe austerities, said,—No one else in the universe, than the puissant Nārāyana, is capable of being called by the name of Adhokshaja.[82] Clarified butter which sustains the lives of all creatures in the universe constitutes my effulgence. It is for this reason that Brāhmanas conversant with the Vedas and possessed of concentrated souls call me by the name of Ghritārchis.*[83] There are three well-known constituent elements of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are upheld by these three, and when these three become weakened, living creatures also become weakened. It is for this reason that all persons conversant with the scriptures bearing on the science of Life call me by the name of Tridhātu.†[84-85] The holy Dharma is known among all creatures by the name of Vrisha, O Bhārata! Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka.[86] The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha. It is for this reason that that lord of all creatures, *viz.*, Kaçyapa, the common sire of the deities and the Asuras, called me by the name Vrishākapi.[87] The deities and the Asuras have never been able to ascertain my beginning, my middle, or my end. It is for this reason that I am sung as Anādi, Amadhya, Ananta. I am the Supreme Lord, endued with puissance, and I am the eternal witness of the universe (beholding as I do its successive creations and destructions).[88] I always hear words that are pure and holy, O Dhananjaya, and never catch anything that is sinful. Hence am I called by the name of Cuchiçravas.[89] Assuming, in days of old, the form

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* Clarified butter is the great sustainer of the universe, for the libations poured on the sacrificial fire uphold the deities, and the deities, thus upheld, pour rain which causes crops and other food to grow, upon which, of course, the universe of living creatures lives.—T.

† The constituent elements, called 'Dhātu', of the body, are, of course, Bile, Phlegm, and Wind. They are due to acts because birth itself is due to acts. There can be no birth without a body and no body without these three. Hence, these three have their origin in previous acts unexhausted by enjoyment or endurance.—T.

of a boar with a single tusk, O enhancer of the joys of others, I raised the submerged Earth from the bottom of the ocean. From this reason am I called by the name of Ekaçringa.[90] While I assumed the form of a mighty boar for this purpose, I had three humps on my back. Indeed, in consequence of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped).[91] Those who are conversant with the science propounded by Kapila call the Supreme Soul by the name of Virincha. That Virincha is otherwise called the great Prajāpati (or Brahman). Verily, I am identical with Him called Virincha in consequence of my imparting animation to all living creatures, for I am the Creator of the universe.[92] The preceptors of Sānkhya philosophy, possessed of certainty of conclusions (regarding all topics), call me the eternal Kapila staying in the midst of the solar disc with but Knowledge for my companion.*[93] On Earth I am known to be identical with Him who has been sung in the Vedic verses as the effulgent Hiranyagarbha and who is always worshipped by Yogins.[94] I am regarded as the embodied form of the Rich Veda consisting of one and twenty thousand verses. Persons conversant with the Vedas also call me the embodiment of the Sāmans of a thousand branches. Even thus do learned Brāhmanas that are my devoted worshippers and that are few in number sing me in the Āranyakas.†[95] In the Adhyaryus I am sung as the Yajur-Veda of six and fifty and eight and seven and thirty branches.‡[96] Learned Brāhmanas conversant with the Atharvans regard me as identical with the Atharvans consisting of five Kalpas and all the Krityas.$[97] All the subdivisions that

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* Nārāyana is said to always dwell in the midst of 'Savitri-mandala'. The solar disc represents eternal effulgence, or Milton's 'flaming mount' at which even the highest angels cannot gaze.—T.

† 'Durlabhāh, may also mean 'not easily attainable': *i. e.*, they that are my devoted worshippers are as unattainable as I myself. People cannot readily obtain *their* grace as they cannot mine.—T.

‡ The Yajur-Veda consists, according to this calculation, of one hundred and one branches.—T.

$ The 'Krityas' are acts of incantation, performed with the aid of Atharvan Mantras. They are of great efficacy. Brāhmanas conversant

exist of the different Vedas in respect of branches, and all the verses that compose those branches, and all the vowels that occur in those verses, and all the rules in respect of pronunciation, know, O Dhananjaya, are my work![98] O Pārtha, He that rises (at the beginning of Creation from the ocean of milk at the earnest invocation of Brahman and all the deities) and who gives diverse boons unto the diverse deities, is none else than myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplemental portions of the Vedas.[99] Following the path pointed out by Vāmadeva, the high-souled Rishi Pānchāla, through my grace, obtained from that eternal Being the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Gālava, born in the Vābhravya race, having attained to high ascetic success and obtained a boon from Nārāyana, compiled the rules in respect of the division of syllables and words and those about emphasis and accent in utterance, and shone as the first scholar who became conversant with those two subjects. Kundarika and king Brahmadatta of great energy,*[100-101] repeatedly thinking of the sorrow that attends birth and death, attained to that prosperity which is acquired by persons devoted to Yoga, in course of seven births, in consequence of my favour.[102] In days of yore, O Pārtha, I was, for some reason, born as the son of Dharma, O chief of Kuru's race, and in consequence of such birth of mine I was celebrated under the name of Dharmaja.[103] I took birth in two forms, *viz.*, as Nara and Nārāyana. Riding on the vehicle that helps towards the performance of scriptural and other duties, I practised, in those two forms, undying austerities on the breast

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with the Atharvans are competent, with the aid of 'Krityas' to alter the laws of Nature and confound the very universe.—T.

* 'The path pointed out by Vāma' is the path of Dhyāna or contemplation. 'Vāma' is Mahādeva or Rudra. 'Pānchāla' is Gālava of the 'Vābhravya race'. The Burdwan translator makes a mess of these Verses. He represents Gālava as belonging to the Kundarika race. The fact is, as the Commentator explains, that 'Kundarika' is a name derived from that of the Gotra or race to which the person belonged. Pānchāla is the same person as Gālava of the Vābhravya race.—T.

of Gandhamādana.*[104] At that time the great sacrifice of Daksha took place. Daksha, however, in that sacrifice of his, refused to give a share unto Rudra, O Bhārata, of the sacrificial offerings.[105] Urged by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a dart whose flames blazed up every moment.[106] That dart, having consumed all the preparations of Daksha's sacrifice, came with great force towards us (Nara and Nārāyana) at the retreat of Vadari.[107] With great violence that dart then fell upon the chest of Nārāyana. Assailed by the energy of that dart, the hair on the head of Nārāyana became green. In fact, in consequence of this change in the hue of my hair I came to be called by the name of Munjakeça.†[108] Driven off by an exclamation of *Hun* which Nārāyana uttered, the dart, its energy being lost, returned to Cankara's hands.[109] At this, Rudra became highly angry and as the result thereof he rushed towards the Rishis Nara and Nārāyana endued with the puissance of severe austerities.[110] Nārāyana then seized the rushing Rudra with his hand by the throat. Seized by Nārāyana, the lord of the universe, Rudra's throat changed color and became dark. From that time Rudra came to be called by the name of Citikantha.[111] Meanwhile Nara, for the purpose of destroying Rudra, took up a blade of grass and inspired it with Mantras. The blade of grass, thus inspired, was converted into a mighty battle-axe.[112] Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. In consequence of that weapon thus breaking into pieces, I came to be called by the name of Khandaparaçu.‡'[113]

"Arjuna said,—'In that battle capable of bringing about

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* Elsewhere it is said that Nārāyana took birth in Dharma's house in four forms named Nara, Nārāyana, Krishna, and Hari. 'Dharmayānam samārudau' means 'riding on the Dharma-car', *i. e.*, endued with bodies with which to perform all the scriptural duties.—T.

† 'Munja' literally means green, or a grass of a particular kind.—T.

‡ Nara and Nārāyana were the same person. Hence, Nara's weapon having broken into pieces, Nārāyana came to be called by this name. Elsewhere it is explained that Mahādeva is called 'Khandaparaçu' in consequence of his having parted with his 'paraçu' unto Rāma of Bhrigu's race.—T.

the destruction of the three worlds, who obtained the victory, O Janārddana, do thou tell me this !'[114]

"The blessed and holy one said,—'When Rudra and Nārāyana became thus engaged in battle, all the universe became suddenly filled with anxiety.[115] The deity of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the aid of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of cleansed souls.[116] The attributes of Rajas and Tamas possessed the deities. The Earth trembled. The vault of the firmament seemed to divide in twain.[117] All the luminaries became deprived of their splendour. The Creator, Brahman, himself fell from his seat. The Ocean itself became dry. The mountains of Himavat became riven.[118] When such dire omens appeared everywhere, O son of Pāndu, Brahman, surrounded by all the deities and the high-souled Rishis,[119] soon arrived at that spot where the battle was raging. The four-faced Brahman, capable of being understood with the aid of only the Niruktas, joined his hands and addressing Rudra, said,[120]—Let good happen to the three worlds. Throw down thy weapons, O lord of the universe, from desire of benefiting the universe.[121] That which is indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which transcends all pairs of opposites, and is inactive,[122] has, chosing to be displayed, been pleased to assume this one blessed form, (for though double, the two but represent the same form). This Nara and Nārāyana (the displayed forms of Supreme Brahma) have taken birth in the race of Dharma.[123] The foremost of all deities, these two are observers of the highest vows and endued with the severest penances. Through some reason best known to Him I myself have sprung from the attribute of His Grace.[124] Eternal as thou art, for thou hast ever existed since all the past creations, thou too hast sprung from His Wrath. With myself then, these deities, and all the great Rishis,[125] do thou adore this displayed form of Brahma and let peace be unto all the worlds without any delay !—Thus addressed by Brahman, Rudra forthwith cast off the fire of his wrath,[126]

and set himself to gratify the illustrious and puissant Nārāyana. Indeed, he soon placed himself at the disposal of the adorable, boon-giving, and puissant Nārāyana.[127] That boon-giving deity, who hath his wrath and the senses under control, became soon gratified and reconciled with Rudra.[128] Well-adored by the Rishis, by Brahman, and by all the deities, the great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Içāna and said these words:[129]—He that knows thee knows me. He that follows thee follows me! There is no difference between thee and me. Do thou never think otherwise![130] The mark made by thy lance on my chest will from this day assume the form of a beautiful whirl, and the mark of my hand on thy throat will also assume a beautiful shape in consequence of which thou shalt, from this day, be called by the name of Creekantha![131]

"The blessed and holy one* continued,—'Having mutually caused such marks on each other's person, the two Rishis Nara and Nārāyana thus made friends with Rudra,[132] and dismissing the deities, once more set themselves to the practice of penances with a tranquil souls. I have thus told thee, O son of Prithā, how in that battle which took place in days of yore between Rudra and Nārāyana, the latter got the victory.[133] I have also told thee the many secret names by which Nārāyana is called, and what the significations, O Bhārata, are of those names, which, as I have told thee, the Rishis have bestowed upon the great God.[134] In this way, O son of Kunti, assuming diverse forms do I rove at will through the Earth, the region of Brahman himself, and that other high and eternal region of felicity called Goloka.[135] Protected by me in the great battle, thou hast won a great victory.[136] That Being whom, at the time of all thy battles, thou beheldst stalking in thy van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kapardin.[137] He is otherwise known by the name of Kāla† and should be known as one that has

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* *I. e.*, he that was speaking to Arjuna.—T.

† 'Kāla is literally Time or Eternity. It frequently means, how-

sprung from my wrath. Those foes whom thou hast slain were all, in the first instance, slain by him.*[138] Do thou bend thy head unto that god of gods, that lord of Umā, endued with immeasurable puissance. With concentrated soul, do thou bend thy head unto that illustrious Lord of the universe, that indestructible deity, otherwise called by the name of Hari![139] He is none else than that deity who, I have repeatedly said unto thee, has sprung from my wrath. Thou hast before this, heard, O Dhananjaya, of the puissance and energy that reside in him!' "[140]

Section CCCXLIV.

Caunaka said,—O Sauti, excellent is this narrative which thou hast recited. Verily, these ascetics, having heard it, have all been filled with wonder![1] It is said, O Sauti, that a discourse that has Nārāyana for its topic is more fruitful of merit than sojourns unto all the sacred retreats and ablutions performed in all the sacred waters on the Earth.[2] Having listened to this discourse of thine that has Nārāyana for its topic, that is sacred and capable of cleansing one of every sin, all of us have certainly become holy.[3] Adored of all the worlds, that illustrious and foremost of deities is incapable of being beheld by the deities with Brahman numbering among them and all the Rishis.[4] That Nārada was able to obtain a sight of Nārāyana, otherwise called Hari, was due, O son of Suta, to the especial grace of that divine and puissant Lord![5] When, however, the celestial Rishi Nārada had succeeded in obtaining a sight of the Supreme Lord of the universe as displayed or residing in the form of Aniruddha, why did he again proceed so quickly (to the retreat of Vadari on the breast of Himavat) for beholding those two foremost of deities, *viz.*, Nara and Nārāyana? Do you, O Sauti, tell us the reason of such conduct on the part of Nārada![6]

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ever, death or destruction, or he that brings about death or destruction.—T.

* The sense is that Arjuna was only the ostensible instrument.—T.

.. Sauti said,—During the continuance of his (snake-) Sacrifice, Janamejaya, the royal son of Parikshit, availing himself of an interval in the sacrificial rites, and when all the learned Brāhmanas were resting, O Caunaka,[7] that king of kings, addressed the grand-father of his grand-father, *viz.*, the Island-born Rishi Krishna, otherwise called Vyāsa, that ocean of Vedic lore, that foremost of ascetics endued with puissance, and said these words.[8]

Janamejaya said,—"After the celestial Rishi Nārada had returned from White-Island, reflecting, as he came, on the words spoken to him by the holy Nārāyana, what, indeed, did that great ascetic next do?[9] Arrived at the retreat known by the name of Vadari on the breast of the Himavat mountains, and seeing the two Rishis Nara and Nārāyana who were engaged in severe austerities at that spot, how long did Nārada dwell there and what were the topics of conversation between him and the two Rishis?[10] This discourse on Nārāyana, that is really an ocean of knowledge, has been raised by thy intelligent self by churning that vast history called Bhārata which consists of a hundred thousand Verses![11] As butter is raised from curds, sandal-wood from the mountains of Malaya, the Āranyakas from the Vedas, and Amrita from all the medicinal herbs,[12] after the same manner, O ocean of austerities, hath this discourse that is like Amrita and that has Nārāyana for its object, been raised by thee, O Brāhmana, from diverse histories and Purānas existing in the world![13] Nārāyana is the Supreme Lord. Illustrious and endued with great puissance, He is the soul of all creatures. Indeed, O foremost of regenerate ones, the energy of Nārāyana is irresistible![14] Into Nārāyana, at the end of the Kalpa, enter all the deities having Brahman for their foremost, all the Rishis with the Gandharvas, and all things mobile and immobile![15] I think, therefore, that there is nothing holier on earth or in heaven and nothing higher than Nārāyana. A sojourn unto all the sacred retreats on Earth, and ablutions performed in all the sacred waters, are not productive of as much merit as a discourse that has Nārāyana for its topic. Having listened to this discourse from the

beginning,—this discourse on Hari, the lord of the universe, that destroys all sins, we feel that we have been cleansed of all our sins and sanctified entirely. Nothing wonderful was accomplished by my ancestor Dhananjaya whose was the victory in the great battle on Kurukshetra, for it should be remembered that he had Vāsudeva for his ally. I think that that person could have nothing unattainable in the three-worlds,[16-19] who had for his ally Vishnu himself, that great Lord of the universe! Exceedingly fortunate and commendable were those ancestors of mine,[20] since they had Janārddana himself for looking after their temporal and spiritual prosperity. Adored of all the worlds, the holy Nārāyana is capable of being beheld with the aid of austerities alone.[21] They, however, succeeded in beholding Nārāyana adorned with the beautiful whirl on his chest. More fortunate than my ancestors was the celestial Rishi Nārada the son of Prameshthi.[22] Indeed, I think that Nārada, who trandscends all destruction, was endued with an energy that was not little, for repairing to White-Island he had succeeded in beholding the person of Hari.[23] Indeed, it is evident that the sight he had obtained of the Supreme Lord was due to only the grace of that Being. Fortunate was Nārada inasmuch as he had succeeded in beholding Nārāyana as existing in the form of Aniruddha.[24] Having beheld Nārāyana in that form, why did Nārada hasten once more to the retreat of Vadari for the purpose of beholding Nara and Nārāyana! What was the reason, O ascetic, of this step taken by Nārada?[25] How long also did Nārada the son of Prameshthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Nārāyana, live there, and what conversation had he with them? What did those two high-souled and foremost of Rishis say unto him? It behooveth thee to say all this unto me!"[26-28]

Vaiçampāyana said,*—"Salutations unto the holy Vyāsa

* The questions of Janamejaya, it would seem, were addressed to Vyāsa. All the editions, however, make Vaiçampāyana answer those questions.—T.

of immeasurable energy. Through his grace I shall recite this narrative having Nārāyana for its topic.[29] Arrived at White Island, Nārada beheld the immutable Hari. Leaving that spot he quickly proceeded, O king, to the mountains of Meru,[30] bearing in his mind those weighty words that the Supreme Lord had said unto him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had achieved.[31] And he said unto himself,—'How wonderful is it! The journey I have performed is a long one! Having proceeded to such a distance, I have come back safe and sound!' From the mountains of Meru he then proceeded towards Gandhamādana.[32] Traversing through the skies he quickly alighted upon that extensive retreat known by the name of Vadari. There he beheld those ancient deities, *viz.*, those two foremost of Rishis, (called Nara and Nārāyana), engaged in the practice of penances, observing high vows, and depending upon their own selves.[33] Both of those adorable persons bore on their chests the beautiful whirls called Creevatsa, and both had matted locks on their heads. And in consequence of the effulgence with which they illumined the world they seemed to transcend the very Sun in energy.[34] The palms of each bore the mark called the swan's foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms reached down to their knees.[35] Each of them had four 'Mushkas'.* Each of them had sixty teeth and four arms.† The voice of each was as deep as the roar of the clouds. Their faces were exceedingly handsome, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline.[36] The heads of those two deities were large and round, resembling open umbrellas. Possessed of these marks, they were certainly very superior persons in appearance.[37] Beholding them,

* It is difficult to say what this word means. *Vide* note at foot of page 745. I think with the Commentator that it means shoulder-joints.—T.

† The Bengal reading is 'ashta-bhujau'. The Bombay reading 'ashta-dangshtrau' does not seem to be correct. By accepting the Bengal reading, the word 'mushka' becomes clear.—T.

Nārada became filled with joy. He saluted them with reverence and was saluted by them in return. They received the celestial Rishi, saying 'Welcome', and made the ordinary enquiries. Beholding those two foremost of Beings, Nārada began to reflect within himself,[38]—'These two foremost of Rishis that are respected by all creatures seem to be very like, in appearance, unto those persons, adored of all beings, whom I have seen in White-Island!'[39]—Thinking in this way, he circumambulated them both and then sat down on the excellent seat made of Kuça grass that had been offered unto him.[40] After this, those two Rishis that were the abode of penances, of famous achievements, and of energy,—those ascetics that were endued with tranquillity of heart and self-restraint,—went through their morning rites.[41] They then, without anxious hearts, worshipped Nārada with water to wash his feet and the usual ingredients of the Arghya. Having finished their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wooden planks.*[42] When those two Rishis took their seats, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty in consequence of the sacred fires when libations of clarified butter are poured upon them.[43] Then Nārāyana, seeing Nārada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, addressed him, saying these words.[44]

"Nara and Nārāyana said,—'Hast thou seen in White Island the Supreme Soul, who is eternal and divine, and who is the high source whence we have sprung?'[45]

"Nārada said,—'I have seen that beautiful Being who is immutable and who has the universe for his form! In Him

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* 'Avyagrān' means 'with tranqul souls'. It is said that with most young men what occurs is that their hearts at first leave them when they see a respected guest arrived who is to be received with due honors. A little while after, they get back their hearts. In the Nara and Nārāyana, however, nothing of this kind happened when they saw Nārada first, although Nārada was one to whom their reverence was due.—T.

dwell all the worlds, and all the deities with the Rishis ![46] Even now I behold that Being in beholding you two that are eternal. Those marks and indications that characterise Hari himself of undisplayed form,[47] characterise you two that are endued with forms displayed before the senses.* Verily, I behold both of you by the side of that great God.[48] Dismissed by the Supreme Soul, I have today come hither.[49] In energy and fame and beauty, who else in the three worlds can equal Him than you two that have been born in the race of Dharma ?[50] He has told me the entire course of duties having reference to Kshetrajna. He has also told me of all those incarnations which he will, in the future, have in this world.[51] The inhabitants, of White Island whom I have seen, are all divested of the five senses that are owned by ordinary persons. All of them are of awakened souls, endued as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, *viz.*, the Supreme Lord of the universe. They are always engaged in worshiping that great Deity, and the latter always sports with them.[52] The holy and Supreme Soul is always fond of those that are devoted to him. He is fond also of the regenerate ones. Always fond of those that are devoted to Him, He sports with those worshippers of His.[53] Enjoyer of the universe, pervading everything, the illustrious Mādhava is ever affectionate towards his worshippers. He is the Actor ; he is the Cause ; and He is the Effect. He is endued with omnipotence and immeasurable splendour.[54] He is the Cause whence all things spring. He is the embodiment of all the scriptural ordinances. He is the embodiment of all the topics. He is possessed of great fame.[55] Uniting Himself with penances, He has illumined Himself with a splendour that is said to represent an energy that is higher than (what occurs in) White Island. Of soul cleansed by penances, He has ordained Peace and Tranquillity in the three worlds.[56] With such an auspicious understanding, he is engaged in the observance of a very superior vow which is the embodiment of holiness.

* Nara and Nārāyana are the displayed forms of the undisplayed Hari.—T.

That realm where he resides, engaged in the austerest penances, the Sun warms not and Shoma does not adorn. There the wind blows not.[57] Having constructed an altar measuring eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East.[58] Reciting the Vedas with their branches, he is engaged in practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahman, by the Rishis, by Paçupati himself, by the rest of the principal deities, by the Daityas, the Dānavas, and the Rākshasas, all reach the feet of that great deity.[59-61] Whatever rites and religious acts are performed by persons whose souls are entirely devoted to him, are all received by that great Deity on his head.[62] No one is dearer to him in the three worlds than those persons that are awakened and possessed of high souls. Dearer even than those persons is one that is entirely devoted to him.[63] Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said unto me. I shall henceforth reside with you two, devoted to Nārāyana in the form of Aniruddha.' "[64]

Section CCCXLV.

"Nara and Nārāyana said,—'Deserving art thou of the highest praise, and highly favored hast thou been, since thou hast beheld the puissant Nārāyana himself (in the form of Aniruddha)! None else, not even Brahman himself who has sprung from the primal lotus, has been able to behold him.[1] That foremost of Purushas, endued with puissance and holiness, is of unmanifest origin and incapable of being seen. These words that we say unto thee are very true, O Nārada![2] There exists no one in the universe that is dearer to him than one that adores him with devotion. It is for this, O best of regenerate ones, that he showed himself unto thee![3] No one can repair to that realm where the Supreme Soul is engaged in the observance of penances, except we two, O

foremost of regenerate persons.[4] In consequence of that spot being adorned by Him, its splendour resembles the effulgence of a thousand Suns collected together.*[5] From that illustrious Being, O Brāhmana, from Him who is the origin of the Creator of the universe, O foremost of all persons endued with forgiveness, springs the attribute of forgiveness which attaches to the Earth.†[6] It is from that illustrious Being whose attributes are for the good of all beings, that *Rasa* (Taste) hath arisen. The attribute of Rasa attaches to the waters which are, again, liquid.[7] It is from Him that Heat or Light has arisen, having the attribute of Form or vision for its soul. It attaches itself to the Sun in consequence of which the Sun becomes able to shine and give heat.[8] It is from that illustrious and foremost of Beings that Touch also has arisen. It is attached to the Wind, in consequence of which the Wind moves about in the world producing the sensation of Touch.[9] It is from that puissant Lord of the entire universe that Sound has arisen. It attaches to Space, which, in consequence thereof, exists uncovered and unconfined.[10] It is from that illustrious Being that Mind, which pervades all Beings, has arisen. It attaches to Chandramas, in consequence of which Chandramas has come to be invested with the attribute of displaying all the things.[11] That spot where the divine Nārāyana, that eater of the libations and other offerings made in sacrifices resides with Knowledge alone for his companion, has, in the Vedas, been called by the name of the productive cause of all things known as *Sat*.'‡[12] The path that is theirs, O foremost

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* Cf. Milton's description of the mount of God. The highest angels are not competent to bear its effulgence, being obliged to cover their eyes with their wings in looking at it.—T.

† 'Prithivi' or Earth is said to be 'sarvamsahā.' 'As forgiving as the Earth' is a common form of expression in almost every Indian dialect.—T.

‡ By 'Sat' is meant all existent things. The correlative word is 'Asat' or non-existent. Hence, aught and naught are the nearest approaches to these words. There are many secondary significations, however, of these two words. 'Sat,' for example, indicates effects or all gross objects; and 'asat' indicates causes, &c.—T.

of regenerate persons, that are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and felicity.[13] Surya, who is the dispeller of the darkness of all the worlds, is said to be the door (through which the Emancipate must pass). Entering Surya, the bodies of such persons become consumed by his fire. They then become invisible for after that they cannot be seen by anybody at any time.[14] Reduced into invisible atoms, they then enter into Nārāyana (who resides in the centre of Suryya). Passing out from him also, they enter into the form of Aniruddha.[15] Losing all physical attributes altogether and transformed into Mind alone, they then enter into Pradyumna. Passing out of Pradyumna, those foremost of regenerate persons, including both those that are conversant with Sānkhya philosophy and those that are devoted to the Supreme deity, then enter Sankarshana who is otherwise called Jiva. After this, divested of the three primal attributes of Sattwa, Rajas, and Tamas, those foremost of regenerate beings quickly enter the Supreme Soul otherwise called Kshetrajna and which itself transcends the three primal attributes. Know that Vāsudeva is He called Kshetrajna. Verily shouldst thou know that that Vāsudeva is the abode or original refuge of all things in the universe.[16-18] Only they whose minds are concentrated, who are observant of all kinds of restraint, whose senses are controlled, and who are devoted with their whole souls, succeed in entering Vāsudeva.[19] We two, O foremost of regenerate ones, have taken birth in the house of Dharma. Residing in this delightful and spacious retreat, we are undergoing the austerest penances.[20] We are thus employed, O regenerate one, moved by the desire of benefiting those manifestations of the Supreme Deity, dear to all the celestials, that will occur in the three worlds (for achieving diverse feats that are incapable of being achieved by any other Being).[21] In accordance, one after another, with such ordinances as are uncommon and as apply to us two only, O best of regenerate persons, we are duly observing all excellent and high vows fraught with the austerest penances.[22] Thou, O celestial Rishi endued with wealth of penances, wert beheld

by us in White Island when thou wert there. Having met with Nārāyana, thou hast formed a particular resolution.[23] In the three worlds consisting of mobile and immobile Beings, there is nothing that is unknown to us. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed thee!'"[24]

Vaiçampāyana continued,—"Having heard these words of Nara and Nārāyana both of whom were engaged in the practice of the austerest penances, the celestial Rishi Nārada joined his hands in reverence and became entirely devoted to Nārāyana.[25] He employed his time in mentally reciting, with due observances, innumerable sacred Mantras that are approved by Nārāyana. Worshipping the Supreme Deity Nārāyana, and adoring those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious Rishi Nārada, endued with great energy, continued to reside, thus employed, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Nārāyana, for a thousand years as measured by the standard of the celestials."[26-27]

SECTION CCCXLVI.

Vaiçampāyana said,—"On one occasion, while residing in the retreat of Nara and Nārāyana, Nārada the son of Prameshthi, having duly accomplished the rites and observances in honor of the deities, set himself to perform thereafter the rites in honor of the Pitris.[1] Beholding him thus prepared, the eldest son of Dharma, *viz.*, the puissant Nārāyana, addressed him, saying.—'Whom art thou worshipping, O foremost of regenerate persons, by these rites and observances in connection with the deities and the Pitris? O foremost of all persons endued with intelligence, tell me this, agreeably to the scriptures. What is this that thou art doing? What also are the fruits desired by thee of those rites thou hast addrest thyself in performing?'[2-3]

"Nārada said,—'Thou saidst unto me on a former occasion that rites and observances in honor of the deities should be accomplished. Thou saidst that the rites in honor of the

deities constitute the highest sacrifice and are equivalent to the worship of the eternal and Supreme Soul.[4] Instructed by that teaching, I always sacrifice in honor of the eternal and immutable Vishnu through these rites that I perform in worshipping the deities. It is from that Supreme Deity that Brahman, the Grandsire of all the worlds, took his rise in days of yore.[5] That Brahman, otherwise called Prameshthi, filled with cheerfulness, caused my sire (Daksha) to start into being. I was the son of Brahman, created before all others, by a fiat of his will (although I had to take birth afterwards as the son of Daksha through a curse of that Rishi).[6] O righteous and illustrious one, I am performing these rites in honor of the Pitris for the sake of Nārāyana and agreeably to those ordinances that have been laid down by himself. The illustrious Nārāyana is the father, mother, and grandfather (of all creatures).[7] In all sacrifices performed in honor of the Pitris, it is that Lord of the universe who is adored and worshipped. On one occasion, the deities, who were sires, taught their children the Crutis.[8] Having lost their knowledge of the Crutis, the sires had to acquire it again from those sons unto whom they had communicated it. In consequence of this incident, the sons, who had thus to communicate the Mantras unto their sires, acquired the status of sires (and the sire, for having obtained the Mantras from their sons, acquired the status of sons).*[9] Without doubt, what the deities did on that occasion is well known to you two. Sons and sires (on that occasion) had thus to worship each other.[10] Having first spread some blades of Kuça grass, the deities and the Pitris (who were their children) placed

* The story is that once on a time the deities, on the eve of going out on a campaign against the Asuras, communicated the Vedas unto their children, Agnishātta and others. In consequence, however, of the length of time for which they were occupied on the field, they forgot their Vedas. Returning to heaven, they had actually to re-acquire them from their own children and disciples. The Scriptures declare that the preceptor is ever the sire, and the disciple is the son. Difference of age would not disturb the relationship. A youth of sixteen might thus be the father of an octogenarian. With Brāhmanas, reverence is due to knowledge, not age.—T.

three *Pindas* thereon and in this way worshipped each other. I wish to know, however, the reason why the Pitris in days of yore acquired the name of *Pindas*.'[11]

"Nara and Nārāyana said,—'The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, assuming the form of a gigantic boar, raised her up (with his mighty tusk).[12] Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, set himself to do what was necessary for the world and its denizens.[13] When the Sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the puissant Lord, suddenly shaking off three balls of mud from his tusk,[14] placed them upon the Earth, O Nārada, having previously spread thereon certain blades of grass. The puissant Vishnu dedicated those balls of mud unto his own self, according to the rites laid down in the eternal ordinance.[15] Regarding the three balls of mud that the puissant Lord had shaken off from his tusks as Pindas, he then, with sesame seeds of oily kernel that arose from the heat of his own body,[16] himself performed the rite of dedication, sitting with face turned towards the East. That foremost of deities then, impelled by the desire of establishing rules of conduct for the denizens of the three worlds, said these words :[17]—

"'Vrishākapi said,—I am the Creator of the worlds. I am resolved to create those that are to be called Pitris.—Saying these words, he began to think of those high ordinances that should regulate the rites to be gone through in honor of the Pitris.[18] While thus engaged, he saw that the three balls of mud, shaken off his tusk, had fallen towards the South. He then said unto himself,—These balls, shaken off my tusk, have fallen on the Earth towards the southern direction of her surface ! Led by this, I declare that these should be known henceforth by the name of Pitris.[19] Let these three that are of no particular shape, and that are only round, come to be regarded as Pitris in the world ! Even thus do I create the eternal Pitris ![20] I am the father, the grandfather, and the great grandfather, and I should be

regarded as residing in these three Pindas![21] There is no one that is superior to me. Who is there whom I myself may worship or adore with rites? Who, again, is my sire in the universe? I myself am my grand-father.[22] I am, indeed, the Grandsire and the Sire. I am the one cause (of all the universe)!—Having said these words, that God of gods, *viz.*, He called Vrishākapi,[23] offered those Pindas, O learned Brāhmana, on the breast of the Varāha mountains, with elaborate rites. By those rites He worshipped His own self, and having finished the worship, disappeared there and then.[24] Hence have the Pitris come to be called by the name of Pinda. Even this is the foundation of the designation. Agreeably to the words uttered by Vrishākapi on that occasion, the Pitris receive the worship offered by all.[25] They who perform sacrifices in honor of and adore the Pitris, the deities, the preceptor or other reverend senior, guests arrived at the house, kine, superior Brāhmanas, the goddess Earth, and their mothers,[26] in thought, word, and deed, are said to adore and sacrifice unto Vishnu himself. Pervading the bodies of all existent creatures, the illustrious Lord is the Soul of all things.[27] Unmoved by happiness or misery, His attitude towards all is equal. Endued with greatness, and of great soul, Nārāyana has been said to be the soul of all things in the universe."[28]

Section CCCXLVII.

Vaiçampāyana said,—'Having heard these words of Nara and Nārāyana, the Rishi Nārada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he devoted himself to Nārāyana.[1] Having resided for a full thousand years in the retreat of Nara and Nārāyana, having beheld the immutable Hari, and heard the excellent discourse having Nārāyana for its topic, the celestial Rishi repaired to his own retreat on the breast of Himavat.[2] Those foremost of ascetics, *viz.*, Nara and Nārāyana, however, continued to reside in their delightful retreat of Vadari, engaged in the practice of the severest austerities.[3] Thou

art born in the race of the Pāndavas. Thou art of immeasurable energy. O perpetuater of the race of the Pāndavas, having listened to this discourse on Nārāyana from the beginning, thou hast certainly been cleansed of all thy sins and thy soul has been sanctified ![4] His is neither this world nor the world hereafter, O best of kings, who hates instead of loving and reverencing the immutable Hari ![5] The ancestors of that person who hates Nārāyana, who is the foremost of deities, and is otherwise called Hari, sink into hell for eternity.[6] O tiger among men, Vishnu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate one's own self.[7] He who is our preceptor, *viz.*, the Rishi Vyāsa, the son of Gandhavati, has himself recited this discourse unto us on the glory of Nārāyana, that glory which is the highest and which is immutable. I heard it from him and have recited it to thee exactly as I heard it, O sinless one.[8] This cult, with its mysteries and its abstract of details, was obtained by Nārada, O king, from that Lord of the universe, *viz.*, Nārāyana himself.[9] Even such are the particulars of this great cult. I have, before this, O foremost of kings, explained it to thee in the Hari-Gitā, with a brief reference to its ordinances.*[10] Know that the Island-born Krishna, otherwise called Vyāsa, is Nārāyana on Earth. Who else than he, O tiger among kings, could compile such a treatise as the Mahābhārata ? Who else than that puissant Rishi could discourse upon the diverse kinds of duties and cults for the observance and adoption of men ?[11] Thou hast resolved upon performing a great sacrifice. Let that sacrifice of thine proceed as determined by thee ! Having listened to the diverse kinds of duties and cults, let thy Horse-sacrifice go on !"[12]

Sauti continued,—That best of kings, having heard this great discourse, began all those rites that are laid down in the ordinance, for the completion of his great sacrifice.[13] Questioned by thee, O Caunaka, I have duly recited to thee

* The 'Hari-Gitā' is the 'Bhagavadgitā.' It is sometimes called also 'Nārāyanagitā.'—T.

and all these Rishis that are denizens of the Naimisha forest, that great discourse having Nārāyana for its topic.[14] Formerly Nārada had recited it to my preceptor in the hearing of many Rishis and the sons of Pāndu and in the presence of Krishna and Bhishma also.*[15] The Supreme deity Nārāyana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of vast proportions. He is the receptacle of the Crutis and of the attribute of humility. He is the great receptacle of all those ordinances that should be practised for attaining to tranquillity of heart, as also of all those that go by the name of Yama. He is always accompanied by the foremost of regenerate persons. Let that great deity be thy refuge![16] Hari ever does what is agreeable and beneficial to the denizens of heaven. He is always the slayer of such Asuras (as become troublesome to the three worlds). He is the receptacle of penances. He is possessed of great fame. He is the slayer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are attained to by persons acquainted with and observant of scriptural and other duties. He dispels the fears of all persons. He takes the foremost of those offerings that are dedicated in sacrifices. He is thy refuge and protection.[17] He is endued with attributes. He is freed from attributes. He is endued with a quadruple form. He shares the merits arising from the dedication of tanks and the observance of similar religious rites. Unvanquished and possessed of great might, it is He that always ordains the end, approachable by the Soul alone, of Rishis of righteous deeds.[18] He is the witness of the worlds. He is unborn. He is the one ancient Purusha. Endued with the complexion of the Sun, He is the Supreme Lord, and He is the refuge of all. Do all of you bow your heads unto Him since He who sprang from the waters (*viz.*, Nārāyana himself) bends his head unto

* It is not clear who is the 'Guru' referred to in this Verse. The Commentator thinks that it is Vrihaspati the preceptor of the celestials. The celestial preceptor never came to the Pāndavas. It is probable that either Vyāsa or Vaiçampāyana is meant.—T.

Him.*[19] He is the origin of the universe. He is that Being who is called Amrita. He is minute. He is the refuge upon whom all things depend. He is the one Being to whom the attribute of immutability attaches. The Sānkhyas and Yogins, of restrained souls, hold Him who is eternal in their understandings.[20]

SECTION CCCXLVIII.

Janamejaya said,—"I have heard from thee the glory of the divine and Supreme Soul. I have heard also of the birth of the Supreme Deity in the house of Dharma, in the form of Nara and Nārāyana.[1] I have also heard from thee the origin of the Pinda from the mighty Boar (which form the supreme Deity had assumed for raising the submerged Earth). I have heard from thee about those deities and Rishis that were ordained for the religion of Pravritti and of those that were ordained for the religion of Nivritti.[2] Thou hast also, O regenerate one, discoursed to us on other topics. Thou hast said also unto us of that vast form, with the Equine head,[3] of Vishnu, that eater of the libations and other offerings made in sacrifices,—the form, *viz.*, that appeared in the great ocean on the North-East. That form was beheld by the illustrious Brahman otherwise known by the name of Parameshthi.[4] What, however, were the exact features, and what the energy, the like of which among all great objects had never appeared before, of that form which Hari, the upholder of the universe, displayed on that occasion?[5] What did Brahman do, O ascetic, after having seen that foremost of deities, him whose like had never been seen before, him who was of immeasurable energy, him who had the Equine head, and him who was Sacredness itself?[6] O regenerate one, this doubt hath arisen in our mind about this ancient subject of knowledge. O thou of foremost intelligence, for what reason did the supreme Deity assume that form and

* In these Verses, it is to Vāsudeva that the speaker is referring. 'The witness of the worlds' means that he has witnessed innumerable Creations and Destructions and will witness them through eternity.—T.

display himself in it unto Brahman?"[7] Thou hast certainly sanctified us by discoursing unto us on these diverse sacred subjects!*[8]

Sauti said,—I shall recite to thee that ancient history, which is perfectly consistent with the Vedas, and which the illustrious Vaiçampāyana recited unto the son of Parikshit on the occasion of the great Snake-sacrifice.[9] Having heard the account of the mighty form of Vishnu, that was equipt with the horse-head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaiçampāyana.[10]

Janamejaya said,—"Tell me, O best of men, for what reason did Hari appear in that mighty form equipt with a horse-head and which Brahman, the Creator, beheld on the shores of the great northern Ocean on the occasion referred to by yourself?[11]

Vaiçampāyana said,—"All existent objects, O king, in this world, are the result of a combination of the five primal elements, a combination due to the intelligence of the Supreme Lord.[12] The puissant Nārāyana, endued with infinity, is the Supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons. Divested of attributes, he is again possessed of them.[13] Listen now, O best of kings, to me as I narrate to thee how the Destruction is brought about of all things. At first, the element of Earth becomes merged in Water and nothing then is seen save one vast expanse of Water on all sides.[14] Water then merges into Light, and Light into Wind. Wind then merges into Space, and Space, in its turn, merges into Mind.[15] Mind merges into the Manifest (otherwise called Consciousness or Ego). The Manifest merges

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* This speech is really that of Caunaka. Some incorret texts represent it as the speech of Janamejaya. The following speech is that of Sauti, though the texts alluded to above make it that of Vaiçampāyana. It is true in this speech the vocative 'Brahman' occurs, but we may easily take it as a slip of the pen. K. P. Singha makes the correction. The Burdwan translator, without perceiving the absurdity, adheres to the incorrect text.—T.

into the Unmanifest (or Prakriti). The Unmanifest (or Prakriti) merges into Purusha (Jivātman) and Purusha merges into the Supreme Soul (or Brahma).[16] Then Darkness spreads over the face of the universe, and nothing can be perceived. From that primal Darkness arises Brahma (endued with the principle of Creation). Darkness is primeval and fraught with immortality.[17] Brahma that arises from primeval Darkness develops (by its own potency) into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Divested of sex, it is called otherwise by the name of *Pradhāna* (Supreme or Primary).[18] That is also known by the name of Manifest, or the combination of the triple attribute, O best of kings! He exists with Knowledge alone for his companion. That illustrious and puissant Being is otherwise called by the name of Viçwaksena or Hari.[19] Yielding to Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of diversified phenomena and fraught with immeasurable attributes.[20] While engaged in thinking of Creation, he recollects his own high attributes. From this springs the four-faced Brahman representing the Consciousness of Aniruddha.[21] The illustrious Brahman, otherwise called Hiranyagarbha, is the Grandsire of all the worlds. Endued with eyes like lotus petals, he takes birth within the Lotus that springs from (the navel of) Aniruddha.[22] Seated on that Lotus, the illustrious, puissant, and eternal Brahman of wonderful aspect saw that the waters were on all sides.[23] Adopting the attribute of Sattwa, Brahman, otherwise called Parameshthi, then commenced to create the universe. In the primeval Lotus that was endued with the effulgence of the Sun, two drops of water had been cast by Nārāyana that were fraught with great merit. The illustrious Nārāyana, without beginning and without end, and transcending destruction, cast his eyes on those two drops of water.[24-25] One of those two drops of water, of very beautiful and bright form, looked like a drop of honey. From that drop sprang, at the command of Nārāyana, a Daitya of the name of Madhu made up of the attribute of

Tamas. The other drop of water within the Lotus was very hard. From it sprang the Daitya Kaitabha made up of the attribute of Rajas.[26] Endued thus with the attributes of Tamas and Rajas, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that vast primeval Lotus.[27] They beheld within it Brahman of immeasurable effulgence, engaged in creating the four Vedas, each endued with the most delightful form.[28] Those two foremost of Asuras, possessed of bodies, beholding the four Vedas, suddenly seized them in the very sight of their Creator.[29] The two mighty Dānavas, having seized the eternal Vedas, quickly dived into the ocean of waters which they saw and proceeded to its bottom.[30] Seeing the Vedas forcibly taken away from him, Brahman became filled with grief. Robbed of the Vedas in this way, Brahman then addressed the Supreme Lord in these words.[31]

"Brahman said,—'The Vedas are my great eyes! The Vedas are my great strength! The Vedas are my great refuge! The Vedas are my high Brahma![32] All the Vedas, however, have been forcibly taken away from me by the two Dānavas! Deprived of the Vedas, the worlds I have created have become enveloped in darkness![33] Without the Vedas (beside me), how shall I succeed in causing my excellent Creation to start into existence? Alas, great is the grief I suffer in consequence of the loss of the Vedas (through such agency)![34] My heart is very much pained. It has become the abode of a great sorrow. Who is there that will rescue me from this ocean of grief in which I am sunk for the loss I have endured? Who is there that will bring me the Vedas I have lost? Who is there that will take compassion on me?[35]—While Brahman was uttering these words, O best of kings, the resolution suddenly arose in his mind, O foremost of intelligent persons, for hymning the praises of Hari in these words. The puissant Brahman then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honor of Nārāyana.[36]

"Brahman said,—'I bow to thee, O heart of Brahman! I bow to thee that hast been born before me! Thou art the

origin of the universe ! Thou art the foremost of all abodes. Thou, O puissant one, art the ocean of Yoga with all its branches ![37] Thou art the Creator of both what is Manifest and what is Unmanifest ! Thou treadest along the path whose auspiciousness is of inconceivable extent ! Thou art the consumer of the universe ! Thou art the inner Soul of all creatures ! Thou art without any origin ![38] Thou art the refuge of the universe ! Thou art self-born, for origin thou hast none that is not thyself ! As regards myself, I have sprung from thy Cheerfulness. From thee have I derived my birth. My first birth from thee, which is regarded sacred by all regenerate persons, was due to a fiat of thy will. My second birth in days of yore was from thy eyes.[39-40] Through thy Grace, my third birth was from thy speech. My fourth birth, O puissant Lord, was from thy ears.[41] My fifth birth, excellent in all respects, was from thy nose, O Lord ! My sixth birth was, through thee, from an egg.[42] This is my seventh birth. It has occurred, O Lord, within this Lotus. At each Creation I take birth from thee as thy son, O thou that art divested of the three attributes ![43] Indeed, O lotus-eyed one, I take birth as thy eldest son, made up of Sattwa the foremost of three attributes. Thou art endued with that nature which is Supreme. Thou springest from thyself ![44] I have been created by thee. The Vedas are my eyes. Hence, I transcend Time itself. Those Vedas, which constitute my eyes, have been taken away from me. I have, therefore, become blind ! Do thou awake from this Yoga-sleep ! Give me back my eyes ! I am dear to thee and thou art dear to me !'[45] Thus praised by Brahman, the illustrious Purusha, with face turned towards every side, then shook off his slumber, resolved to recover the Vedas (from the Daityas that had forcibly snatched them away). Applying his Yoga-puissance, he assumed a second form.[46] His body, equipt with an excellent nose, became as bright as the Moon. He assumed an equine head of great effulgence, that head which was the abode of the Vedas.[47] The firmament, with all its luminaries and constellations, became the crown of his head. His locks of hair were long and flowing, and had the

splendour of the rays of the Sun.[48] The regions above and below became his two ears. The Earth became his forehead. The two rivers Gangā and Saraswati became his two hips. The two oceans became his two eye-brows.[49] The Sun and the Moon became his two eyes. The twilight became his nose. The syllable Om became his memory and intelligence. The lightning became his tongue.[50] The Soma-drinking Pitris became, it is said, his teeth. The two regions of felicity, *viz.*, Goloka and Brahmaloka, became his upper and lower lips. The terrible night that succeeds universal destruction, and that transcends the three attributes, became his neck.[51] Having assumed this form endued with the equine head and having diverse things for its diverse limbs, the Lord of the universe disappeared then and there, and proceeded to the nether regions.[52] Having reached those regions, he set himself to high Yoga. Adopting a voice regulated by the rules of the science called Cikshā, he began to loudly utter Vedic Mantras.[53] His pronunciation was distinct and reverberated through the air, and was sweet in every respect. The sound of his voice filled the nether region from end to end. Endued with the properties of all the elements, it was productive of great benefits.[54] The two Asuras, making an appointment with the Vedas in respect of the time when they would come back to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds appeared to come.[55] Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas.[56] Returning to where Brahman was staying, he gave the Vedas unto him. Having restored the Vedas unto Brahman, the Supreme Lord once more returned to his own nature.[57] The Supreme Lord also established his form with the equine head in the Noth-Eastern region of the great ocean. Having (in this way) established him who was the abode of the Vedas, he once more became the equine-headed form that he was.*[58] The two Dānavas Madhu and

* It is difficult to settle the reading of this Verse. The Bengal

Kaitabha, not finding the person from whom those sounds proceeded, quickly came back to that spot. They cast their eyes around but beheld that the spot on which they had thrown the Vedas was empty.[59] Those two foremost of mighty Beings, adopting great speed of motion, rose from the nether region.[60] Returning to where the primeval Lotus was that had given them birth, they saw the puissant Being, the original Creator, staying in the form of Aniruddha of fair complexion and endued with a splendour resembling that of the Moon.[61] Of immeasurable prowess, he was under the influence of Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself.[62] Possessed of great effulgence and endued with the attribute of stainless Sattwa, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to emit flames of fire for the resplendence attaching to it.[63] Beholding the Lord thus lying, the two foremost of Dānavas roared out a loud laugh. Endued with the attributes of Rajas and Tamas, they said,[64]—'This is that Being of white complexion. He is now lying asleep. Without doubt, this one has brought the Vedas away from the nether region.[65] Whose is he? Who is he? Why is he thus asleep on the hood of a snake?'—Uttering these words, the two Dānavas awakened Hari from his Yoga-slumber.[66] The foremost of Beings, (*viz.*, Nārāyana), thus awakened, understood that the two Dānavas intended to have an encounter with him in battle. Beholding the two foremost of Asuras prepared to do battle with him, he also set his mind to gratify that desire of theirs.[67] Thereupon an encounter took place between those two on one side and Nārāyana on the other. The Asuras Madhu and Kaitabha were embodiments of the attributes of Rajas and Tamas. Nārāyana slew them both for gratifying Brahman. He thence came to be called by the name of Madhusudana (slayer of Madhu).[68] Having compassed the destruction of the two

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texts have 'ālayah,' the Bombay edition has 'ālayam'. At any rate, Verse 58 seems to contradict the previous Verse. If after restoring the Vedas to Brahman, Nārāyana returned to his own nature, where would his form be that had the horse-head?—T.

Asuras and restored the Vedas to Brahman, the Supreme Being dispelled the grief of Brahman.[69] Aided then by Hari and assisted by the Vedas, Brahman created all the worlds with their mobile and immobile creatures.[70] After this, Hari, granting unto the Grandsire intelligence of the foremost order relating to the Creation, disappeared there and then for going to the place he had come from.[71] It was thus that Nārāyana, having assumed the form equipt with the horse-head, slew the two Dānavas Madhu and Kaitabha, (and disappeared from the sight of Brahman). Once more, however, he assumed the same form for the sake of causing the religion of Pravritti to flow in the universe.[72]

"Thus did the blessed Hari assume in days of old that grand form having the equine head. This, of all his forms, endued with puissance, is celebrated as the most ancient.[73] That person who frequently listens or mentally recites this history of the assumption by Nārāyana of the form equipt with the equine head, will never forget his Vedic or other lore.[74] Having adored with the austerest penances the illustrious deity with the equine head, the Rishi Pānchāla (otherwise known as Gālava) acquired the science of *Krama* by proceeding along the path pointed out by the deity (Rudra).*[75] I have thus recited to thee, O king, the old story of Hayaçiras, consistent with the Vedas, about which thou hadst asked me.[76] Whatever forms the Supreme Deity desires to assume with a view to the ordering of the affairs of the universe, he assumes immediately by exercise of his own inherent powers.[77] The Supreme Deity, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The puissant Hari is Yoga. He is the embodiment of the Sānkhya

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* Both the Vernacular translators give ridiculous Versions of this Verse. K. P. Singha takes Pānchāla to be a king and understands the Verse to mean that king Pānchāla got back his kingdom through the grace of Nārāyana. The Burdwan translator errs as usual, by taking *krama* to imply 'gati' or end. The fact is, this Verse repeats what has been already said in Verses 100 to 102 of Section 343 *ante*. *Krama* means the science by whose aid the words used in the Vedas are separated from each other.—T.

philosophy. He is that foremost Brahma of which we hear.[78] Truth has Nārāyana for its refuge. Rita has Nārāyana for its soul. The religion of Nivritti, in which there is no return, has Nārāyana for its high abode.[79] The other religion which has Pravritti for its basis, has equally Nārāyana for its soul. The foremost of all the attributes that belong to the element of Earth is scent. Scent has Nārāyana for its soul.[80] The attributes of Water, O king, are called the Tastes (of the various kinds). These Tastes have Nārāyana for their soul. The foremost attribute of Light is form. Form also has Nārāyana for its soul.[81] Touch, which is the attribute of Wind, is also said to have Nārāyana for its soul. Sound, which is an attribute of Wind, has like the others Nārāyana for its soul.[82] Mind also, which is the attribute of the Unmanifest (Prakriti), has Nārāyana for its soul. Time which is computed by the motion of the celestial luminaries has similarly Nārāyana for its soul.[83] The presiding deities of Fame, of Beauty, and of Prosperity, have the same Supreme Deity for their soul. Both the Sānkhya philosophy and Yoga have Nārāyana for their soul.[84] The Supreme Being is the cause of all this, as Purusha. He is, again, the cause of everything, as Pradhāna (or Prakriti).[85] He is the basis on which all things rest. He is the doer or agent, and He is the cause of that variety that is witnessed in the universe. He is the diverse kinds of energy that act in the universe. Fifthly, he is that all-controlling invisible influence of which people speak.[86] Those employed in investigating the several topics of enquiry with the aid of such reasons as are of wide application, regard Hari to be identical with the five reasons adverted to above and as the final refuge of all things.[87] Indeed, the puissant Nārāyana, endued with the highest Yoga puissance, is the one topic (of enquiry). The thoughts of the denizen of all the worlds including Brahman and the high-souled Rishis, of those that are Sānkhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul, are fully known to Keçava, but none of these can know what his thoughts are.[88-89] Whatever acts

are performed in honor of the gods or the Pitris, whatever gifts are made, whatever penances are performed,[90] have Vishnu for their refuge,—Vishnu that is established upon his owns supreme ordinances. He is named Vāsudeva because of his being the abode of all creatures.[91] He is immutable. He is Supreme. He is the foremost of Rishis. He is endued with the highest puissance. He is said to transcend the three attributes. As Time (which runs smoothly without any sign) assumes indications when it manifests itself in the form of successive seasons, even so He, though really divested of attributes, assumes attributes (for manifesting Himself).[92] Even they that are high-souled do not succeed in understanding his motions. Only those foremost of Rishis that have knowledge for their Souls, succeed in beholding in their hearts that Purusha who transcends all attributes."[93]

SECTION CCCXLIX.

Janamejaya said,—"The illustrious Hari becomes gracious unto them that are devoted to him with their whole souls. He accepts also all worship that is offered to Him agreeably to the ordinance.[1] Of those persons that have burnt off their fuel, and that are divested of both merit and demerit, thou hast spoken of the Knowledge they attain, as handed down from preceptor to preceptor, as the end they win.*[2] Such persons always attain to that end which is the fourth, *viz.*, the essence of the foremost of Purushas or Vāsudeva,† —through the three others. Those persons, however, that are devoted to Nārāyana with their whole souls at once attain to the highest end.‡[3] Without doubt, the religion of

* 'Those who have burnt off their fuel' means men that have freed themselves from desire. 'Pāram-paryyagati' means Knowledge as handed down from preceptor to preceptor.—T.

† Vāsudeva is called the Fourth because below Him is Sankarshana, Pradyumna, and Aniruddha.—T.

‡ What is stated in these two Verses is the difference between the ends of those that rely on Knowledge, and those that are devoted to Nārāyana with their whole souls. The former attain to Vāsudeva, it

Devotion seems to be superior (to that of Knowledge) and is very dear to Nārāyana. These, without going through the three successive stages (of Aniruddha, Pradyumna, and Sankarshana), at once attain to the immutable Hari.[4] The end that is attained by Brahmanas, who, attending to due observances, study the Vedas with the Upanishads according to the rules laid down for regulating such study, and by those that adopt the religion of Yatis,[5] is inferior, I think, to that attained by persons devoted to Hari with their whole souls. Who first promulgated this religion of Devotion? Was it some deity or some Rishi that declared it?[6] What are the practices of those that are said to be devoted with their whole souls? When did those practices begin? I have doubts on these topics. Do thou remove those doubts. Great is my curiosity to hear thee explain the several points!*"[7]

Vaiçampāyana said,—"When the diverse divisions of the Pāndava and the Kuru armies were drawn up in array for the battle and when Arjuna became cheerless, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to thee the words of the holy one. The religion preached by the holy one on that occasion is difficult of comprehension. Men of uncleansed souls cannot apprehend it at all.[8-9] Having created this religion in days of yore, *viz.*, in the Krita age, in perfect accordance with the Sāmans, it is borne, O king, by the Supreme Lord, *viz.*,

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is true, but then they have to pass gradually through the three others one after another, *viz.*, Aniruddha, Pradyumna, and Sankarshana. The latter, however, at once attain to Vāsudeva. It is curious to note how the Burdwan translator, with the Commentary before him and from which he quotes, misunderstands the second Verse completely. K. P. Singha's Version also is not clear though not incorrect.—T.

* The word 'Ekāntin' is explained by the Commentator to mean a 'nishkāma' worshipper, *i. e.*, one who adores the Supreme Deity without the expectation of any fruit whatever. There can be no error, however, in rendering it as 'one devoted with his whole soul'. Such devotion verily implies 'nishkāma' worship.—T.

Nārāyana, himself.[10] This very subject was proposed by the highly blessed Pārtha to Nārada (for the latter's discourse) in the midst of the Rishis and in the presence of Krishna and Bhishma.[11] My preceptor, *viz.*, the Island-born Krishna heard what Nārada said. Receiving it from the celestial Rishis, O best of kings, my preceptor imparted it to me in exactly the same way in which he had obtained it from the celestial Rishi. I shall now recite it to thee, O monarch, in the same way as it has been received from Nārada. Listen, therefore, to me.[12] In that Kalpa when the Creator Brahman, O king, took his birth in the mind of Nārāyana and issued from the latter's mouth, Nārāyana himself [13] performed, O Bhārata, his Daiva and Paitra rites in accordance with this religion. Those Rishis that subsist upon the froth of water then obtained it from Nārāyana.[14] From the froth-eating Rishis, this religion was obtained by those Rishis that go by the name of Vaikhānasas. From the Vaikhānasas Shoma got it. Afterwards, it disappeared from the universe.[15] After the second birth of Brahman, *viz.*, when he sprang from the eyes of Nārāyana, O king, the Grandsire (that is, Brahman) then received this religion from Shoma.[16] Having received it thus, Brahman imparted this religion, which has Nārāyana for its soul, unto Rudra. In the Krita age of that ancient Kalpa, Rudra, devoted to Yoga, O monarch,[17] communicated it to all those Rishis that are known by the name of Vālikhilyas. Through the illusion of Nārāyana, it once more disappeared from the universe.[18] In the third birth of Brahman which was due to the speech of Nārāyana, this religion once more sprang up, O king, from Nārāyana himself.[19] Then a Rishi of the name of Suparna obtained it from that foremost of Beings.[20] The Rishi Suparna used to recite this excellent religion, this foremost of cults, three times during the day. In consequence of this, it came to be called by the name of Trisauparna in the world.[21] This religion has been referred to in the Rigveda. The duties it inculcates are exceedingly difficult of observance. From the Rishi Suparna, this eternal religion was obtained, O foremost of men, by the

god of wind, that sustainer of the lives of all creatures in the universe. The god of wind communicated it unto such Rishis as subsist upon what remains of sacrificial offerings after feeding guests and others.[22-23] From those Rishis this excellent religion was obtained by the great Ocean. It once more disappeared from the universe and became merged into Nārāyana.[24] In the next birth of the high-souled Brahman when he sprang from the ear of Nārāyana, listen, O chief of men, to what happened in that Kalpa.[25] The illustrious Nārāyana, otherwise called Hari, when he resolved upon Creation, thought of a Being who would be puissant enough to create the universe.[26] While thinking of this, a Being sprang from his ears competent to create the universe. The Lord of all called him by the name of Brahman.[27] Addressing Brahman, the Supreme Nārāyana said unto him,—'Do thou, O son, create all kinds of creatures from thy mouth and feet. O thou of excellent vows, I shall do what will be beneficial for thee, for I shall impart to thee both energy and strength sufficient to render thee competent for this task.[28] Do thou receive also from me this excellent religion known by the name of Sāttwata. Aided by that religion do thou create the Krita age and ordain it duly![29]—Thus addressed, Brahman bowed his head unto the illustrious Harimedhas and received from him that foremost of all cults with all its mysteries and its abstract of details,[30] together with the Āranyakas,—that cult, *viz.*, which sprang from the mouth of Nārāyana. Nārāyana then instructed Brahman of immeasurable energy in that cult,[31] and addressing him, said,—Thou art the creator of the duties that are to be observed in the respective Yugas!—Having said this unto Brahman, Nārāyana disappeared and proceeded to that spot which is beyond the reach of Tamas, where the unmanifest resides, and which is known by the name of acts without desire of fruits.[32] After this, the boon-giving Brahman, the Grandsire of the worlds, created the different worlds with all their mobile and immobile creatures.[33] The age that first commenced was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattwa

existed, pervading the entire universe.*[34] With the aid of that primeval religion of righteousness, Brahman, the Creator of all the worlds, worshipped the Lord of all the deities, *viz.*, the puissant Nārāyana otherwise called Hari.[35] For the spread then of that religion and desirous of benefiting the worlds, Brahman then instructed that Manu who is known by the name of Swārochish in that cult.[36] Swārochish-Manu, that Lord of all the worlds, that foremost of all persons endued with puissance, then cheerfully imparted the knowledge of that cult to his own son, O king, who was known by the name of Cankhapada.[37] The son of Manu, *viz.*, Cankhapada, communicated the knowledge of that cult to his own son Suvarnābha who was the Regent of the cardinal and subsidiary points of the compass. When, upon the expiration of the Krita Yuga, the Tretā came, that cult once more disappeared from the world.[38] In a subsequent birth of Brahman, O best of kings, *viz.*, that which was derived from the nose of Nārāyana, O Bhārata, the illustrious and puissant Nārāyana or Hari with eyes like lotus petals, himself sang this religion in the presence of Brahman. Then the son of Brahman, created by a fiat of his will, *viz.*, Sanatkumāra, studied this cult.[39-40] From Sanatkumāra, the Prajāpati Virana, in the beginning of the Krita age, O tiger among Kurus, obtained this cult.[41] Virana having studied it in this way, taught it to the ascetic Raivya. Raivya, in his turn, imparted it to his son of pure soul, good vows, and great intelligence, *viz.*, Kukshi, that righteous Regent of the cardinal and subsidiary points of the compass. After this, that cult, born of the mouth of Nārāyana, once more disappeared from the world.[42-43] In the next birth of Brahman, *viz.*, that which he derived from an egg which sprang from Hari, this cult once more issued from the mouth of Nārāyana.[44] It was received by Brahman, O king, and practised duly in all its details by him. Brahman then communicated it, O monarch, to those Rishis that are known by the name of

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* *I. e.*, all creatures were righteous and compassionate. Of evil, there was nothing in that age.—T.

Varhishada.[45] From the Varhishadas it was obtained by a Brāhmana well-versed in the Sāma-Veda, and known by the name of Jeshthya. And because he was well-versed with the Sāmans, therefore was he known also by the name of Jeshthya-sāmavrata-Hari.*[46] From the Brāhmana known by the name of Jeshthya, this cult was obtained by a king of the name of Avikampana. After this, that cult, derived from the puissant Hari, once more disappeared fron the world.[47] During the seventh birth of Brahman due to the lotus, O king, that sprang from the navel of Nārāyana, this cult was once more declared by Nārāyana himself,[48] unto the Grandsire of pure soul, the Creator of all the worlds, in the beginning of this Kalpa. The Grandsire gave it in days of yore to Daksha (one of his sons created by a fiat of his will).[49] Daksha, in his turn, imparted it to the eldest of all the sons of his daughters, O monarch, *viz.*, Āditya, who is senior in age to Savitri. From Āditya, Vivaswat obtained it.[50] In the beginning of the Tretā Yuga, Vivaswat imparted the knowledge of this cult to Manu. Manu, for the protection and support of all the worlds, then gave it to his son Ikshāku.†[51] Promulgated by Ikshāku, that cult overspreads the whole world. When the universal destruction comes, it will once more return to Nārāyana and be merged in Him.[52] The religion which is followed and practised by the Yatis, has, O best of kings, been narrated to thee before this in the Harigitā, with all its ordinances in brief.[53] The celestial Rishi Nārada got it from that Lord of universe, *viz.*, Nārāyana himself, O king, with all its mysteries and abstract of details.[54] Thus, O monarch, this foremost of cults is primeval and eternal. Incapable of being comprehended with ease and exceedingly difficult of being practised, it is always upheld by persons wedded to the attribute of Sattwa.[55] It is by means of acts that are well-performed and accomplished with a full knowledge of duties,—acts, that is, in which there is nothing of injury to any creature,—that Hari the

* One of the foremost of Sāmans is called by the name of Jeshthya One conversant with the Jeshthya Sāman would have this name.—T.

† Ikshāku was the progenitor of the solar race of kings—T.

Supreme Lord became gratified.[56] Some persons adore Nārāyana as possessed of only one form, *viz.*, that of Aniruddha. Some adore Him as endued with two forms, *viz.*, that of Aniruddha and Pradyumna. Some adore Him as having three forms, *viz.*, Aniruddha, Pradyumna, and Sankarshana. A fourth class adore him as consisting of four forms, *viz.*, Aniruddha, Pradyumna, Shankarshana, and Vāsudeva.[67] Hari is Himself the Kshetrajna (Soul). He is without parts (being ever full). He is the Jiva in all creatures, transcending the five primal elements.[68] He is the Mind, O monarch, that directs and controls the five senses. Endued with the highest intelligence, He is the Ordainer of the universe, and the Creator thereof.[69] He is both active and inactive. He is both Cause and Effect. He is the one immutable Purusha, who sports as He likes, O king.[70] Thus have I recited to thee the religion of Devotion, O best of kings, incapable of being comprehended by persons of uncleansed souls but which I acquired through the grace of my preceptor.[71] Persons are very rare, O king, that are devoted to Nārāyana with their whole souls. If, O son of Kuru's race, the world had been full of such persons, that are full of universal compassion, that are endued with knowledge of the soul, and that are always employed in doing good to others, then the Krita age would have set in and all men would have betaken themselves to the accomplishment of acts without desire of fruit.[72-73] It was even in this way, O monarch, that that foremost of regenerate persons, *viz.*, the illustrious Vyāsa, my preceptor, fully conversant with all duties, discoursed unto king Yudhishthira the just on this religion of Devotion,[74] in the presence of many Rishis and in the hearing of Krishna and Bhishma. He had obtained it from the celestial Rishi Nārada endued with wealth of penances.[75] Those persons that are devoted to Nārāyana with their whole souls succeed in attaining to Nārāyana in the end, that highest of deities, identical with Brahma, pure in complexion, possessed of the effulgence of the moon, and endued with immutable."[76]

Janamejaya said,—"I see that those regenerate persons whose souls have been awakened practise diverse kinds of

duties. Why is it that other Brāhmanas do not practise those duties but betake themselves to the observance of other kinds of vows and rites ?"[67]

Vaiçampāyana said,—"Three kinds of disposition, O monarch, have been created in respect of all embodied creatures, *viz.*, that which relates to the attribute of Sattwa, that which relates to the attribute of Rajas, and lastly that which relates to the attribute of Tamas, O Bhārata ![68] As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who is wedded to the attribute of Sattwa, for, O tiger among men, it is certain that he will attain to Emancipation.[69] It is with the aid of this very attribute of Sattwa that one endued therewith succeeds in understanding the person that is conversant with Brahma. As regards Emancipation, it is entirely dependent upon Nārāyana. Hence it is that Emancipation is regarded as made up of the attribute of Sattwa.[70] By thinking of the foremost of Beings, the man that is devoted with his whole soul to Nārāyana, acquires great wisdom.[71] Those persons that are endued with wisdom, that have betaken themselves to the practices of Yatis and the religion of Emancipation,—those persons of quenched thirst,—always find that Hari favors them with the fruition of their desire.*[72] That man subject to birth (and death) upon whom Hari casts a kind eye should be known as endued with the attribute of Sattwa and devoted to the acquisition of Emancipation.[73] The religion followed by a person that is devoted with his whole soul to Nārāyana is regarded as similar or equal in merit to the system of the Sānkhyas.[74] By adopting that religion one attains to the highest end by attaining to Emancipation which has Nārāyana for its soul. That person upon whom Nārāyana looks with compassion succeeds in becoming awakened.†[75] No one, O king, can

* This desire, of course, relates to the acquisition of Emancipation. 'Yoga-kshema' literally means the acquisition of what is desired and the protection of what has been aquired.—T.

† 'Buddha' or 'Pratibuddha' literally implies 'awakened'. The sense, of course, is that such a person has succeeded in casting off all

become awakened through his own wishes. That nature which partakes of both Rajas and Tamas is said to be mixed.[76] Hari never casts a kind eye upon the person subject to birth (and death) that is endued with such a mixed nature and that has, on that account, the principle of Pravritti in him.[77] Only Brahman, the Grandsire of the worlds, looks upon the person that is subject to birth and death because of his mind being overwhelmed with the two inferior attributes of Rajas and Tamas.*[78] Without doubt, the deities and the Rishis are wedded to the attributes of Sattwa, O best of kings! But then they that are divested of that attribute in its subtile form are always regarded to be of mutable nature."†[79]

Janamejaya said,—"How can one that is fraught with the principle of change succeed in attaining to that foremost of Beings? Do tell me all this, which is, no doubt, known to thee! Do thou discourse to me also of Pravritti in due order!"[80]

Vaiçampāyana said,—"That which is the twentyfifth (in the enumeration of topics as made in the Sānkhya system) *viz.*, Jiva, when it becomes able to abstain entirely from acts, succeeds in attaining to the foremost of Beings which is exceedingly subtile, which is invested with the attribute of Sattwa (in its subtile form), and which is fraught with the esssences symbolised by the three letters of the alphabet (*viz.*, A, U, and M).[81] The Sānkhya system, the Āranyaka-

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impurities and desires. He has, as it were, been awakened from the slumber of ignorance or darkness.—T.

* Those that follow the religion of Pravritti acquire heaven, &c., through their merits. Merits, however, are exhaustible. They have, therefore, to fall down from heaven. The Creator Brahman casts his eye on men that follow Pravritti. The religion of Nivritti, however, leads to Emancipation. It is Nārāyana that looks upon men that betake to Nivritti.—T.

† What is stated here is this: the deities and Rishis are certainly endued with Sattwa. But then that Sattwa is of a gross form. Hence, they cannot attain to Emancipation. It is only that Sattwa which is of subtile form that leads to Emancipation. The deities, without being able to attain to Emancipation, remain in a state that is mutable or fraught with change.—T.

Veda, and the Pancharātra scriptures, are all one and the same and form parts of one whole. Even this is the religion of those that are devoted with their whole souls to Nārāyana,—the religion that has Nārāyana for its essence.*[32] As waves of the ocean, rising from the ocean, rush away from it only to return to it in the end, even so diverse kinds of knowledge, springing from Nārāyana, return to Nārāyana in the end.[83] I have thus explained to thee, O son of Kuru's race, what the religion of Sattwa is. If thou beest competent for it, O Bhārata, do thou practise that religion duly.[84] Even thus did the highly-blessed Nārada explain to my preceptor,—the Island-born Krishna—the eternal and immutable course, called Ekānta, followed by the Whites as also by Yatis.†[85] Vyāsa, gratified with Dharma's son Yudhishthira, imparted this religion to king Yudhishthira the just who was possessed of great intelligence. Derived from my preceptor I have also communicated it to thee![6] O best of kings, this religion is, for these reasons, exceedingly difficult of practice. Others, hearing it, become as much stupefied as thou hast suffered thyself to be.[87] It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O monarch!"[88]

SECTION CCCL.

Janamejaya said,—"The Sānkhya system, the Panchrātra scriptures, and the Āranyaka-Vedas,—these different systems of knowledge or religion,—O regenerate Rishi, are current in the world.[1] Do all these systems preach the same course of duties, or are the courses of duties preached by them,

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* That is, the practices which constitute the religion of the Ekāntins are not really different for those laid down in the scriptures adverted to above.—T.

† Who are the Whites referred to in this place? The Commentator explains that the word has reference to persons leading the domestic mode of life. Yatis wear robes that are colored yellow or yellowish red. House-holders, however, use cloth that is white, The word may also mean the inhabitants of White Island.—T.

O ascetic, different from one another? Questioned by me, do thou discourse to me on Pravritti in due order!"[2]

Vaiçampāyana said,—"I bow unto that great Rishi who is the dispeller of darkness, and whom Satyavati bore to Parāçara in the midst of an island, who is possessed of great knowledge and who is endued with great liberality of soul.[3] The learned say that he is the origin of the Grandsire Brahman; that he is the sixth form of Nārāyana; that he is the foremost of Rishis; that he is endued with the puissance of Yoga; that as the only son of his parents he is an incarnate portion of Nārāyana; and that, born under extraordinary circumstances on an Island, he is the inexhaustible receptacle of the Vedas.[4] In the Krita age, Nārāyana of great puissance and mighty energy, created him as his son. Verily, the high-souled Vyāsa is unborn and ancient and is the inexhaustible receptacle of the Vedas!"[5]

Janamejaya said,—"O best of renergate persons, it was thou that saidst before this that the Rishi Vaçishtha had a son of the name of Çaktri and that Çaktri had a son of the name of Parāçara, and that Parāçara begot a son named the Island-born Krishna endued with great ascetic merit.[6] Thou tellest me again that Vyāsa is the son of Nārāyana. I ask, was it in some former birth that Vyāsa of immeasurable energy had sprung from Nārāyana? O thou of great intelligence, do tell me of that birth of Vyāsa which was due to Nārāyana!"[7]

Vaiçampāyana said,—"Desirous of understanding the meaning of the Çrutis, my preceptor, that ocean of penances, who is exceedingly devoted to the observance of all scriptural duties and the acquisition of knowledge, dwelt for sometime in a particular region of the Himavat mountains.[8] Endued with great intelligence, he became fatigued with his penances in consequence of the great strain on his energies occasioned by the composition of the Mahābhārata. At that time, Sumanta and Jaimini and Paila of firm vows and myself numbering the fourth, and Çuka his own son, were his disciples. All of us, O king, in view of the fatigue our preceptor felt, waited dutifully upon him, engaged in

doing all that was necessary for dispelling that fatigue of his.[9-10] Surrounded by these disciples of his, Vyāsa shone in beauty on the breast of the Himavat mountains like the Lord of all the ghostly beings, *viz.*, Mahādeva, in the midst of those ghostly attendants of his.[11] Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahābhārata, one day, with rapt attention, all of us approached the presence of our preceptor who, having controlled his senses, was at time rapt up in thought.[12] Availing ourselves of an interval in the conversation, we asked that foremost of regenerate persons to expound to us the meanings of the Vedas and of the Verses in the Mahābhārata and narrate to us the incidents as well of his own birth from Nārāyana.[13] Conversant as he was with all topics of enquiry, he at first discoursed to us on the interpretations of the Crutis and the Mahābhārata, and then set himself to narrate to us the following incidents relating to his birth from Nārāyana.[14]

"Vyāsa said,—'Listen, ye disciples, to this foremost of narratives, to this best of histories that relates again to the birth of a Rishi. Appertaining to the Krita age, this narrative has become known to me through my penances, ye regenerate ones![15] On the occasion of the seventh creation, *viz.*, that which was due to the primeval Lotus, Nārāyana, endued with the austerest penances, transcending both good and ill, and possessed of unrivalled splendour, at first created Brahman from his navel. After Brahman had started into birth, Nārāyana addressed him, saying,[16-17]—Thou hast sprung from my navel. Endued with puissance in respect of creation, do thou set thyself to create diverse kinds of creatures rational and irrational![18]—Thus addressed by the author of his being, Brahman, with mind penetrated by anxiety, felt the difficulty of his task and became unwilling to do what he was commanded to do. Bowing his head unto the boon-giving and illustrious Hari, the Lord of the universe, Brahman said these words unto him,[19]—I bow to thee, O Lord of the deities, but I ask what puissance have I to create diverse creatures? I have no wisdom. Do thou

ordain what should be ordained in view of this ![20]—Thus addressed by Brahman, the Lord of the universe, *viz.*, Nārāyana, disappeared there and then from Brahman's sight. The foremost of all beings endued with intelligence, *viz.*, the Supreme Lord, then thought of Intelligence.[21] Endued with form that resembled the form of Hari himself, Intelligence forthwith made her appearance before the puissant Hari. Himself transcending all Yoga, Nārāyana then, with Yoga, applied the goddess of Intelligence properly.[22] The illustrious and puissant and immutable Hari, addressing the goddess of Intelligence who was endued with activity and goodness and all the puissance of Yoga, said unto her these words :[23]—For the accomplishment of the task of creating all the worlds do thou enter into Brahman !—Commanded thus by the Supreme Lord, Intelligence forthwith entered Brahman.[24] When Hari beheld that Brahman had become united with Intelligence, He once more addressed him, saying,—Do thou now create diverse kinds of creatures ![25]—Replying unto Nārāyana by uttering the word—Yes,—Brahman reverently accepted the command of his progenitor. Nārāyana then disappeared from Brahman's presence,[26] and in a moment repaired to his own place known by the name of Light or Effulgence. Returning to His own disposition (of Unmanifestness), Hari resolved Himself into His one universal nature.[27] After the task of Creation, however, had been accomplished by Brahman, another thought arose in the mind of Nārāyana. Indeed, He reflected in this strain :—Brahman, otherwise called Parameshthi, has created all these creatures,[28] consisting of Daityas and Dānavas and Gandharvas and Rākshasas. The helpless Earth has become burthened with the weight of creatures.[29] Many among the Daityas and Dānavas and Rākshas on Earth will become endued with great strength. Possessed of penances, they will at diverse times succeed in acquiring many excellent boons.[30] Swelling with pride and might in consequence of those boons that they will succeed in obtaining, they will oppress and afflict the deities and the Rishis possessed of ascetic might.[31] It is, therefore, meet that I should now

and then lighten the burthen of the Earth, by assuming diverse forms one after another as occasion would require.[32] I shall achieve this task by chastising the wicked and upholding the righteous. (Thus looked after by me), the Earth, which is the embodiment of Truth, will succeed in bearing her freight of creatures.[33] Assuming the form of a mighty snake I myself have to uphold the Earth in empty space. Upheld by me thus, she will uphold the entire universe of creatures mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to rescue her at such times from peril.[34]—Having reflected in this way, the illustrious slayer of Madhu created diverse forms in his mind in which to appear from time to time for accomplishing the task in view.[35] Assuming the form of a Boar, of a Man-lion, of a Dwarf, and of human beings, I shall quell or slay such enemies of the deities as will become wicked and ungovernable.[36]—After this, the original Creator of the universe once more uttered the syllable *Bho*, causing the atmosphere to resound with it. From this syllable of speech (Saraswati) arose a Rishi of the name Sāraswat.[37] The son, thus born of the Speech of Nārāyana, came to be also called by the name of Apāntara-tamas. Endued with great puissance, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech.*[38] Unto that Rishi who, after birth, had bowed his head unto Nārāyana, the latter, who was the original Creator of all the deities and possessed of a nature that was immutable, said those words:—Thou shouldst devote thy attention to the distribution of the Vedas, O foremost of all persons endued with intelligence !†[39]—Do thou, therefore, O ascetic, accomplish what I command thee! —In obedience to this command of the Supreme Lord from

* The name 'Apāntara-tamas' implies one whose darkness or ignorance has been dispelled.—T.

† 'Vedākhyāne Crutih kāryyā', literally, I think, means 'thou shouldst turn thy ears to the description of the Vedas', implying that 'thou shouldst set thyself to a distribution or arrangement of the Vedic hymns and Mantras.'—T.

whose Speech the Rishi Apāntarātamas sprang into existence, the latter, in that Kalpa which is named from the Self-born Manu, distributed and arranged the Vedas.[40] For that act of the Rishi, the illustrious Hari became gratified with him, as also for his well-performed penances, his vows and observances, and his restraint of the senses or passions.[41] Addressing him, Nārāyana said,—At each Manwantara, O son, thou wilt act in this way with respect to the Vedas. Thou shalt, in consequence of this act of thine, be immutable, O regenerate one, and incapable of being transcended by any one![42] When the Kali age will set in, certain princes of Bharata's line, to be called by the name of Kauravas, will take their birth from thee. They will be celebrated over the Earth as high-souled princes ruling over powerful kingdoms.[43] Born of thee, dissensions will break out among them for their destruction at one another's hands during thy absence, O foremost of regenerate persons.*[44] In that age also, endued with austere penances, thou wilt distribute the Vedas into diverse classes. Indeed, in that dark age, thy complexion will become dark.[45] Thou shalt cause diverse kinds of duties to flow and diverse kinds of knowledge also. Although endued with austere penances, yet thou shalt never be able to free thyself from desire and attachment to the world.[46] Thy son, however, will be freed from every attachment like unto the Supreme Soul, through the grace of Mādhava. It will not be otherwise.[47] He whom learned Brāhmanas call the mind-born son of the Grandsire, *viz.*, Vaçishtha endued with great intelligence and like unto an ocean of penances, and whose splendour transcends that of the Sun himself,[48] will be the progenitor of a race in which a great Rishi of the name of Parāçara, possessed of mighty energy and prowess, will take his birth. That foremost of

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* It is difficult to understand what is the precise meaning of the expression 'twāmrite'. Literally, it means 'without thee'. Whether, however, the speaker means that all the princes will meet with destruction except thee, or that they will be destroyed without thy being present among them, or that such destruction will overtake them without thyself being the cause of it, it is difficult to determine.—T.

persons, that ocean of Vedas, that abode of penances, will become thy sire (when thou wilt take birth in the Kali age).[49] Thou shalt take thy birth as the son of a maiden residing in the house of her sire, through an act of congress with the great Rishi Parāçara.[50] Doubts thou wilt have none with respect to the imports of things past, present, and future. Endued with penances and instructed by me, thou wilt behold the incidents of thousands and thousands of ages long past away. Thou wilt see through thousands and thousands of ages also in the future.[51-52] Thou shalt, in that birth, behold me, O ascetic,—me that am without birth and death,—incarnated on Earth (as Krishna of Yadu's race), armed with the discus. All this will happen to thee, O ascetic, through the merit that will be thine in consequence of thy ceaseless devotion to me. These words of mine will never be otherwise.[53] Thou shalt be one of the foremost of creatures. Great shall be thy fame. Surya's son Cani (Saturn) will, in a future Kalpa, take birth as the great Manu of that period.[54] During that Manwantara, O son, thou shalt, in respect of merits, be superior to even the Manus of the several periods. Without doubt, thou shalt be so through my grace.[55] Whatever exists in the world represents the result of my exertion. The thoughts of others may not correspond with their acts. As regards myself however, I always ordain what I think, without the least impediment !*[56]—Having said these words unto the Rishi Apāntaratamas, otherwise called by the name of Sāraswat, the Supreme Lord dismissed him, saying unto him,—Go !—I am he that was born as Apāntaratamas through the command of Hari. Once more have I taken birth as the celebrated Krishna-Dwaipāyana, a delighter of the race of Vaçishtha.†[57-58] I have thus told

* 'Anyo hanyam chintayati' seems to mean that the thoughts of others do not correspond with their acts.—T.

† It is scarcely necessary to remark that the word 'nandana' means both son and delighter. The etymological meaning is, of course, delighter. The son or grandson is so called because of his being a source of delight to the sire or the grandsire with the other members of the family. In Verse 58, 'nandana' seems to be used in the sense of 'delighter'.—T.

you, my dear disciples, the circumstances of my own former birth which was due to the grace of Nārāyana in so much that I was a very portion of Nārāyana himself.[59] Ye foremost of intelligent persons, I underwent, in days of yore, the austerest penances, with the aid of the highest abstraction of the mind.[60] Ye sons, moved by my great affection for yourselves that are devoted to me with reverence, I have told you everything relating to what you wished to know from me, *viz.*, my first birth in days of remote antiquity and that other birth subsequent to it (*viz.*, the present one)!' "[61]

Vaiçampāyana continued,—"I have thus narrated to thee, O monarch, the circumstances connected with the former birth of our revered preceptor, *viz.*, Vyāsa of unstained mind, as asked by thee! Listen to me once again![62] There are diverse kinds of cults, O royal sage, that go by diverse names such as Sānkhya, Yoga, the Pancha-rātra, Vedas, and Pāçupati.[63] The promulgator of the Sānkhya cult is said to be the great Rishi Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system.[64] The Rishi Apāntaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prāchina-garbha.[65] The cult known by the name of Pāçupata was promulgated by the Lord of Umā, that master of all creatures, *viz.*, the cheerful Civa, otherwise known by the name of Creekantha, the son of Brahman.[66] The illustrious Nārāyana is himself the promulgator of the cult, in its entirety, contained in the Pancharātra scriptures. In all these cults, O foremost of kings, it is seen[67] that the puissant Nārāyana is the one sole object of exposition. According to the scriptures of these cults and the measure of knowledge they contain, Nārāyana is the one sole object of worship they inculcate. Those persons whose visions, O king, are blinded by darkness, fail to understand that Nārāyana is the Supreme Soul pervading the entire universe.[68] Those persons of wisdom who are the authors of the scriptures say that Nārāyana, who is a Rishi, is the one object of reverent worship in the universe. I say that there is no other being like

Him.[69] The Supreme Deity, called by the name of Hari, resides in the hearts of those that have succeeded (with the aid of the scriptures and of inference) in dispelling all doubts. Mādhava never resides in the hearts of those that are under the sway of doubt and that would dispute away everything with the aid of false dialectics.[70] They that are conversant with the Pancharātra scriptures, that are duly observant of the duties laid down therein, and that are devoted to Nārāyana with their whole souls, succeed in entering into Nārāyana.[71] The Sānkhya and the Yoga systems are eternal. All the Vedas, again, O monarch, are eternal. The Rishis, in all these systems of cult, have declared that this universe existing from ancient times is Nārāyana's self.[72] Thou shouldst know that whatever acts, good or bad, laid down in the Vedas and occurring in heaven and Earth, the sky between, and the waters, are all caused by and flow from that ancient Rishi Nārāyana."[73]

Section CCCLI.

Janamejaya said,—"O regenerate one, are there many Purushas or is there only one? Who, in the universe, is the foremost of Purushas? What, again, is said to be the source of all things?"[1]

Vaiçampāyana said,—"In the speculations of the Sānkhya and the Yoga systems many are the Purushas spoken of. O preceptor of Kuru's race, those that follow these systems do not wish to assert that there is but one Purusha in the universe.*[2] In the same manner in which the many Purushas are said to have one origin in the Supreme Purusha, it may be said that this entire universe is identical with that one Purusha of superior attributes. I shall explain this

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* The Commentator explains this Verse in this way. 'So far as ordinary purposes are concerned, both the Sānkhyas and Yogins speak of many Purushas. In reality, however, for purposes of the highest truth, there is but *one* Purusha.' I do not see this limitation in the Verse itself. The fact is, what the Commentator says is to be seen in the next Verse.—T.

now,[3] after bowing to my preceptor Vyāsa, that foremost of Rishis, who is conversant with the soul, endued with penances, self-restrained, and worthy of reverent worship.[4] This speculation on Purusha, O king, occurs in all the Vedas. It is well known to be identical with Rita and Truth. The foremost of Rishis, *viz.*, Vyāsa, has thought upon it.[5] Having occupied themselves with reflection on what is called Adhyātma, diverse Rishis, O king, having Kapila for their first, have declared their opinions on this topic both generally and particularly.[6] Through the grace of Vyāsa of immeasurable energy, I shall expound to thee what Vyāsa has said in brief on this question of the Oneness of Purusha.[7] In this connection is cited the old narrative of the discourse between Brahman, O king, and the Three-eyed Mahādeva.[8] In the midst of the Ocean of milk, there is a very high mountain of great effulgence like that of gold, known, O monarch, by the name of Vaijayanta ![9] Repairing thither all alone, from his own abode of great splendour and felicity, the illustrious deity Brahman used very often to pass his time, engaged in thinking on the course of Adhyātma.[10] While the four-faced Brahman of great intelligence was seated there, his son Mahādeva, who had sprung from his forehead, encountered him one day in course of his wanderings through the universe.[11] In days of yore, the Three-eyed Civa endued with puissance and high Yoga, while proceeding along the sky, beheld Brahman seated on that mountain and, therefore, dropped down quickly on its top.[12] With a cheerful heart he presented himself before his progenitor and worshipped his feet. Beholding Mahādeva prostrated at his feet, Brahman took him up with his left hand.[13] Having thus raised Mahādeva up, Brahman, that puissant and one Lord of all creatures, then addressed his son, whom he met after a long time, in these words.[14]

"The Grandsire said,—'Welcome art thou, O thou of mighty arms! By good luck I see thee after such a long time come to my presence. I hope, O son, that everything is right with thy penances and thy Vedic studies and recitations. Thou art always observant of the austerest penances.

Hence I ask thee about the progress and well-being of those penances of thine!'[15-16]

"Rudra said,—'O illustrious one, through thy grace, all is well with my penances and Vedic studies. It is all right, again, with the universe![17] I saw thy illustrious self a long while ago in thy own home of felicity and effulgence! I am coming thence to this mountain that is now the abode of thy feet.*[18] Great is the curiosity excited in my mind by this withdrawal of thyself into such a lone spot from thy usual region of felicity and splendour. Great must the reason be, O Grandsire, for such an act on thy part.[19] Thy own foremost of abodes is free from the pains of hunger and thirst, and inhabited by both deities and Asuras, by Rishis of immeasurable splendour,[20] as also by Gandharvas and Apsaras. Abandoning such a spot of felicity, thou residest alone in this foremost of mountains. The cause of this cannot but be grave!'[21]

"Brāhman said,—'This foremost of mountains, called Vaijayanta, is always my residence. Here, with concentrated mind, I meditate on the one universal Purusha of infinite proportions.'[22]

"Rudra said,—'Self-born thou art. Many are the Purushas that have been created by thee. Others again, O Brahman, are being created by thee. The Infinite Purusha, however, of whom thou speakest, is one and single.[23] Who is that foremost of Purushas, O Brahman, that is being meditated by thee? Great is the curiosity I feel on this point. Do thou kindly dispel the doubt that has taken possession of my mind!'[24]

"Brahman said,—'O son, many are those Purushas of whom thou speakest. The one Purusha, however, of whom I am thinking, transcends all Purushas and is invisible.[25] The many Purushas that exist in the universe constitute the basis upon which that one Purusha stands; and since that one Purusha is said to be the source whence all the innumer-

* 'The abode of thy feet' means *thy* abode. To this day, in mentioning persons that are entitled to reverence, the Hindu speaks of them as the "feet of so and so"—T.

able Purushas have sprung,[26] hence all the latter, if they succeed in divesting themselves of attributes, become competent to enter into that one Purusha who is identified with the universe, who is supreme, who is the foremost of the foremost, who is eternal, and who is himself divested of and is above all attributes.' "[27]

SECTION CCCLII.

"Brahman said,—'Listen, O son, as to how that Purusha is indicated. He is eternal and immutable. He is undeteriorating and immeasurable. He pervades all things.*[1] O best of all creatures, that Purusha cannot be seen by thee, or me, or others. Those that are endued with the understanding and the senses but destitute of self-restraint and tranquillity of soul cannot obtain a sight of him. The Supreme Purusha is said to be one that can be seen with the aid of knowledge alone.[2] Though divested of body, He dwells in every body. Though dwelling, again, in bodies, He is never touched by the acts accomplished by those bodies.[3] He is my inner soul. He is thy inner soul. He is the all-seeing Witness dwelling within all embodied creatures and engaged in marking their acts. No one can grasp or comprehend him at any time.[4] The universe is the crown of his head. The universe is his arms. The universe is his feet. The universe is his eyes. The universe is his nose. Alone and single, he roves through all Kshetras, unrestrained by any limitations on his will and as best it likes him.[5] Kshetra is another name for body. And because he knows all Kshetras as also all good and bad deeds, therefore he, who is the soul of Yoga, is called by the name of Kshetrajna.†[6] No one succeeds in perceiving

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* The Commentator explains the meanings of the words used in this Verse in this way : He is called 'Purusha' because of the attribute of fulness: eternal, because he has neither beginning nor end ; immutable, because there is no change in him ; undeteriorating, because he has no body that may be subject to decay ; immeasurable, because the mind cannot conceive of him in his fulness.—T.

† Acts are called seeds. Seeds produce trees. Acts lead to the

how he enters into embodied creatures and how he goes out of them. Agreeably to the Sānkhya mode, as also with the aid of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Purusha, but, alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the measure of my knowledge discourse to thee upon that eternal Purusha[7-8] and his Oneness and supreme greatness. The learned speak of him as the one Purusha. That one eternal Being deserves the appellation of Mahāpurusha (the great supreme Purusha).[9] Fire is an element, but it may be seen to blaze up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of diverse kinds, but they have one common origin whence they have flowed. The Wind is one, but it blows in diverse forms in the world. The great Ocean is the one parent of all the waters in the world seen under diverse circumstances. Divested of attributes, that one Purusha is the universe displayed in infinitude. Flowing from him, the infinite universe enters into that one Purusha again who transcends all attributes, when the season comes of its destruction.[10] By casting off the consciousness of body and the senses, by casting off all acts good and bad, by casting off both truth and falsehood, one succeeds in divesting oneself of attributes.[11] The person who realises that inconceivable Purusha and comprehends his subtile existence in the quaruple form of Aniruddha, Pradyumna, Sankarshana, and Vāsudeva, and who, in consequence of such comprehension, attains to perfect tranquillity of heart, succeeds in entering into and identifying himself with that one auspicious Purusha.[12] Some persons possessed of learning speak of him as the supreme soul. Others regarded him as the one soul. A third class of learned men describe him as the soul.*[13] The truth

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attainment of bodies. For the production of bodies, therefore, acts operate like seeds.—T.

* The sense seems to be this: in the Yoga system He is called the Supreme Soul, for Yogins affirm the existence of two souls, the

is that he who is the Supreme Soul is always divested of attributes. He is Nārāyana. He is the universal soul, and he is the one Purusha. He is never affected by the fruits of acts even as the leaf of the lotus is never drenched by the water one may throw upon it.[14] The acting Soul is different. That Soul is sometimes engaged in acts and when it succeeds in casting off acts attains to Emancipation or identity with the Supreme Soul.[15] The acting Soul is endued with the seven and ten possessions.* Thus is it said that there are innumberable kinds of Purushas in due order.[16] In reality, however, there is but one Purusha. He is the abode of all the ordinances in respect of the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched.[17] He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object that is conceived. He is possessed of attributes and is free from them. He is that, O son, which is named Pradhāna, enduring, eternal, and immutable.[18] He it is who creates the prime ordinance in respect of Dhātri himself. Learned Brāhmanas call Him by the name of Aniruddha. Whatever acts, possessed of excellent merits and fraught with blessings, flow in the world from the Vedas, have been caused by Him.†[19] All the deities, and all the Rishis, possessed of tranquil souls, occupying their places on the altar, dedicate to Him the first share of their

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Jivātman and the Supreme Soul, and assert the superiority of the latter over the former. The Sānkhyas regard the Jiva-soul and the Supreme Soul to be one and the same. A third class of men think everything as Soul, there being no difference between the one Soul and the universe displayed in infinitude.—T.

* The acting Soul is ensconced in the Linga-çarira, with which it becomes now a human being, now a deity, now an animal, &c.—T.

† 'Dhāturādyam Vidhānam' is supposed by the Commentator to imply what is known as 'Mahat', *i. e.*, the existence of Jiva before the consciousness of Ego arises.—T.

sacrificial offerings.*[20] I, that am Brahman, the primeval Master of all creatures, have started into birth from Him, and thou hast taken thy birth from me. From me have flowed the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries.[21] Divided into four portions (*viz.*, Aniruddha, Pradyumna, Sankarshana, and Vāsudeva), He sports as He pleases. That illustrious and divine Lord is even such, awakened by His own knowledge.[22] I have thus answered thee, O son, according to thy questions, and according to the way in which the matter is expounded in the Sānkhya system and the Yoga philosophy.' "[23]

Section CCCLIII.

Sauti said,—After Vaiçampāyana had explained to king Janamejaya in this way the glory of Nārāyana, he began to discourse on another topic by reciting the question of Yudhishthira and the answer that Bhishma gave in the presence of all the Pāndavas and the Rishis as also of Krishna himself. Indeed, Vaiçampāyana began by saying what follows.†

"Yudhishthira said,—'Thou hast, O grandsire, discoursed to us on the duties appertaining to the religion of Emancipation. It behooveth thee now to tell us what the foremost duties are of persons belonging to the several modes of life!'‡[1]

Bhishma said,—'The duties ordained in respect of every mode of life are capable, if well performed, of leading to

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* 'Prāgvança' is a certain part of the altar. Both the Vernacular translators omit the word in their renderings.—T.

† This portion does not occur in all the texts. I have thought fit to add it for explaining the connection. Most texts begin abruptly by saying—"Yudhishthira said, &c., &c."—T.

‡ The object of the question is to ascertain which is the foremost of all the modes of life. Although Renunciation has been described to be the best of all modes, still the duties of that mode are exceedingly difficult of practice. Hence, Yudhishthira wishes to know if the duties of any other mode can be regarded as superior.—T.

heaven and the high fruit of Truth. Duties have many doors, and none of the practices inculcated by them are futile in respect of consequences.[2] Whoever adopts whichever duties with steady and firm faith, praises the duties adopted by him to the exclusion of the rest, O chief of Bharata's race ![3] This particular topic, however, on which thou wishest me to discourse was in days of yore the subject of conversation between the celestial Rishi Nārada and the chief of the deities, *viz.*, Indra.[4] The great Rishi Nārada, O king, revered by all the world, has been crowned with success. He wanders through all the worlds unobstructed by anything, like the all-pervading wind itself.[5] Once upon a time he repaired to the abode of Indra. Duly honored by the chief of the deities, he sat close to his host.[6] Beholding him seated at his ease and free from fatigue, the lord of Cachi addressed him, saying,—O great Rishi, is there anything wonderful that has been beheld by thee, O sinless one ?[7] O regenerate Rishi, crowned with ascetic success, thou rovest, moved by curiosity, through the universe of mobile and immobile objects, witnessing all things.[8] O celestial Rishi, there is nothing in the universe that is unknown to thee. Do thou tell me, therefore, of any wonderful incident which thou mayst have seen or heard of or felt.'[9] Thus questioned, Nārada, that foremost of speakers, O king, then commenced to recite unto the chief of the celestials the extensive history that follows.[10] Listen now to me as I recite that story which Nārada told before Indra. I shall narrate it in the same way in which the celestial Rishi had narrated it, and for the same purpose that he had in view !' "[11]

Section CCCLIV.

" Bhishma said,—'In an excellent town called by the name of Mahāpadma which was situate on the southern side of the river Gangā, there lived, O best of men, a Brāhmana of concentrated Soul.[1] Born in the race of Atri, he was endued with amiability. All his doubts had been dispelled (by faith and contemplation) and he was well conversant

with the path he was to follow. Ever observant of the duties of religion, he had his wrath under perfect control. Always contented, he was the complete master of his senses.[2] Devoted to penances and study of the Vedas, he was honored by all good men. He earned wealth by righteous means and his conduct in all things corresponded with the mode of life he led and the order to which he belonged.[3] The family to which he belonged was large and celebrated. He had many kinsmen and relatives, and many children and spouses. His behaviour was always respectable and faultless.[4] Observing that he had many children, the Brāhmana betook himself to the accomplishment of religious acts on a large scale. His religious observances, O king, had reference to the customs of his own family.*[5] The Brāhmana reflected that there were three kinds of duties laid down for observances. There were, first, the duties ordained in the Vedas in respect of the order in which he was born and the mode of life he was leading (*viz.*, a Brāhmana in the observance of domesticity). There were, secondly, the duties laid down in the scriptures, *viz.*, those especially called the Dharmaçāstras. And, thirdly, there were those duties that eminent and revered men of former times have followed though not occurring either in the Vedas or the scriptures.†[6]—Which of these duties should I follow? Which of them, again, followed by me, are likely to lead to my benefit? Which, indeed, should be my refuge?—Thoughts like these always troubled

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* Family customs are always observed with great care. Even when inconsistent with the ordinances of the scriptures, such customs do not lose their binding force. Reprehensible as the sale of a daughter or sister is, the great king Calya, when he bestowed his sister Mādri on Pāndu, insisted upon taking a sum of money, alleging family custom not only as an excuse but as something that was obligatory. To this day, animals are slain in the sacrifices of many families which follow the Vaishnava faith, the justification being family custom.—T.

† The Vedas are, strictly speaking, not scriptures, for they are *heard*, the scriptures being those ordinances that are written down. Of course, the Vedas have been reduced into writing, but for all that, they continue to be called the Crutis, as the Common Law of England, though reduced into writing, is still called the Unwritten Law.—T.

him. He could not solve his doubts.[7] While troubled with such reflections, a Brāhmana of concentrated soul and observant of a very superior religion, came to his house as a guest.[8] The house-holder duly honored his guest according to those ordinances of worship that are laid down in the scriptures. Beholding his guest refreshed and seated at his ease, the host addressed him in the following words."[9]

Section CCCLV.

"The Brāhmana said,—'O sinless one, I have become exceedingly attached to thee in consequence of the sweetness of thy conversation. Thou hast become my friend. Listen to me, for I wish to say something unto thee.[1] O foremost of Brāhmanas, making over the duties of a householder to my son, I wish to discharge the highest duties of man. What, O regenerate one, should be my path?[2] Relying upon the soul, I wish to achieve existence in the one Soul. Alas, bound up in the bonds of attachment, I have not the heart to actually set myself to the accomplishment of that task.*[3] And since the best portion of my life has passed away in the observance of domesticity, I desire to devote the remnant of my life in earning the means of defraying the expenses of my journey in respect of the time to come.[4] The desire has arisen in my mind of crossing the ocean of the world. Alas, whence shall I get the raft of religion (with which to accomplish my purposes)?[5] Hearing that the very deities are persecuted and made to endure the fruits of their acts, and beholding the rows of Yama's standards and flags floating over the heads

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* Some texts erroneously read 'sthitah' for 'sthitim'. 'Eka eva ātmani sthitim kartum', literally rendered, is 'to achieve existence in the one soul.' This means 'to realise the union of the Jiva-soul with the Supreme Soul.' 'Relying upon the Soul I shall try to exist in the one Soul', in brief, means, 'I shall try to unite the Jiva with the Supreme Soul.' The difference between 'Kānkhāmi' and 'Ichcchāmi' is well illustrated by the Commentator by refering to the case of the man of weak stomach who craves for food of every kind but who does not wish to actually eat from fear of increasing his illness.—T.

of all creatures,[6] my heart fails to derive pleasure from the diverse objects of pleasure with which it comes into contact. Beholding also that the Yatis depend for their sustenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do thou, aided by that religion which is founded upon the basis of intelligence and reason, set me to the observance of a particular course of duties and observances !*—'[7]

"Bhishma continued,—'Endued with great wisdom, the guest, hearing this speech of his host which was consistent with righteousness, said these sweet words in a melodious voice.[8]

" 'The guest said,—I also am confounded with respect to this topic. The same thought occupies my mind. Certainty of conclusion I am unable to arrive at. Heaven has many doors.[9] There are some that applaud Emancipation. Some regenerate persons praise the fruits attainable by the performance of sacrifices. Some there are that take refuge in the forest mode of life. Some, again, betake themselves to the domestic mode of life.[10] Some rely upon the merits attainable by an observance of the duties of kings. Some rely upon the fruits of that culture which consists in the restraint of the soul. Some think that the merits resulting from a dutiful obedience to preceptors and seniors are efficacious. Some betake themselves to restraint of speech.[11] Some, by waiting dutifully upon their mothers and fathers, have gone to heaven. Some have ascended to heaven by practising the duty of compassion, and some by practising Truth.[12] Some rush to battle, and laying down their lives, have attained to heaven. Some, again, attaining to success by practising the vow called Unccha, have betaken themselves to the path of

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* 'Sāttwikāni' implies the deities and others that are endued with the attribute of Sattwa. 'Samyujyamānāni' refers to their births and deaths as deities and men in consequence of the fruits reaped of acts done. 'Niryyātyamānāni' is 'distressed or afflicted (in consequence of such birth and deaths).' The rows of Yama's standards and flags' refer to the diverse diseases that afflict all creatures.—T.

heaven.[13] Some have devoted themselves to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, possessed of intelligence, with tranquil souls, and having their senses under complete control, attin to heaven.[14] Others, characterised by simplicity and truth, have been slain by men of wickedness. Endued with pure souls, such men of truth and simplicity, have become honored denizens of heaven.[15] In this world, it is seen, that men betake themselves to heaven through a thousand doors of duty, all standing wide open. My understanding has been troubled by thy question, like a fleecy cloud before the wind.—' "[16]

Section CCCLVI.

" 'The guest continued,—For all that, O Brāhmana, I shall endeavour to instruct thee duly. Listen to me as I recite to thee that which I have heard from my preceptor.[1] In that place whence, in course of a former creation, the wheel of righteousness was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called after the Nagas.[2] There, in that region, all the deities, assembled together, had in days of old performed a grand sacrifice. There the foremost of earthly kings, Māndhātri, vanquished Indra the chief of the celestials.[3] A mighty Nāga, of righteous soul, dwells in the city that stands in that region. That great Nāga is known by the name of Padmanābha or Padma.[4] Walking in the triple path (of acts, knowledge, and adoration), he gratifies all creatures in thought, word, and deed.[5] Reflecting upon all things with great care, he protects the righteous and chastises the wicked by adopting the quadruple policy of conciliation, provoking dissensions, making gifts or bribes, and using force.[6] Repairing thither, thou shouldst put to him the questions thou wishest. He will show thee truly what the highest religion is.[7] That Naga is always fond of guests. Endued with great intelligence, he is well conversant with the scriptures. He

is possessed of all desirable virtues the like of which are not to be noticed in any other person.[8] By disposition he is always observant of those duties which are performed with or in water.* He is devoted to the study of the Vedas. He is endued with penances and self-restraint. He has great wealth.[9] He performs sacrifices, makes gifts, abstains from inflicting injury, and practises forgiveness. His conduct in all respects is excellent. Truthful in speech and freed from malice, his behaviour is good and his senses are under proper control.[10] He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is beneficial and what is simple and right and what is censurable. He takes stock of what he does and what he leaves undone. He never acts with hostility towards any one. He is always engaged in doing what is beneficial to all creatures. He belongs to a family that is as pure and stainless as the water of a lake in the midst of the Ganges.—' "[11]

Section CCCLVII.

" 'The host replied,—I have heard these words of thine, that are so consoling, with as much gratification as is felt by a person heavily loaded when that load is taken off his head or shoulders.[1] The gratification that a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long while for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds savoury food set before him,[2] or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is experienced by one when meeting with a dear friend or relative about whom one had become exceedingly anxious, resembles that with which I have been filled

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* The Commentator explains that 'nityah-salilah' means 'pure as water.' I think this is not the sense of the word here.—T.

in consequence of these words uttered by thee.*[1-4] Like a person with upturned gaze I have heard what has fallen from thy lips and am reflecting upon their import. With these wise words of thine thou hast truly instructed me![5] Yes, I shall do what thou hast commanded me to do. Thou mayst go tomorrow at dawn, passing the night happily with me and dispelling thy fatigue by such rest.[6] Behold, the rays of the divine Surya have been partially dimmed and the god of day is proceeding in his downward course!—[7]'

"Bhishma continued,—'Hospitably waited upon by that Brāhmana, the learned guest, O slayer of foes, passed that night in the company of his host.[8] Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, *viz.*, Sannyāsa (Renunciation). So engrossing was the nature of their conversation that the night passed away as if it were day.[9] When morning came, the guest was worshipped with due rites by the Brahmana whose heart had been eagerly set upon the accomplishment of what (according to the discourse of the guest) was regarded by him to be beneficial for himself.[10] Having dismissed his guest, the righteous Brāhmana, resolved to achieve his purpose, took leave of his kinsmen and relatives, and set out in due time for the abode of that foremost of Nāgas, with heart steadily directed towards it.' "[11]

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* It is desirable to note that the word 'atithi,' which is rendered 'guest' here and elsewhere, means a person who enters without invitation the abode of a householder. Such an individual is adorable. All the deities reside in his person. He is supposed to favor the householder by giving him an opportunity of performing the rites of hospitality. Whatever the respect, however, that is paid to a guest, he cannot expect to be served with food till the householder has done his best for serving him as sumptuously as his circumstances would permit. Hence, by the time the food is placed before him, the guest becomes very hungry.—T.

Section CCCLVIII.

"Bhishma said,—'Proceeding by many delightful forests and lakes and sacred waters, the Brāhmana at last arrived at the retreat of a certain ascetic.[1] Arrived there, he enquired of him, in proper words, about the Nāga of whom he had heard from his guest, and instructed by him he pursued his journey.[2] With a clear idea of the purpose of his journey, the Brāhmana then reached the house of the Nāga. Entering it duly, he proclaimed himself in proper words, saying,—Ho! who is there! I am a Brāhmana come hither as a guest![3]—Hearing these words, the chaste wife of the Nāga, possessed of great beauty and devoted to the observance of all duties, showed herself.[4] Always attentive to the duties of hospitality, she worshipped the guest with due rites, and welcoming him, said,—What can I do for you?—[5]

"'The Brāhmana said,—O lady, I am sufficiently honored by thee with the sweet words thou hast said unto me. The fatigue of my journey has also been dispelled. I desire, O blessed lady, to see thy excellent lord![6] This is my high object. This is the one object of my desire. It is for this reason that I have come today to the residence of the Nāga thy husband!—[7]

"'The wife of the Nāga said,—Reverend sir, my husband has gone to drag the car of Surya for a month. O learned Brāhmana, he will be back in fifteen days, and will, without doubt, show himself unto thee![8] I have thus told thee the reason of my husband's absence from home. Be that as it may, what else is there that I can do for thee? Tell me this![9]—

"'The Brāhmana said,—O chaste lady, I have come hither with the object of seeing thy husband. O reverend dame, I shall dwell in the adjacent forest, waiting for his return![10] When thy husband comes back, do kindly tell him that I have arrived at this place impelled by the desire of seeing him. Thou shouldst also inform me of his return when that event occurs![11] O blessed lady, I shall, till then, reside on the

banks of the Gomati, waiting for his return and living the while upon frugal fare![12]—Having said this repeatedly unto the wife of the Nāga, that foremost of Brāhmanas proceeded to the banks of the Gomati for residing there till the time of the Nāga's return.'"[13]

Section CCLIX.

"Bhishma continued,—'The Nāgas of that city became exceedingly distressed when they saw that that Brāhmana, devoted to the practice of penances, continued to reside in the forest, entirely abstaining all the while from food, in expectation of the arrival of the Nāga chief.[1] All the kinsmen and relatives of the great Nāga, including his brothers and children and wife, assembling together, repaired to the spot where the Brahmana was staying.[2] Arrived on the banks of the Gomati, they beheld that regenerate person seated in a secluded spot, abstaining from food of every kind, observant the while of excellent vows, and engaged in silently reciting certain Mantras.[3] Approaching the presence of the Brāhmana and offering him due worship, the kinsmen and relatives of the great Nāga said unto him these words fraught with candour:[4]—O Brāhmana endued with wealth of asceticism, this is the sixth day of thy arrival here, but thou sayest no word about thy food, O regenerate one thou art devoted to righteousness.[5] Thou hast come to us. We too are here in attendance upon thee. It is absolutely necessary that we should do the duties of hospitality by thee. We are all relations of the Nāga chief with whom thou hast business.[6] Roots or fruit, leaves, or water, or rice or meat, O best of Brāhmanas, it behooveth thee to take for thy food.[7] In consequence of thy dwelling in this forest under such circumstances of total abstention from food, the whole community of Nāgas young and old is being afflicted, since this thy fast implies negligence on our part to discharge the duties of hospitality.[8] We have none amongst us that has been guilty of Brāhmanicide. None of us has ever lost a son immediately after birth. No one has been born in

our race that has eaten before serving the deities or guests or relatives arrived at his residence!—[9]

"'The Brāhmana said,—In consequence of these solicitations of you all, I may be regarded to have broken my fast. Eight days are wanting for the day to come when the chief of the Nāgas will return.*[10] If, on the expiry of the eighth night hence, the chief of the Nāgas do not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is in consequence of my regard for the Nāga chief.[11] You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything in consequence of which this my vow may be broken!—[12]The assembled Nāgas, thus addressed by the Brāhmana, were dismissed by him, whereupon, O foremost of men, they returned to their respective residences.'"[13]

SECTION CCCLX.

"Bhishma said,—'Upon the expiry of the period of full fifteen days, the Nāga chief (Padmanābha), having finished his task of dragging the car of Surya and obtained the latter's permission, came back to his own house.[1] Beholding him come back, his spouse approached him quickly for washing his feet and dutifully discharging other tasks of a similar nature. Having gone through these tasks, she took her seat by his side. The Nāga then, refreshed from fatigue, addressed his dutiful and chaste wife, saying,[2]—I hope, my dear wife, that during my absence thou hast not been unmindful of worshipping the deities and guests agreeably to the instructions I gave thee, and according to the ordinances laid down in the scriptures.[3] I hope, without yielding to that uncleansed understanding which is natural to persons of thy sex, thou hast, during my absence from home, been firm in the observance of the duties of hospitality. I trust

* Some of the Bengal texts have 'dwigunam' for 'dwirunam'. 'Less than ten by two' is the meaning.—T.

that thou hast not transcended the barriers of duty and righteousness.—[4]

" 'The wife of the Nāga said,—The duty of disciples is to wait with reverence upon their preceptor for accomplishing his bidding; that of Brāhmanas is to study the Vedas and bear them in memory; that of servants is to obey the commands of their masters; that of the king is to protect his people by cherishing the good and chastising the wicked.[5] It is said that the duties of a Kshatriya embrace the protection of all creatures from wrong and oppression.[6] The duty of the Cudra is to serve with humility persons of the three regenerate orders, *viz.*, Brāhmanas and Kshatriyas and Vaiçyas. The religion of the house-holder, O chief of the Nāgas, consists in doing good to all creatures.[7] Frugality of fare and observance of vows in due order, constitute merit (for persons of all classes) in consequence of the connection that exists between the senses and the duties of religion.*[8]—Who am I? Whence have I come? What are others to me and what am I to others?—these are the thoughts to which the mind should ever be directed by him who leads that course of life which leads to Emancipation.[9] Chastity and obedience to the husband constitute the highest duty of the wife. Through thy instructions, O chief of the Nāgas, I have learnt this well.[10] I, therefore, that am well conversant with my duty, and that have thee for my husband—thee that art devoted to righteousness,—O, why shall I, swerving from the path of duty, tread along the path of disobedience and sin?[11] During thy absence from home, the adorations to the deities have not fallen off in any respect. I have also, without the slightest negligence, attended to the duties of hospitality towards persons arrived as guests in thy abode.[12] Fifteen days ago a Brāhmana has come here. He has not disclosed

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* This Verse seems to be unintelligible. I think the sense is this. Frugality of fare and observance of vows constitute merit for persons of all classes. These imply the restraint of the senses, for if the senses be not restrained no one can observe vows or practise frugality. There is a connection, thus, between the duties of religion and the senses.—T.

his object to me. He desires to have an interview with thee.[13] Dwelling the while on the banks of the Gomati, he is anxiously expecting thy return. Of rigid vows, that Brāhmana is sitting there, engaged in the recitation of Brahma.[14] O chief of the Nāgas, I have made a promise to him to the effect that I would despatch thee to him as soon as thou wouldst come back to thy abode![15] Hearing these words of mine, O best of Nāgas, it behooveth thee to repair thither. O thou that hearest with thy eyes, it behooveth thee to grant unto that regenerate person the object that has brought him hither!*—' "[16]

SECTION CCCLXI.

" 'The Nāga said,—O thou of sweet smiles, for whom hast thou taken that Brāhmana? Is he really a human being or is he some deity that has come hither in the disguise of a Brāhmana?[1] O thou of great fame, who is there among human beings that would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with thee about despatching me to him for paying him a visit at the place where he is dwelling?[2] Amongst the deities and Asuras and celestial Rishis, O amiable lady, the Nāgas are endued with great energy. Possessed of great speed, they are endued again with excellent fragrance.[3] They deserve to be worshipped. They are capable of granting boons. Indeed, we too deserve to be followed by others in our train. I tell thee, O lady, that we are incapable of being seen by human beings!†—[4]

" 'The spouse of the Nāga chief said,—Judging by his

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* 'Darçana-çravas' means one who hears with the eye. The Nāgas or snakes are believed to have no ears, but to use their eyes both for seeing and hearing. Who the Nāgas of the Mahābhārata or the Purānas were, it is difficult to determine. They seem to have been a superior order of beings, having their abode in the nether regions.—T.

† The meaning of 'anuyāyinah' is that we should be followed by others, *i. e.*, we deserve to walk at the head of others.—T.

simplicity and candour I know that that Brāhmana is not any deity who subsists on air. O thou of great wrath, I also know this, *viz.*, that he reveres thee with all his heart.[5] His heart is set upon the accomplishment of some object that depends upon thy aid. As the bird called Chātaka, which is fond of rain, waits in earnest expectation of a shower (for slaking its thirst), even so is that Brāhmana waiting in expectation of a meeting with thee.*[6] Let no calamity betake him in consequence of his inability to obtain a sight of thee. No person born like thee in a respectable family can be regarded to remain respectable by neglecting a guest arrived at his house.†[7] Casting off that wrath which is natural to thee, it behooveth thee to go and see that Brāhmana. It behooveth thee not to suffer thyself to be consumed by disappointing that Brāhmana.[8] The king or the prince, by refusing to wipe the tears of persons that come to him from hopes of relief, incurs the sin of fœticide. By abstaining from speech one attains to wisdom.[9] By practising gifts one acquires great fame. By adhering to truthfulness of speech, one acquires the gift of eloquence and comes to be honored in heaven.[10] By giving away land one attains to that high end which is ordained for Rishis leading the sacred mode of life. By earning wealth through righteous means, one succeeds in attaining to many desirable fruits.[11] By

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* The Indian bird Chātaka has a natural hole on the upper part of its long neck in consequence of which it is seen to always sit with beaks upturned, so that the upper part of the neck keeps the hole covered. The Chātaka is incapable of slaking its thirst in a lake or river, for it cannot bend its neck down. Rain water is what it must drink. Its cry is shrill and sharp but not without sweetness. 'Phate-e-e-ek-jal'—'Phate-e-e-ek-jal' is supposed to be the cry uttered by it. When the Chātaka cries, the hearers expect rain. Eager expectation with respect to anything is always compared to the Chātaka's expectation of rain water.—T.

† The Burdwan translator erroneously renders this Verse. The Commentator explains that 'hitwā' is equivalent to 'vinā', and sums up the meaning of the first line in these words, *viz.*, 'twaddarçanam vinā asya kopi vighnomābhut'. In the second line, 'naprayupāsate' is equal to 'paritājya na āste',—T.

doing in its entirety what is beneficial for oneself, one can avoid going to hell. This is what the righteous say.[12]—

" 'The Nāga said,—I had no arrogance due to pride. In consequence, however, of my birth, the measure of my arrogance was considerable. Of wrath, which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of thy excellent instructions.[13] I do not behold, O blessed dame, any darkness that is thicker than wrath. In consequence, however, of the Nāgas having excess of wrath, they have become objects of reproach with all persons.*[14] By succumbing to the influence of wrath, the ten-headed Rāvana of great prowess, became the rival of Cakra and was for that reason slain by Rāma in battle.[15] Hearing that the Rishi Rāma of Bhrigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of his sire, the sons of Kārttāviryya, yielding to wrath, took such entry as an insult to their royal house, and as the consequence thereof, they met with destruction at the hands of Rāma.[16] Indeed, Kārttaviryya of great strength, resembling the Thousand-eyed Indra himself, in consequence of his having yielded to wrath, was slain in battle by Rāma of Jamadagni's race.[17] Verily, O amiable lady, at thy words I have restrained my wrath, that foe of penances, that destroyer of all that is beneficial for myself.[18] I praise my own self greatly since, O large-eyed one, I am fortunate enough to own thee for my wife,—thee that art possessed of every virtue and that hast inexhaustible merits.[19] I shall now proceed to that spot where the Brāhmana is staying. I shall certainly address that Brāhmana in proper words, and he shall certainly go hence, his wishes being accomplished.—' "[20]

Section CCCLXII.

"Bhishma said,—Having said these words unto his dear spouse, the chief of the Nāgas proceeded to that place where

* It is a pity that even such Verses have not been rendered correctly by the Burdwan translator. K. P. Singha gives the sense correctly, but the translation is not accurate.—T.

the Brāhmana was sitting in expectation of an interview with him. As he proceeded, he thought of the Brāhmana and wandered as to what the business could be that had brought him to the Nāga city.[1] Arrived at his presence, O chief of men, that foremost of Nāgas, devoted by his nature to righteousness, addressed his guest in sweet words, saying,[2]—O Brāhmana, do not yield to wrath. I address thee in peace! Do not be angry! After whom hast thou come hither? What is thy object?[3] Coming to thee, I ask thee in affection, O regenerate one! Whom dost thou adore in this retired spot on the banks of the Gomati?[4]—

"'The Brāhmana said,—Know that my name is Dharmāranya, and that I have come hither for obtaining a sight of the Nāga Padmanābha, O foremost of all regenerate persons! With him I have some business![5] I have heard that he is not at home and that, therefore, I am not now near his present quarters. Like a Chātaka waiting in expectation of the clouds, I am waiting for him whom I regard as dear to me![6] For dispelling all evil from him and bringing about what is beneficial to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily![7]—

"'The Nāga said,—Verily, thy conduct is exceedingly good. Pious thou art and devoted to the good of all righteous persons. O highly blessed Brāhmana, every praise is due to thee! Thou beholdest the Nāga with eyes of affection.[8] I am that Nāga, O learned Rishi, whom thou seekest! Do thou command me, as thou wishest, in respect of what is agreeable to thee and what I should do for thee![9] Having heard from my spouse that thou art here, I have approached this spot, O regenerate one, for beholding thee![10] When thou hast come hither, thou art certain to return hence with thy object fulfilled. It behooveth thee, O foremost of regenerate persons, to employ me to any task with all confidence![11] All of us have certainly been purchased by thee with thy merits,* since thou, disregarding what is for thy own good, hast employed thy time in seeking the good of ourselves!—[12]

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* A form of expression meaning that 'we are your slaves'.—T.

"'The Brāhmana said,—O highly blessed Nāga, I have come hither, moved by the desire of obtaining a sight of thee! I have come here, ignorant as I am with all things, for asking thee about something, O snake![13] Relying on the Soul, I desire to attain to the Supreme Soul which is the end of the Jiva-Soul. I am neither attached to, nor dissociated from, the world.*[14] Thou shinest with the effulgence of thy own merits covered by pure fame,—with an effulgence that is as agreeable as that of the moon.[15] O thou that livest on air alone, do thou first answer a question that I wish to put to thee! Afterwards I shall inform thee of the object that has brought me hither!'"[16]

Section CCLXIII.

"'The Brāhmana said,—Thou goest away for dragging the one-wheeled car of Vivaswat according to thy turn! It behooveth thee to describe to me anything wonderful that thou mayst have noticed in those regions through which object thou sojournest![1]—

"'The Nāgas aid,—The divine Surya is the refuge or home of innumerable wonders. All the creatures that inhabit the three worlds have flowed from Surya.[2] Innumerable Munis, crowned with ascetic success, together with all the deities, reside in the rays of Surya like birds perching on the branches of trees.[3] What, again, can be more wonderful than this that the mighty Wind, emanating from Surya, takes refuge in his rays and thence yawns over the universe?[4] What can be more wonderful than this, O regenerate Rishi, that Surya, dividing the Wind into many portions from desire of doing good to all creatures, creates rain that falls in the rainy season?[5] What can be more wonderful than this that the Supreme Soul, from within the solar disc, himself bathed in blazing effulgence, looketh upon

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* 'Atmānam' is Brahma; 'ātmasthah' is 'relying on the Soul', *i. e.*, 'withdrawn from all worldly objects;' 'ātmanogatim' implies 'the end of the Jiva-soul', *i. e.*, the Supreme Soul; the last is an adjective of ātmānam,—T.

the universe?[6] What can be more wonderful than this that Surya has a black ray which transforms itself into clouds charged with rain and pours showers of rain when the season comes?[7] What can be more wonderful than this that drinking up for eight months the rain he pours down, he pours it down once again in the rainy season?[8] In certain rays of Surya, the Soul of the universe is said to reside. From Him is the seed of all things, and it is He that upholds the Earth with all her mobile and immobile creatures.[9] What can be more wonderful, O Brāhmana, than this, that the foremost of Purushas, eternal and mighty-armed, endued with exceeding effulgence, eternal, and without beginning and without end, resides in Surya?[10] Listen, however, to one thing I shall tell you now. It is the wonder of wonders. I have seen it in the clear sky, in consequence of my adjacence to Surya![11] In former times, one day at the hour of noon, while Surya was shining in all his glory and giving heat to everything, we beheld a Being coming towards Surya, who seemed to shine with effulgence that was equal to that of Surya himself.[12] Causing all the worlds to blaze up with his glory and filling them with his energy, he came, as I have already told thee, towards Surya, rending the firmament, as it were, for making his path through it.[13] The rays that emanated from his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. In consequence of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Surya.[14] As soon as he came near, Surya extended his two hands (for giving him a respectful reception). For honoring Surya in return, he also extended his right-hand.[15] The latter then, piercing through the firmament, entered into Surya's disc. Mingling then with Surya's energy, he seemed to be transfromed into Surya's self.[16] When the two energies thus met together, we were so confounded that we could not any longer distinguish which was which. Indeed, we could not make out who was Surya whom we bore on his car, and who was the Being that we had seen coming through the sky.[17]

Filled with confusion, we then addressed Surya, saying,—O illustrious one, who is this Being that has mixed himself with thee and has been transformed into thy second self?—' "[18]

Section CCCLXIV.

"—Surya said,—This Being is not the god of fire, he is not an Asura. Nor is he a Nāga. He is a Brāhmana who has attained to heaven in consequence of his having been crowned with success in the observance of the vow called Uncha.*[1] This person had subsisted upon fruit and roots and upon the fallen leaves of trees. He had sometimes subsisted upon water, and sometimes upon air alone, passing his days with concentrated soul.[2] The deity Mahādeva had been gratified by him with constant recitation of the Samhitās. He had endeavoured to accomplish those acts that lead to heaven. Through the merits of those acts he hath now attained to heaven.[3] Without wealth and without desire of any kind, he had observed the vow calld Uncha in the matter of his sustenance. This learned Brāhmana, ye Nāgas, had been devoted to the good of all creatures.[4] Neither deities, nor Gandharvas, nor Asuras, nor Nāgas, can be regarded as superior to those creatures that attain to this excellent end of coming into the solar disc?—Even such, O regenerate one, was the wonderful incident that I beheld on that occasion.[5] That Brāhmana, who was crowned with success by the observance of the Uncha vow and who thus obtained an end that persons crowned with ascetic success acquire, to this day, O regenerate one, goes round the Earth, staying in the disc of Suryya!—' "[6]

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* It has been explained in the previous sections that the Uncha vow consists in subsisting on grains picked up from the fields after the corn has been reaped and taken away by the owners. It is a most difficult vow to observe. The merit attaching to it is, therefore, very great.—T.

Section CCCLXV.

" 'The Brāhmana said,—Without doubt, this is very wonderful, O Nāga! I have been highly gratified by listening to thee! By these words of thine that are fraught with subtile meaning, thou hast shown me the way I am to follow.[1] Blessed be thou, I desire to depart hence, O best of Nāgas! Thou shouldst recollect me now and then and enquire after me by sending thy servants!—[2]

" 'The Nāga said,—The object that brought thee hither is still in thy breast, for thou hast not as yet disclosed it to me. Where then wilt thou go? Tell me, O regenerate one, what should be done by me, and what that object is which brought thee hither![3] After the accomplishment of thy business, whatever it is, expressed or unexpressed in speech, thou mayst depart, O foremost of regenerate persons, saluting me and dismissed by me cheerfully, O thou of excellent vows.[4] Thou hast conçeived a friendship for me. O regenerate Rishi, it behooveth thee not to depart from this place after having only seen me, thyself sitting under the shade of this tree![5] Thou hast become dear to me and I have become dear to thee, without doubt. All the persons in this city are thine. What objection then, O sinless one, to pass some time in my house?—[6]

" 'The Nāga said,—It is even so, O thou of great wisdom, O Nāga that hast acquired a knowledge of the soul! It is very true that the deities are not superior to thee in any respect.[7] He that is thyself is verily myself, as he that is myself is truly thyself. Myself, thyself, and all other creatures, shall all have to enter into the Supreme Soul.[8] A doubt had penetrated my mind, O chief of Nāgas, in the matter of the best means for winning righteousness or merit. That doubt has been dispelled by thy discourse, for I have learnt the value of the Uncha vow.[9] I shall hence follow that vow which is so very efficacious in the matter of beneficial consequences. That, O blessed one, has become my certain.

conclusion now, based on excellent reasons. I take thy leave! Blessings to thee! My object has been accomplished, O Nāga!—' "[10]

SECTION CCCLXVI.

"Bhishma said,—'Having saluted that foremost of Nāgas in this way, the Brāhmana (named Dharmāranya), firmly resolved to follow the Unccha mode of life, proceeded to the presence, O king, of Chyavana of Bhrigu's race, from desire of being formally instructed and initiated in that vow.*[1] Chyavana performed the Samskāra rites of the Brāhmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O monarch, recited this history to king Janaka in his palace. King Janaka, in his turn, narrated it to the celestial Rishi Nārada of high soul.[2-3] The celestial Rishi Nārada too, of stainless acts, repairing on one occasion to the abode of Indra the chief of the deities, gave to Indra this history upon being asked by him.[4] The chief of the celestials, having obtained it thus from Nārada, recited this blessed history to a conclave consisting of all the foremost Brāhmanas, O monarch![5] On the occasion, again, of my dreadful encounter with Rāma of Bhrigu's race (on the field of Kurukshetra), the celestial Vasus, O king, had recited this history to me.†[6] Asked by thee, O foremost of righteous

* The formal initiation or 'dikshā' is a ceremony of great importance. No sacrifice or vow, no religious rite, can be performed without the 'dikshā'. The rite of 'dikshā' is performed with the assistance of a preceptor or priest. In leaving the domestic mode for the life of a forest recluse, the 'dikshā' is necessary. In following the Unccha vow, this rite is needed. Any religious act performed by one without having undergone the formal 'dikshā', becomes sterile of results.—T.

† Bhishma abducted, with the might of his single arms, the three daughters of the king of Kāçi, *viz.*, Amvā, Amvikā, and Amvālikā. He wished to marry the princesses to his brother Vichitravirya. The eldest princess, having previously to her abduction selected king Çālwa for her lord, was let off. When, however, she presented herself before her lover, the latter refused to wed her. She, therefore, applied to Rāma for wreaking vengeance on Bhishma whom she

men, I have recited this history that is excellent and sacred and fraught with great merit.[7] Thou hadst asked me about that which constitutes the highest duty, O king. This history is my answer to thy quiry. A brave man he was, O monarch, that betook himself to the practice of the Unccha vow in this way, without expectation of any fruit.[8] Firmly resolved, that Brāhmana, instructed by the chief of Nāgas in this way about his duty, betook himself to the practice of Yama and Niyama, and subsisting the while upon such food as was allowed by the Unccha vow, proceeded to another forest.' "[9]

FINIS ÇANTI PARVA.

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regarded as the author of her wrongs. Rāma took up her cause and fought with Bhishma, but was obliged to acknowledge defeat at the hands of his antagonist who was his disciple in arms. For fuller particulars, *vide Amvopākhyāna Parvan* in Udyoga Parvan.—T.

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